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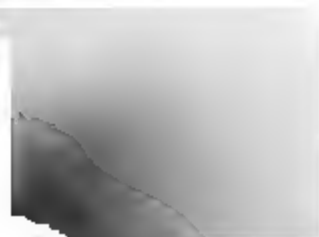
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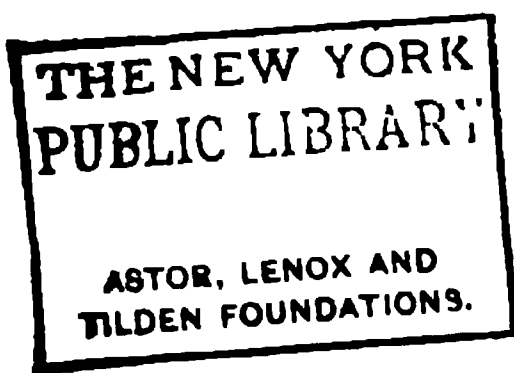
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7-10-11







The Rev. Robert Hall
you - Mr. J. R. Hall

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JANUARY, 1832.

THE
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AST
TILDE

SKETCH OF A SERMON*

Founded on 1 Cor. xiii. 10.

"When that which is perfect is come, then that which is in part shall be done away."

ONE of the general ideas naturally arising at the repetition of such words would be, that *futurity* is the greatness of man;—that *hereafter* is the grand scene for the attainment of the fulness of his existence. When depressed and mortified by a conscious littleness of being, emotions and inclinations which seem to signify that he should not be little, [induce him to] look to futurity, [and he says] "I shall be *great yonder*." When feeling how little *belongs* to him, how diminutive and poor his *sphere of possession here*, [he consoles himself with the thought], "The immense futurity is mine. I may be content to be poor awhile, in the prospect of," &c. &c. &c. If, here obscure, and even despised; "well;—it is not here that I expect or want to *verify my importance*." If forcibly admonished of the brevity of life, "well, the sooner [will be] my entrance on a life that shall have no end."

Another thing we may observe

* It will be easily perceived that the following is, what it professes to be, a mere sketch—a very rough outline of a very original discourse, full of massive and brilliant thoughts—furnishing to the reader ample materials for extended reflection, and sufficiently indicating the intellectual power, and pious feeling of the distinguished mind whence it originated. The few terms included in crotchets we have supplied to preserve the continuity.—Ed.

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upon the words is, that it is gratifying to see the divine relation connecting the attribute, condition, of *perfection*—on terms, in any sense, at any period,—with human nature; gratifying if this were but intimate—a mere possibility, most emphatic so, to see it expressed as an *advance*—a promise.

Think of man! *the combination of all defects*.—Let any conceivable excellence be named, and the mention of it is, in effect, a reproach to him, as not having it, or having it in a very deficient measure.

Whoever does possess the least of any one of them, is deeply humbled in attempting to perceive how poor he is, how miserably little [it is], compared with even far less than *perfection*. Looking at man, we seem to see a collection of little beginnings, attempts,—failures,—like a plant on a bleak and blasted heath. The progress (in whatever is able and noble) so miserably slow and cult and slow, whether in individuals or communities. So that the respectability of man, in the sense in which that phrase has been employed, stands justly ridiculed as one of the follies of philosophic romance.

Then, how delightful is it to see Revelation itself pronouncing it possible, and predicting as to come something "perfect" in the completion of man.

Next, observe that this prediction of something "perfect" to come relates to knowledge. This is something surprising. It seems more easy to conceive of perfect

attained or conferred in any of what may be called the moral attributes, than of *knowledge*, even in any moderate and comparative sense. For instance, perfect rectitude of the *actuating principles*, the motives, perfect reverence of the *Supreme Being*, a perfect *spirit of obedience*, perfect 'charity;' or, to say it in one word, *perfect holiness*. These are things of a more simple and absolute nature—qualities to be created and fixed *within the being itself*,—simply, a modification of its own constitution and habit, which we can conceive effected by a single act of the Divine power.

But *knowledge* is not a state of the dispositions of an intelligent being, not an intrinsic quality of its nature. But an intellectual *relation* which it has with *other* things, which can come within the sphere of its apprehension.—The scope of this relation has no *necessary* limit: [it is] quite indefinite. *All* things in the stupendous *totality* of *existence*, and even in possibility, are subjects for knowledge. To hear then from the voice of Divine truth a prediction for *men*, of *perfection* in knowledge, in any, the most limited, accommodated sense, is very marvellous. It is a sublime prospect, contemplated under the most limited sense of the terms which display it to us.

Let us, for a few moments, attempt to realize to our imagination such a state of knowledge as our text would imply. The lowest point we can take, in the first place, is the *exclusion of error*. That *opinion* will be *truth*,—the intellect perfectly rectified in its mode of perception and action,—and the object on which it is employed undeceptively presented to it. So that, if the *manner* of apprehending be *intuition*, the object will be made clearly self-evident; or, if there be an exercise like *reasoning*, the evidence will be *explicit*, and the *reasoning process infallible*. So that every thing *admitted as*

knowledge shall be absolutely true. It could not but be in the highest state, a painful and melancholy trial for the spirit, after exulting in the reception of a portion of knowledge (deemed such) to find out that it had been imposed on and deceived. To be beset at each proposed stage with the suspicion that the apparent advance, is, perhaps, only a trodden back again as *just wrong*. So far then the knowledge will be "perfect," that nothing exclusive and erroneous will be included in what is taken for knowledge.

Again, we may perceive its perfection in *this* sense. That it is perfectly adequate to the *intention* or direction of all the activities of the superior state. Those activities may well believe to be of infinite extent and endless variety. Suppose a *knowledge competent to all*. An infallible knowledge to do, and *when*, and by *what* means. A perfect knowledge, what power or agent has for accomplishing its objects,—a certain foresight of the *result*. A perfect judgment is *right*, what is the *best*. A perfect understanding of what is the *will*. So that the whole system of action of the immortal being proceeds under a luminous guidance, which permits no doubt, apprehension, or mistake, or error.

The knowledge of the inhabitants of the better world will doubtless be perfect in *this* sense, that they will possess as much of it as is indispensable to their happiness. They will be sensible that they will not feel that some of the essential means of their felicity are concealed in the shade which lies beyond the great and illuminating vision—not be in the position of the apostle John, who was told of the *sealed book*, and said, because there was none to open it. On the contrary [each will be able to say], "I am happy in this state, happy till the Father of light

see good to make me more so, by opening to me another book yet sealed, to expand still further this wide and glorious vision."

We may perhaps assume to add, that these happy beings will possess always as much knowledge as for the time their faculties are actually capable of admitting;—[there will be] no craving void: so that as to what they cannot then know, it will not be that it is arbitrarily withheld, causing them to say, "If it were but *told* me; if it were but *disclosed* I could understand it." This is our case *here*; there doubtless are a vast number of things kept in the dark from us which we *could* understand, if they were but *declared*. And there is sometimes a most restless wish to know them. *That* knowledge may be called perfect which shall be so relatively to the *capacity* of the intelligent being. Imagine this, and then imagine a continued sensible enlargement of the capacity itself, and *as it enlarges* a continual influx of new knowledge to fill it.

We should take some advantage of the apostle's mode of illustrating by a contrast between "that which is in *part*" and that "perfect" which is to come. We may advert to the imperfect, partial nature of our means of knowledge. It is a mysterious thing in the all-wise Creator's economy, that *intellectual beings*,—*spirits*—should be enclosed in gross matter, and made dependant for their action on its organization. But so it is. The *senses* contrived in this material frame, the grand inlet of our knowledge, must and do convey it in a most imperfect manner. These, while they are the medium of knowledge, yet keep up an insuperable separation [between] the mind,—the spirit,—and the object desired to be known. Through them it can receive only *reports* and *images* of the things. It cannot *itself* come at the *things themselves*. How it wishes sometimes that it could! It longs

to know what things are reality.

Language, again, is a most imperfect medium for the conveyance of knowledge; indeed, framed in imperfect knowledge, and, of all its defects, contrived to express what they very imperfectly conceive and know [it is] indistinctness, uncertainty, perplexity, confusion. "But when that which is perfect is come." It may be asked, "What then? What will be the mode, the medium, the instruments of our receiving and conveying knowledge?" We cannot conjecture till it does come. It must be something eminently different [from], whether or not analogous with, the present means. It almost dislikes to suppose a more perfect state, even a *semblance* to such feeble things as seeing, feeling, hearing, &c. But the sovereign and all-wise Creator, in forming new creatures anew, in a far nobler construction, will infallibly do it for them. And if there be to be senses, artificial instruments of knowledge, *analogous to the present*, but be as much superior to it as a spiritual body made like the glorified body of Christ, will be to this earthy mortal one, will suffice. But, whatever the means and manner of apprehending, the apprehension *must* be comparably more immediate and intimate than in this world, to satisfy the exalted intelligence that there *will* be this pervasive intelligence, this intimacy of knowledge, seems to be implied in the apostle says, "shall know as I am known," i. e. by the Spirit. So when that which is in part shall be done away, and that which is perfect [shall] be; the process of knowing shall be an immediate complete one, as to the means and instruments.

Here note the imperfection

other great means of knowledge, reasoning. Again, how emphatically, our present knowledge is but "in part," if we advert to the extent and number of things to be known. It is but a diminutive portion of the grand whole of things, that we can be even so apprised of, as to be aware that we are ignorant of them. We can think no question at all about them. But take even so much as we are apprised of—enough to make subjects of inquiry—and just think how many can be answered of all the questions we can ask? To a vast proportion of them there is no possible answer at all. To a great majority of the rest, that do not go entirely beyond our sphere, the answer is extremely doubtful; And to the comparatively few that we seem to think we can reply to, we find when we try, that the answer is but that of a very partial knowledge. "When that which is perfect is come," it will not bring an answer to all possible inquiries, that were to extend our knowledge beyond an archangel's compass. But it may well be believed, that it will be amazing and delightful to see what a multitude of things, of which we had but the faintest glimpses before, are brought into perfect manifestation. What a revelation there may be in two senses; in the vast enlargement of the mind's own proper power of knowing, while it looks from a higher eminence over a wider field. And in the direct disclosures and communications which the Divine Being may beneficently make.

His present Revelation is the greatest blessing conferred on human intelligence on earth. But how obviously that is but "in part." How many things are not mentioned,—many with but a particle of information;—some presented with but an obscure and half-revealed aspect, like the moon, some-

times seen with a narrow line of light, and the disc opaque and dimly perceptible; we may hope that when "the perfect" is come, most of what is thus concealed, or but obscurely intimated, will be unveiled in perfect light. And it would not be a wild imagination, that then, there will be a still further new revelation, strictly such; to impart information of what will still be beyond the sphere of knowledge by any other means. And that also to become ultimately our immediate knowledge. And then, still a further and further revelation, and so forward interminably, and for ever.

But all these anticipations remind us but the more forcibly how we here know but "in part." So "in part," that just the part, the portion which we want to obtain is divided off from our reach. It seems as if a dis severing principle, or a dark veil fell down exactly at the point we are pursuing, we reach the essential question of the inquiry; let that be surpassed, and we should arrive at the truth—exult in our knowledge—but, just there, we are stopped by something insuperable; and there we stand, like prisoners looking at their impregnable wall. So, "in part" (our knowledge), that an exceeding weight, we sometimes feel a disproportionate one, is thrown upon our faith. We cannot understand the case, and yet we must approvingly submit to Him who is the Master of all things; and our obedience must be as ready and unreserved as if we could. But this is a hard exercise for faith. In our own partial view, appearances may seem against what we nevertheless are required most firmly to believe. It is difficult to maintain this faith, but it is happily aided by the Divine assurance that one day we shall know; "when that which is perfect is come." So "in part" (our knowledge is) that in many things

we see far more of the evil than of the good, in the whole state of things as far as within our comprehension. But we are sure that on the *great view* to which we cannot yet attain, there *must* be a predominance of good, in the empire of Him who is infinite in wisdom, power, and goodness. The anticipation of clearly seeing it so, is a delightful radiance from heaven on our present dark abode.

So "in part" (our knowledge is) that we cannot agree one with another; the "part" itself is not clear, bright, and infallible *as far as it goes*. It contains those shades, perplexities, and equivocal appearances among which men *must* greatly differ. It would have been a fine thing, if good men and wise men *could* have been unanimous, unto the limited extent of this early stage and immaturity of our knowledge. Not filled the twilight of the great approaching day of wisdom with their controversies and quarrels. But, &c. But when the "perfect is come" the grand illumination of each spirit will be rendered inconceivably more delightful by the coincidence of judgment which will create a happy sympathy and harmony of the affections.

[We have] no time to apply these somewhat too vague and general ideas to *special subjects*. But they might be illustrated in application to our imperfect knowledge of even *our own nature*. As in the *essential principle of life*. The nature and the operations of the soul itself. How striking to reflect that we can as yet just as much comprehend the whole universe *as our own little selves*, our own selves, who are thinking and talking on these subjects!

The theory of the condition and destination of our race.

The system of divine providence.

The doctrines of religion.

The manner of our future existence.

What rational beings, and under what economy in other realms of the universe.

The universe itself.

After such views contemplated, think of the *pride* of *present* knowledge! With a little glimmering on their spirits, there are men that walk the earth with an elevation as if they should be gods; and destitute too, as this very pride would shew, of that which is the best of the knowledge attainable here.

Consider what a high advantage over *us* is now attained by our pious friends that are gone! even in that less perfect state which intervenes between the departure here, and the resurrection. "That which is in part shall be done away." Imagine them emerging from this dark world into light! What a dismissal for their spirits, what a vanishing away of the whole system of their little notions, and childish conceptions. If they will be sufficiently recollected to be compared with the grand manifestations of truth and reality then unveiled, what a contrast!

And yet there will not be an entire contempt thrown on the retrospect; for it will be understood how those little notions, that feeble light, that *partial* revelation, were the right training for the infancy and childhood of the human soul.

Let us then be thankful that we do know, though but "in part," and earnestly apply and improve what we are permitted to know. Thankful too that one point of that very knowledge is, that its imperfection will at length be left behind.

Lastly, if there will be (as none can doubt) in the heavenly state different degrees in the felicity of the redeemed spirits, and if *knowledge* will be one great means of felicity there, *who* may be expected to possess the highest attainment of it? Not, necessarily, those, even good men, who possessed the most of it

here. But, rather, those who have excelled the most in *piety*, in devotion to God and Christ, and the cause of heaven in this world. God can by one great act of his rewarding power, *make them* the highest in *intelligence*. And it is reasonable to believe that he will.



ADDRESS FOR THE NEW YEAR TO PROFESSING CHRISTIANS.

"Time is short."

"He that gathereth not with me scattereth."

WHAT is *your condition*, dear reader, are you gathering with the Saviour, or scattering abroad?—This is a solemn inquiry; for one or the other it *must be*. You bear the christian name, but do you follow Christ in going "about doing good?"—Do you *watch* for opportunities of speaking a word in his name to perishing sinners?—Do you strive to improve your talent of influence or authority for him?—Do you deny yourself to serve his cause?—Do you daily pray "thy kingdom come," and daily inquire "Lord, what wilt thou have me to do?" Perhaps, hitherto, you have done little or nothing for the Saviour, you have been living to yourself, selfishly enjoying religious privileges, forgetting that hundreds of souls around you close at hand (as precious as your own), as well as thousands afar off, were destitute of the bread of life, on the brink of perdition, uncared for, unthought of; forgetful of the Divine command, "Thou shalt love thy neighbour as thyself."

But this is a day in which we have been favoured to hear much of revivals, and therefore such a state of inactivity is the more criminal and inexcusable. Ah! dear reader, do pray that the *spirit*, as well as *news of a revival* may reach you. If you have been living as described, forgetful of the miseries of a per-

ishing world; arise from your slumbers and call mightily upon God for the gift of the Holy Spirit, that you may begin to be diligent and active—your love to the Saviour increased—that you may be constrained to love souls for his sake; and pray that strenuous self-denying labours for this object may be the delightful employment of your life. There is, dear reader, ample room for the most enlarged operations of Christian zeal and kindness all around you. There is not a spot on which you can fix your eye but sin reigns, and misery dwells,—every where souls are in danger of perishing,—yes, souls capable of enjoying God, are living in enmity to him, debased by sin, on the verge of destruction, and loudly call upon you, by their sin and degradation, to arise for their help, to take to them the healing balm of the gospel for the cure of their diseases,—to hasten to them in their starving condition with the bread and water of life, and to point them, while sinking under the load of guilt and depravity, to the "Lamb of God that taketh away the sin of the world." Yes, dear christian reader, that precious blood on which you rest *your hope* of salvation, is *needed* by your *friends and neighbours*,—that salvation in which you glory is unknown to *them*. And, oh! will you continue to be selfish?—can you, indeed, be satisfied any longer to keep the knowledge of it to yourself?—will you not impart it to those who will perish without your efforts?—(Oh! that every principle that is excellent, that is valuable, may forbid. You *would not* withhold food from a starving neighbour, — you would not withhold the effort that would save a friend from drowning,—you would joyfully hasten to pluck a poor child from the fire,—and it would be laudable exertion for the welfare and preservation of the body. Surely, then, you cannot be in a right

frame of mind to withhold the bread of life, the waters of salvation from the soul of your neighbour. You cannot be "gathering with" the Saviour, if you withhold from your friend those tidings of mercy that would save his soul from the wrath to come. Reader, solemn is the thought, yet as certainly true, that while acting thus you are scattering abroad and not gathering with the Saviour; not coming "up to the help of the Lord against the mighty," not devoting to him the energies of your soul; not presenting yourself a living sacrifice; but as if you owed him nothing, as if souls were not valuable; as if there were not grace and salvation abounding for the chief of sinners: you are living to yourself, and not glorifying *Him you profess to love.*

Dear reader, "think on these things;" such a review of past unfruitfulness should call for deep sorrow of heart. You owe all your hopes of eternal life to the Lord Jesus, and to be unconcerned for his glory ill becomes one for whom he shed his precious blood. Oh! do pray that the time past may suffice for a life of unfruitfulness in his service, let deep sorrow fill you for the past, and a holy resolution be formed to begin a new life in his service. Let the *New Year* witness a new series of efforts for the salvation of sinners. The uncertainty of life demands that your efforts should be made with promptitude. Multitudes die every year, and "*this year thou shalt die*" is probably recorded concerning numbers to whom you have access, who are yet unconverted. Pray, therefore, for grace and courage, and faithfulness to warn, and entreat, and beseech such to be reconciled to God. Look around to find out the needy and ignorant, regard the various circumstances of each precious soul; and suit your efforts to meet their cases. Call to your help a few praying

christians to unite in this good work, yet, even if you cannot do this, go forward, leave not the work undone, even should reproach be cast upon you:—opposition from the world is not so discouraging as lukewarmness from professors, but *this* must not, and indeed will not, retard the zealous efforts of those who feel for souls,—who know they are accountable to the head of the church for their influence in it, and for the faithful use of the talents he has intrusted them with. Therefore, dear reader, let nothing from without or within, from the world or the church, prevent your devoting "body, soul, and spirit as a living sacrifice;"—prevent you from labouring "in season and out of season," to glorify the Saviour by bringing sinners unto him, that they may be saved. Persevere, "your labours shall not be in vain," "your work shall be rewarded," the Holy Spirit will, in answer to your fervent prayer, make the means you employ "the power of God unto salvation,"—and, although you may "sow in tears you shall reap in joy;"—on the right hand of the Judge you will be favoured to behold some thither led by *your means.* Oh! what an inspiring prospect for the *New Year*, begin it well, improve it well, lest it should be your last, so that you may give your account with joy and hear it said, "Well done,—enter thou into the joy of thy Lord."

B. E.

THE VALUE OF "THE GLORIOUS GOSPEL," PRESSED UPON THE ATTENTION OF AN AGED FRIEND.

"Yet there is room."

MY RESPECTED AGED FRIEND.

Will you oblige me by giving the little book I send you, an attentive, serious reading—the subject of it is very important, one in which you are deeply concerned; it is most

joyful in its nature, and able to make you *truly* happy both in this world and that which is to come, if you rightly value and understand it :—

It is entitled the "*Glorious Gospel*." This is, indeed, a glorious subject; able to make the most ignorant "*wise unto salvation*,"—the most depraved and guilty sinner, fit for the holiness and happiness of heaven; and, in a word, to save precious souls from the torments of hell, and prepare them for an "*inheritance with the saints in light*." Has this glorious Gospel, my dear aged friend, any charms for you? or have you any desire to be blessed by it? Have you ever prayed to be a partaker of its prospects and supports? If you cannot say that it *has claimed* your attention, or that you have felt any desire after it, your situation is a pitiable one; and, as a real friend, I feel the deepest pity for you; yes, pity of the purest kind for your precious soul, which, without an interest in this glorious Gospel, must be miserable for ever and ever.

Your advancing years, and the uncertainty of your life, call loudly for pity and solicitude on your behalf; you "*know not the day of your death*," "*this night your soul may be required of you*," and then, ignorant of this glorious Gospel, and unconcerned about an interest in it; hopeless, Christless, will be your condition for ever. Oh! reflect then for a moment on what I say, and lift up a desire that in a subject so important you may feel a concern.

While I thus plainly tell you, my respected aged friend, of your lost and ruined state *without* a personal interest in this "*Glorious Gospel*," I entreat you further to remember *that all the blessings it contains* are still offered to you—that you are welcome to partake of them—and,

oh! let me entreat you to begin to seek after them "*Now, while it is called to-day*," now, while the Bible declares "*it to be the accepted time; the day of salvation*," do listen to my entreaties, do not live another hour without praying for divine teaching that your heart may be opened,—that you may receive this glorious Gospel whereby you will have a hope in life, a hope in death, and enjoy after it a glorious immortality :—yes, "*the wages of sin is death; but the gift of God*," the "*unspeakable gift*," revealed in the Gospel, "*is eternal life through Jesus Christ our Lord*." Oh! hesitate not to begin the pursuit of such inestimable blessings, cast not away from you such prospects, such offers of mercy as are now presented in the "*Glorious Gospel*."

I cannot indeed fully describe to you in this letter *all* the blessings which are offered for your acceptance—the Gospel is so full of them: but what light and the power of seeing would be to one blind—what health and ease would be to one sick and suffering—what liberty would be to the captive—what deliverance would be to the shipwrecked sailor—and what life would be to one about to be put to death—these, and much more than these, are the blessings contained in the glorious Gospel—what all these would be to the poor perishing body, which after receiving them would not be always able to retain and enjoy them—such are these blessings to the precious soul: yes, my aged friend, by nature, as a sinner, you are in need of all these changes to be wrought in you: the Bible describes you, as a sinner, to be diseased "*from the crown of the head to the sole of the foot*." "*The god of this world*" is said to have "*blinded* the minds of those that believe not," and sinners "*are dead in trespasses and sins*," "*led*

captive by the devil at his will;" thus there is a need for a remedy to be provided, and, blessed be God, that remedy is contained in the glorious Gospel: yes, life, light, health, liberty, and life eternal, are treasured up therein; and all, all these blessings are now freely offered to you. Consider the greatness and extent of this offer; it is made to you by the authority of God himself; yes, I do it in *his name*, my dear aged friend, and say to you, "Come, and take of the fountain of the water of life freely:" the Saviour says, "If any man thirst let him come unto me and drink:"—"Come unto me I will give you rest:" "He that believeth on me shall never hunger—shall never thirst—shall never come into condemnation, but *shall have everlasting life.*"

Let me respectfully urge the inquiry, whether, if all these good things were offered you for the body, you would either slight them or hesitate to seek after them? I think not, I think you would joyfully hear of them, and delay not an hour in seeking for them; you would inquire most anxiously *where* they were to be obtained, and listen with deep interest to every particular that could be heard about them. Well, do attend to the voice of real friendship which urges you to do the same: as it regards your soul, *the wants* of your precious soul, the case is infinitely more urgent—the effects more lasting—the object more glorious. If the body were relieved from pain, it would still be subject to death. If sight were restored to the blind, yet death would come at some time. If liberty were given, death could *not at last* be avoided. But so far superior are the blessings of the Gospel to any thing that is earthly, that, if once possessed, they are possessed for ever, and death itself, so far from ending your enjoyments, will continue them, in a

manner not now to be described, in the kingdom of heaven.

You have reason to be very thankful that such blessings are contained in the Gospel, and that, offered to you, you are welcome to partake of them. But beware how you neglect the offer made; you would pity and wonder at a starving man, if he declined to come to a well-spread table, when assured by the master of the house that he was welcome; you would blame the sick man, who would *not use* the means of cure, when assured by one who had skill and knowledge that the remedy was suitable, and had cured others. Oh! yes, and saints and angels, and even devils, will look on you with wonder and surprise in neglecting the great salvation—in slighting the glorious Gospel, and making light of its offers and blessings. Remember, you are invited to it by God himself; his ministers and saints repeat his offers and entreat you to accept of them; and, once more, you are invited by this friendly letter *not* "to refuse him that speaketh." You are herein urged by a sincere friend to seek an interest in them without delay, now while they are to be found; delays in common things are dangerous, but how much more so when heaven and hell depend on the result of such delay; be wise then *now for eternity*, and come to the Saviour who still invites you, who "will in nowise cast you out."

Oh! what a mercy it is that, although so late in life, you are yet welcome; but forget not, that, its being so late, is a *reason why* you should not delay *another hour*. To the young and healthy life is uncertain, and how much nearer is your last hour likely to be? Let no earthly care, or business, or pleasure, tempt you to neglect your soul, or to say, "To-morrow I will seek the Lord." One aged person was thus

clouds that hover over the mind, and excites a re-animating and purifying hope that raises man above the beasts that perish, and prepares him for the blissful regions of immortality. Thus, though the fabric of the universe has been a faithful but unsuccessful instructor, and perhaps has never been able to make one man wise unto salvation during six thousand years, yet the Gospel with its account of the Lamb of God who taketh away the sin of the world, has been the power of God to salvation to no less than three thousand souls on one pentecostal day; and such a display of the excellency of the Gospel was but the first-fruits of a harvest yet to come, when millions of the human race shall bow to the sceptre of the Great Redeemer, in the day of his powerful reign, and before "he shall come the second time without sin unto salvation."

J. F.

Stratford, Essex.

QUERIES ON THE LORD'S PRAYER.

MR. EDITOR,

IN your Number for October, you have inserted an Essay from a very respectable individual, against the use of the Lord's Prayer in public worship.

As I entertain very different views from your correspondent, you will perhaps, allow me a page or two in your Miscellany, to address to him a few questions.

Before I do so, I beg leave to premise, that I do not undertake to defend the judiciousness or propriety of repeating this formula of devotion five or six times in the course of a service.

The authority of Dr. Gill is adduced in support of the opinion of the writer of the Essay. I have, as it becomes me, much respect for this

learned commentator, but I cannot implicitly, in all cases, bow to his decisions.

As I occasionally use this beautifully simple and comprehensive prayer in private, and always once on the Lord's day in public, I wish, most respectfully, to present a few queries to your esteemed correspondent.

1. The "great Christian Rabbi, Dr. Gill," is opposed to the use of this prayer in public; but the great Christian Rabbi, Philip Henry, says, that the Lord's Prayer is so "comprehensive, that all petitions may be reduced to it;" and he was in the habit of closing all his public and private devotions with it. This was also the case with the excellent commentator Scott, and a multitude of others. Now, which of the Christian Rabbis are we to follow?

2. With much deference to Dr. Gill, who affirms, that our Lord picked and culled the several petitions of his prayer out of the absurd volumes of the Jewish Rabbis, I would beg leave to ask, Is not such a view of the subject without substantial proof? And, moreover, Is it not derogatory to the character of Him in whom "dwelt all the fulness of the godhead bodily?" Had not he sufficient wisdom to compose a prayer, without sitting at the feet of the Jewish Rabbis, and supplicating their aid?

3. Is it not a fact, which admits of ample illustration, that because the Established Church has chosen to use this prayer several times in every service, that many who dissent from her communion, have been led, perhaps unintentionally, to depreciate and neglect it?

4. In the use of this prayer in public worship, is there any conformity to the Church of England which can be reasonably censured? If there be, then, to be consistent, ought we not to give up the reading of the Scriptures in our religious

services, because the Established Church reads so ample a portion of them?

5. Whether our Lord enjoined this prayer, or not, as a form, and to be perpetually used in worship, is there any one of its petitions which is not in full and delightful accordance with all the best principles and feelings of every truly pious individual? Can it be wrong, then, to use them at a throne of grace?

6. If it be unlawful in Christian worship, to use the Lord's Prayer, as is intimated in the Essay, because there is no express reference to the name of the Mediator, should we not, for the same reason, avoid employing any part of the Book of Psalms, or of the Old Testament, in our public devotions?

7. Under the fifth head of the Essay it is insinuated, that the Lord's Prayer is not "suitable to the circumstances of Christians," since the great oblation was offered on Calvary. But will this sentiment bear examination? Is it not a privilege of unspeakable value, under every dispensation, to be permitted to address God as a Father? Ought we not to be supremely concerned, that His glorious name should be hallowed, and that His reign should be every where established? But I need not enlarge; the writer of the Essay answers himself on this subject in his last paragraph.

8. Ought it to be called "Judaizing," to pray God our Saviour to take to him his great power, and to reign the uncontrolled and adored sovereign of the whole world?

9. If it be wrong to use the petitions of the Lord's Prayer in public, must it not be equally so, to use any other petitions of the Scriptures which were written previously to the actual sufferings of the Redeemer?

10. If it be very right to ask for the blessing referred to in the Lord's Prayer, can it be wrong to use the

very same words which our Lord used?

11. Does not the writer of this Essay give up the point for which he contends in his sixth paragraph in which he says, "After all, we are, no doubt at liberty, to adopt in public or secret prayer, the language of our blessed Lord?" If so, why does he call it Judaizing? And why does he censure the young ministers for using it?

I may, then, even with the writer's approbation, continue to use the Lord's Prayer; and our young brethren, surely, may be permitted, if they think proper, to employ in their devotions this beautifully simple and comprehensive form of supplication.

Southampton.

B. H. D.

EXPOSITION OF PSALM lxxxiv. 5.

To the Editor of the Baptist Magazine.

DEAR SIR,

If the following short remarks are worth a place in your Magazine, they are at your service.

PSALM lxxxiv. 5, presents a difficulty which has perplexed many. In our common version it reads thus: "Blessed is the man whose strength is in thee: in whose heart *are the ways of them.*" The words in *Italics*, are also in the same character in our Bibles, and are supplementary. Here the question is,—what does the expression "in whose heart are the ways of them" mean? The Hebrew word translated *ways*, means the *highways* raised for the purpose of travelling from place to place. The writer of the Psalm was contemplating the joy and advantage of attending the last of the annual Jewish festivals, which fell about the beginning, or towards the middle of our October. This appears from the word rendered *rain*, in the 6th verse, which means the *Autumnal*

rain. Viewing the approach of the different bodies of worshippers and the earnestness with which they were pressing on, all in one road, to one place,—he pauses,—and then says,—“*The ways (are) in their heart. (They) passing through the valley of Baca make it a well,*” &c. The reader will here perceive a slight deviation from our common version, but on this point, I appeal to those who read the Hebrew Bible; and assuming the correctness of my own translation, would remark, it takes away all that perplexity which has been felt in reading the passage, and gives this part of the Psalm a picturesque effect, as if the writer was beholding the scene, and describing his own feelings at the moment. It may be said, that this leaves one difficulty untouched, which is the change of *number*; as the author goes from the plural to the singular, and then to the plural again without an apparent reason, (see verses 4, 5, 6.) To this it is here sufficient to reply, that such transitions are far from being unusual in the writers of the Old Testament. Probably they were not in the habit of making the distinctions common among us; and from their modes of thinking referred to *man* collectively, and *men* individually in quick succession, without feeling the necessity of uniform expression. The Psalm altogether offers various subjects of critical and practical remark, but my

present object is only to suggest an explanation of the single expression above mentioned.

I remain, yours truly,
Norwich. J. K.

THE ITINERANT CHARACTER OF THE AMERICAN BAPTIST MINISTRY.

To the Editor of the *Baptist Magazine*.

DEAR SIR,

The following passage occurs in the *Life of Wesley*, by Mr. Watson, and it is referred to, with an expression of pleasure, in your recent review of that work.

“In the number of their ministers, members, and congregations, (in the United States) the Baptists nearly equal the Methodists; and these two bodies, both itinerant in their labours, have left all the other religious denominations far behind.” P. 235.

Can you, or one of your correspondents, favour your readers with a detail of the itinerant system, as practised by our American brethren.

Such a statement will not only be grateful to those who are interested in the welfare of the Baptist connexion in America; but it may suggest to the general consideration of our friends the propriety of adopting a similar system throughout Britain.

Your's, &c.
Truro. E. C.

POETRY.

GOD'S FAITHFULNESS.

And can it be—that every child
Of hapless man, of woman born,
Just as the laurel palm is won,
Hath it from off his forehead torn?
And can it be—that every swain
Whom anxious love hath robb'd of rest,
As the reward of all his pain,
Grasps but a phantom to his breast?

And can it be—that he who plows
The furrow'd ground, and sows the seeds
Of kindest sort, at harvest hour,
Shall fill his arms with noxious weeds?
And can it be—that they who leave
Their all for God, shall perish too,
Deceived?—Earth's creatures may deceive,
And earth be false, but—God is true.
F.

REVIEWS AND BRIEF NOTICES.

Brief Memorials of William Hurn, late Minister of the Chapel, Woodbridge; formerly Vicar of Debenham, Suffolk, and Chaplain to the late Duchess Dowager of Chandos. By ESTHER COOKE and ELLEN ROUSE. pp. 335.—Longman.

MEMORIALS of eminent piety appear to us to tell so directly, and with so much force, on the interests of real religion, that no department of our critical superintendence is more welcome to ourselves, than to inspect their records, and recommend their perusal. Our readers are not entirely unacquainted with the late Mr. Hurn, but these "Memorials" of him will have the effect of considerably enlarging their acquaintance, and raising their esteem. He was admitted to what are called "Holy Orders," in the Church of England, in 1781; and there is some reason to suppose that he officiated in the Christian ministry several years before his conversion. Alas! such is the course pursued in that church, in introducing persons to the ministry, that besides those who have made similar acknowledgments, to what an astounding amount would the number be increased, were all who *thus* become curates, vicars, rectors, bishops, and archbishops, to experience the Divine change. "After he was illuminated," Mr. H. applied himself, with inextinguishable ardour and perseverance, to the duties of his office. He soon found, however, that the regulations of his church hung upon the wheels of his pious zeal, and threatened to impede his usefulness; and his determination to comply with the dictates of his conscience, and the calls of Providence, brought him into repeated collision with slumbering and envious neighbours, whose exaggerated representations called forth, at length, into reluctant exercise, episcopal authority. With difficulties of this description, as well as others, this man of God struggled, till the dissolution of his union with the Established Church; extending through

a period of forty years. It was not until he had arrived at the advanced age of sixty-eight that he *practically* became a Dissenter; but his judgment and conduct, in relation to this event, have already been presented to the Christian world; to which Narrative, for further information on this point, the reader must be referred. He afterwards accepted an invitation to preach to a congregation in Woodbridge; where he appears to have laboured with much acceptance and success, somewhat more than seven years. This venerable and devoted servant of Jesus Christ fell asleep in him, October 9, 1829, in the seventy-fifth year of his age, and the forty-eighth of his ministry. Two pious nieces, who were long domesticated with their revered uncle, have prepared and published this volume, and purpose, should any profits arise from its sale, to contribute them to the London and Baptist Missionary Societies. Perhaps some may be of opinion that the work might have been advantageously abridged; be that as it may, we congratulate these Christian females on the affectionate and ample testimony they have been thus enabled to give to the moral worth, the spiritual eminence, and the ministerial usefulness of their departed relative; and sincerely hope that their labour, which, we doubt not, was mournfully pleasant to themselves, may be abundantly rewarded by the nature and extent of its influence.

As we are anxious that this work should receive enlarged attention, did we know what extract would be most likely to promote its circulation, it should be inserted; but, in the absence of this knowledge, we give entire the following letter, written in 1810, to a young man going to the University, in prospect of entering upon the work of the ministry.

"Since the last summer, when I was informed that you intended going into the ministry, I have felt a degree of interest and

concern respecting you, which has prompted me to write to you on the subject. The determination you have made is, I hope, of the Lord, and that you have viewed the matter on all sides, and are actuated by the best motives. What I mean by the best motives is, that you are influenced by compassion for the souls of your fellow-creatures, and that you desire to consecrate your talents and strength to the Redeemer's service, in labouring to bring them, through his grace, to the obedience of the Gospel. There is great want of faithful ministers; thousands are perishing for lack of knowledge; and you may conceive the Lord asking, in his providence, Who will go to warn them of their danger, and to proclaim to them the glad tidings of my salvation? If you can answer as the prophet did, with humble devotedness of heart, 'Here am I, send me;' then go, and the Lord make your way prosperous, and give you abundant success. But to be in the ministry, and not to preach Christ, nor to love the souls which he has purchased with his blood, is, I conceive one of the most deplorable and dishonourable conditions a man can be in. And permit me also to remark, that if you preach Christ, you will have to encounter the opposition of that world which crucified him. Neither your learning, nor your labours of love, nor your good conduct, will exempt you altogether from this cross. I do not make the observation to discourage you; but because our Lord acted in this manner with his disciples, and admonished them to count the cost, for 'no man having put his hand to the plough, and looking back, is fit for the kingdom of God.' Luke ix. 62. I commend your endeavours to improve the present opportunities by a diligent application to the languages and to science; it may be useful in strengthening and preparing the mind for more important exertions, and may make your way more easy among some classes; but never forget, my dear friend, that this very learning would prove ruinous, should you make it your chief aim, and should it seduce you into a vain and self-important spirit. Read with care the first three chapters of 1 Corinthians; they may enable you to form a proper estimate of what are called honours at Universities, and to guard against the danger. The honour we receive from man will not hurt us, if we are not lifted up thereby above our brethren, but reflect it from ourselves to the Source of all excellency. Our Lord has taught us, that we cannot be true believers while we 'receive honour one of another, and seek not that honour which cometh from God only.' John v. 44. The most needful and important

learning for a minister is, a thorough and solid acquaintance with those precious oracles of truth which he is constantly to preach and expound to the people. To enter upon the work of the ministry without some preparation of this kind, would be like attempting to sail round the world without chart or compass, or a knowledge of navigation. I would, therefore, advise you to devote a part of your time, daily, to these sacred records; and I cannot do it better than in the language of Scripture itself: 'Let the word of Christ dwell in you richly,' and 'let his testimonies be your delight and your counsellors.' Col. iii. 16; Psalm cxix. 24.

"When you go to College, which I understand is to be in the spring, you will there find yourself in the midst of new scenes, and exposed to new difficulties, trials, and dangers; so that you will, yourself, stand in constant need of this infallible guide for your direction and defence, that you may at last say, with that happy king, 'by the word of thy lips I have kept me from the paths of the destroyer.' Psalm xvii. 4. Several other important considerations might be noticed, but I perceive that I am drawing to the end of the third page, and must, therefore, take my leave.—W. HUAN." p. 208.

Counsels for the Communion Table, &c. &c.
By JOHN MORISON, D.D.—Westley and Davis.

A VERY evangelical, pointed, pungent, affectionate address, to pious persons who neglect uniting themselves to a church of Christ, and observing the Lord's Supper; and well adapted to induce them to take those subjects into serious consideration. Almost half the volume consists of an Appendix from the writings of Dr. Mason, Dr. Owen, Dr. Lightfoot, Bishop Sumner, and others.

Historical Enigmas, illustrative of the Scriptures; for the Instructive Amusement of Young Persons.—Nisbett, Berners-street.

IT would afford us pleasure, if our recommendation of this little work, should lead any of our juvenile friends to use it for "instructive amusement" during their Christmas holidays. It consists of 165 Questions, with a Key for their solution.

Objections to the Church of England Catechism, as a School Book ; or Manual of Elementary Christian Instruction, particularly in the existing circumstances of the Church: in Four Letters to a Lady. By a PRESBYTER of the Church in England. pp. 67.—Highham.

It is highly instructive and admonitory to observe, how frequently an ill-judged pertinacity has wrought the ruin of the system it was intended to uphold. We dare not, indeed, thank those clerical friends whose zeal for the forms of the national church induced them to elevate its sectarian catechism into a term of communion in a "proprietary school;" but we tender our most cordial thanks to the author of these sensible and pungent letters, which, however, but for the instance of uncandid requirement alluded to, it is highly probable would not have been written. How far the party addressed, or the persons who occasioned this publication, have received advantage by its perspicuous statements, and powerful appeals, we may be unable to ascertain; but, that these "objections to the Church of England Catechism" admit of no *satisfactory* reply, we have the most complete and abiding conviction; and though the writer, for reasons which, to him, no doubt, appeared to be sufficient, has thought proper to conceal himself, it shall be no fault of ours if his valuable pamphlet attain not to an extent of circulation equal to the importance of its subject, and which may encourage him to perform, with no less ability, those other services for the Christian community towards which a passage in his advertisement has conducted our anticipation. Our author commences by adverting generally to the formularies of the Church of England; concerning which he says,—

"They are formed, in fact, on the monstrous principle of legislating with a sweep of the pen, for entire uniformity of religious profession among intelligent millions—and that, whether the greater portion be at all seriously disposed to imbibe *any deliberate opinion* on religious matters or not."—"The accredited confessions and services of the Established Church (he adds), are, in most parts, semi-popish; and while the intellect of the country has received an impulse of expansion in every other direction, here is it

bound as in fetters of iron to the decisions of a haughty female Tudor; or of the courtly bishops that surrounded the last and worst Charles. One every where feels the men of power and of no religion, overruling the men of weak religion, and compromising the reformation. The writer feels prepared to vindicate every allegation thus made, but his more immediate attention has been, by personal circumstances, directed to the *first* of the church formularies above-named." p. 4.

In the first letter, which is professedly introductory, the author says,—

"While other objections to the church catechism appear to me of great moment this weighs with me *more than all others*, in rejecting it as a book of elementary Christian instruction, the manner in which it overlooks the important station of the Christian parent in the business of education; and would substitute a novel and incompetent intruder (I mean the sponsor, male or female, of the catechism) in that parent's place: this is the *nucleus* of its strange, its anomalous system." p. 10.

The conclusion of this letter states distinctly the objections whose consideration is to occupy the succeeding letters; which amount to five, and are as follows:—

"1. Its dangerous *ambiguities* on points of great moment to our salvation. 2. Its superstitious and *unscriptural estimate* of the nature and value of the outward sacraments. 3. Its formal recognition and approval of a proxy religion, and of *rash* and impracticable vows in religion. 4. Its perplexing self-contradictions. 5. Its gross deficiencies." p. 14.

It must, indeed, be confessed, that these objections involve grave charges against that initiatory manual, from which millions of the British empire are continually receiving their earliest views, and their first impressions of the Christian religion. And, just for this reason, which, to ourselves, appears to be of incalculable importance, are we earnestly desirous that these admirable letters should be in the hands of *all*: but especially of those whom Providence has constituted the natural guardians of beings destined to immortality.

The second letter ably animadverts on the answers given to the second, third, and fourth questions in the catechism: of which the first relates to the worse than

‘sacred affair of sponsorial engagements. In his interpretation of the language of the catechism, the author quotes some of the highest, most approved, and unobjectionable authorities. Thus as to sponsors:—

“Hooker explains the name of the sponsors here introduced as meaning ‘fathers and mothers in God!’ Archbishop Wake calls them, ‘spiritual parents,’ and gives it as a reason why natural parents ‘may not be sponsors for their own children,’ that ‘as by baptism we are born again—so we should derive this new and spiritual birth from other parents than those from whom we receive our natural.” p. 18.

In adverting to that part of the answer, to the second question, which says, “*Wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven;*” it is forcibly remarked,—

“This and similar portions of the catechism are held by the majority of the clergy to teach the doctrine of an actual regeneration by baptism; and thus it has become a main pillar of schism in the Church of England.”—‘It is the doctrine of our church,’ says the late Bishop of Winchester, ‘that baptism duly administered confers justification on its subjects.—The original guilt which they brought into the world is mystically wiped away, and they receive forgiveness of the actual sins they may have themselves committed, they become reconciled to God, partakers of the Holy Ghost, and heirs of eternal happiness.’” p. 19.

It is admitted that M. Biddulph and others acknowledge, that the doctrine of the prelate is “**FULL OF DANGER TO THE SOULS OF MEN,**” and they contend, that such a view of “baptismal regeneration, is not the doctrine of the Church of England” But we perfectly agree with our author, who, after some most pertinent observations on this point, says,—

“Here is either an ambiguity, altogether hopeless for young and plain minds to attempt to remove, or these most important spiritual (and impossible) blessings are attributed by this formulary, to the physical act and ceremony of baptism. The scripturally wrong are the ecclesiastically right, all plain men, unconnected with the church, being judges.” p. 21.

On the answer to the third question, “*What did your godfathers and godmothers then for you?*” The reasoning is most cogent and impressive. The ineffable absurdity of the engagements, the utter impossibility of their accomplishment, and the almost universal indifference with which they are treated, are much more strikingly represented than we recollect to have ever previously seen. Well, indeed, is it said,—

“Regarding the ‘vows’ made in detail, never, on another occasion, surely, shall we find a human being, parent or not, entering *advisedly and honestly*, into such a series of engagements for another.” p. 26.

Reluctantly passing over much that we would gladly transcribe, we shall present our readers with the last paragraph, on this part of the subject.

“If respecting the presumptuous character of these sponsorial vows, our statement is thought strong, let the commentator who may be favourable to them, inform us *why* even a simple promise has not been thought sufficiently binding by the church, either on the sponsors or the child? But the former are to ‘promise *and* *too*’ what it is demonstrable (as far as human character is ever in this life demonstrable) they cannot expect to see performed. ‘A vow,’ says our standard lexicographer, ‘is a promise made to a Divine power.’ It involves, therefore, an immediate appeal to the heart-searching God for the truth and seriousness of our intentions. These vows are offered in Divine worship; they can differ nothing, as it seems to us, from the most solemn oath. If they do, let the casuists of the church say in what, for synonymous with ‘a vow unto God,’ is, in Scripture, the comprehensive phrase, ‘*swear an oath to bind his soul with a bond,*’ (see Numb. xxx. 2); and ‘because of’ such ‘swearing,’ as we believe, such vows, lightly entered into, ordinarily, and impossible to be fulfilled, ‘the land mourneth.’” p. 31.

The close of this letter is employed in pointing out the manifest impropriety of the answer put into the child’s mouth to the fourth question: “*Dost thou think that thou art bound to believe, and to do as they have promised for thee?*”

“By the terms of this question, the obligation of the child to believe, seems to be rested wholly on the *promise* that he shall. Can any thing be more futile, or more calculated to prejudice the young mind against

the very objects to be kept primarily in view—the faith of the Gospel and its evidences? No human being, we contend, not even a parent can shew a right thus to bind a child to his own conclusions on these topics. The latter, doubtless, is bound to believe all that the parent or any other human instructor or friend has believed of God's holy truth; but never because either that parent, or instructor, has believed it, or may have undertaken that he shall. This is, therefore, to substitute a dark and unfounded *authority* over the child's mind for the bright and inviting light of evidence; and the 'Yes, verily' of the answer, can express no possible conviction of his mind, unless he have arrived at a belief of the truth of the Gospel from very different sources to any which are here supplied." p. 31.

In this close, serious, and energetic manner, the subject of proxy engagement is pursued through all its tortuosities. A part of the last paragraph in this letter must not be omitted.

"The superstitions of the Romish church, so deeply rooted for ages in the whole soil of Christendom, have left traces of a delusion of this kind amongst various Protestant sects (though in none so rife and so unchecked, as in the Church of England): wherever it prevails, of course, it exalts the priest or administrator of the ceremony, and by so much it debases—it derationalizes the subject, the man, most deeply concerned (as far as men and women are concerned in these ceremonies), but it is one of the worst and most entirely unscriptural delusions ever practised by any priests on any people." p. 37.

Letter the third, subjects to close examination the answers to the fifth, sixth, seventh, and thirteenth questions in the catechism. Among other judicious observations on the Creed, the author remarks—

"To call a composition of this kind the Apostles', or even emphatically *the* creed, the articles of a Christian's belief, which omits all the chief doctrines the apostles preached, and to which a guilty world have to look for acceptance and peace with God, as well as all the great motives to Christian conduct, has, to us, always appeared one of the most extraordinary tributes of ignorance, or neglect of God's word, to an ecclesiastical system, and the religion of our forefathers, that modern times can furnish."

Again, on the clause, "*Suffered under*

Pontius Pilate; was crucified, dead, and buried; he descended into hell:" it is observed,—

"Of these five facts, four were probably as true of the malefactors who suffered with our Lord, as of that adorable Sufferer himself—and the last, in the usual acceptation of the terms (of which more anon) is clearly more applicable to the impenitent thief than to any other party. How different the language of a *real* APOSTLE'S CREED on these points; although incidentally, as it were, occurring at the end of a long letter. I delivered unto you first of all that which I also received, how that Christ *died for our sins*, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures, and that he was seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once; of whom the greater part are fallen asleep. After that he was seen of James, then of all the apostles. And, last of all, he was seen of me also, as of one born out of due time: here both the necessity and the fact of a real atonement for 'our sins' in the Saviour's death, is 'first of all,' and most clearly brought out. It is 'the Gospel' the apostles preached; and what the first Christians received—so as to keep in '*memory*'—and in which they stood (see the earlier verses of 1 Cor. xv.): while the evidences of our Lord's resurrection, to the amount of upwards of five hundred unimpeachable testimonies, are placed before us with equal brevity, boldness, and felicity. How refreshing the contemplation of such a passage in the midst of our unsatisfactory examination." p. 39.

Other claims upon our space will not allow us the pleasure of following the writer in his appropriate strictures on the deficiency of instruction in this formulary, in relation to the decalogue and the Lord's Prayer; but, if the reader will accept our counsel, and peruse these letters for himself, we are of opinion that he will be rather surprised at the brevity, than at the length of our extracts.

The fourth, and last letter in this spirit-stirring pamphlet, is entitled, "*Exposition of the Sacraments*;" in which both words and things are so obviously measured and weighed by the standard of truth, and according to the principles of the soundest reason, that, if it should attain to a circulation as extensive as we earnestly desire, we are utterly unable to conceive how any person whose conscience is accessible to

the influence of its individual responsibility, can ever, in future, whether officially or otherwise, tamper with the eternal interests of the young, by adopting as their initiatory to religious knowledge and belief, a formulary so clearly demonstrated to be grossly deficient, palpably absurd, and vitally erroneous. We are conscious that we have expressed ourselves strongly, but whether too much so for the occasion, let our final extract from these powerfully written pages determine. The answer to the fifteenth question in the catechism, "*What meanest thou by this word sacrament?*" is, "*I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.*" On which our author proceeds thus:—

"Of all the attempted definitions of important religious terms, with which no idle investigation of them for thirty years has made us acquainted, this, on the best consideration we are able to bestow, appears the most perplexing and ambiguous. As far as we comprehend its purport, the first clause of this answer is a virtual contradiction of the answer to the next question. From this clause we should understand that a sacrament was simply the outward and visible sign, not necessarily and always accompanied by inward and spiritual grace: and thus we know numbers of the clergy and other divines to understand it. In that answer (to the sixteenth question of the catechism), a sacrament is said to consist of 'two' parts—the 'outward and visible sign' and 'the inward and spiritual grace.'

"But what is to be made of the collocation of phrases and ideas following, as designed for a child's 'instruction?' 'An outward and visible sign of an inward and spiritual grace given unto us.' What is here said to be given unto us, the grace, or the sign of the grace? Either may be understood; both have been: for either may be correctly taken as the nominative of the verb; and (boasting no extensive theological library) we are in possession of copies of the catechism, pointed both ways. The confusion thus introduced, extends of course to the clauses following, and *what* is said to be ordained by Christ himself, as a means, &c. as well as *what* is 'received,' become equivocal, and grammatically refer to the same double antecedent.

"But taking the outward sacrament to

be meant by 'a means whereby we receive the inward and spiritual grace: no wit of man certainly can pronounce whether the Church intends that these are always effectual means or not. It appears a stronger clause than the first; and the majority of the clergy, therefore, do, in effect, seem to say consistently, —Well, then, the grace must be received. And so of the phrase 'a pledge to assure us thereof,' that is, (we suppose,) of the inward grace. A real and honest pledge in word or deed, should make the matter undertaken or engaged for certain. Does this pledge? our evangelical clergy—(better biblicists than churchmen here, we are happy to say,) reply, No. It may or may not be. The other and larger portion of the clergy, say, Yea. The spiritual grace is not only signified, but 'conveyed by these signs.' (Archbishop Wake). And such is the amount of unity and 'concert' secured by subscription to these formularies." p. 52.

In concluding this article, we deem it but just to the author, and to our readers, candidly to state that, on this most objectionable epitome of national religion, we do not remember to have seen any publication which appears, to us, so perfectly adapted to meet the greatly neglected requirements of the case as that to which we have now attended. The work is evidently the result of matured consideration and careful research; and we are much gratified in being enabled to add, that the style and temper of the writer are such, as may be safely commended to the imitation of any who may find it indispensable to employ the pen of controversy. Though, up to the moment in which we are now writing, we possess no knowledge of the author of this production, apart from the work now before us, yet we did not proceed far, in an attentive perusal of it, before we perceived what we considered to be internal evidence of its having been written by a member of our own denomination; and this impression, which was deepened as we advanced, has been confirmed by our subsequent inquiries. We trust, he will not consider himself to be disparaged by our stating it, as our conviction, that a Baptist only could have discharged the duty which he has so successfully performed. In short, such is our conscientious persuasion, concerning the adaptation of this

excellent pamphlet to be useful in various and extensive sections of the Christian church, that we cannot help urging it upon our readers, to consider, that, to a certain degree, at least, it now remains with them to determine the patronage it shall receive, and the publicity it shall acquire.

*. Just after writing the above, a tract was put into our hands entitled, "A Letter addressed to the Bishop of Salisbury, by William Tiptaft, containing various reasons why he resigns his living, and cannot continue a minister of the Church of England." This letter is dated, "Sutton Courtney Vicarage, November 10, 1831." The reasons referred to in the title page are fourteen. We transcribe the third: "Thirdly, I object to the catechism, as being grounded upon the Baptismal service, especially to the second, third, and fourth answers; consequently I cannot teach it, nor even sanction it, in the Sunday schools in my parish." Whereunto will this grow?

England's Crisis, and her Safeguard.
Hints to Britons. By A PATRIOT.
—London: Holdsworth and Ball.

WE have no objection to meet one of our respected correspondents in a political dress, nor in the character of a patriotic polemic, because he appears under a banner on which is visibly inscribed, *pro patria, pro Christo*: for Christ and my country.

On that subject which at present absorbs almost every one's attention, and which has acted as a *test* in discovering true-hearted Britons, the writer thus expresses himself:—

"Many pressing difficulties rest upon us as a nation at present, which, however, under the direction of a PATRIOT KING, and a ministry in which the people fully confide, we may confidently anticipate will be as speedily removed as we can rationally expect. It is a very serious grievance that His Majesty's government is opposed by very many in both houses of parliament. A divided aristocracy in our senate-house, under any circumstances, is sufficiently painful; but at present more than ordinarily calamitous. Whether at any time it is politically wise in kings to put their subjects in possession of their private opinions, may, with some perhaps, admit of a question. But Britain is in possession of the mind of her king; and, with the excep-

tion of two or three, the whole bench of bishops, and a large number of temporal lords, have hurled defiance at the known wish of their king and his ministry! It may be almost a doubt, if the lower house of parliament determine on their political regeneration, whether the upper house have more than the right that mere courtesy concedes to interfere in such movements. But the first mover in the house of lords on the reform bill puts forth a motion which directly insults the whole commons of England. If common courtesy demand that the bill for reforming the constituency of the nation should have its claims, at least, patiently heard in a committee, even this courtesy is refused *toto cælo*.

"That his majesty's government should have been thwarted in this measure, at a time, also, when the nation so imperatively called for a reform, and so anxiously anticipated the consummation of their desires, is still more to be deplored. I am not at all certain that the operation of the reform bill would have benefited the nation to the full extent that millions imagine—some of its provisions may yet need careful revision; yet, as a whole, it was undoubtedly one of the most magnificent measures ever contemplated by a British house of commons. We might have hoped that, in a measure so purely political, the noble prelates (who, in the character of ministers of Christ, if ministers of Christ truly they are, have a dignity thrown around them infinitely more illustrious than the honours which invest them as statesmen) would have refrained from intermeddling; but their ecclesiastical dignity they have prostrated, in the sight of their king and the whole nation—their political dignity has perished. Why should our ecclesiastical rulers have, with infinite hardihood and daring, ventured on rendering their official character neutral, if not even odious, by this oblique political movement?

"The lower classes of a nation may be unreasonable in their demands; but the petitioners for a reform in parliament were the wealthy, the honourable, of the whole nation. A minority of high and estimable character went not into this measure; but this minority was comparatively small indeed. The tens of thousands and millions of the nation had, and yet have, their hearts in the cause. Most indecorous, then, truly was it, to despise a prayer which more than sixteen millions of Britons presented, and which their king and his ministers had listened to with feelings of lively interest! Surely we may be permitted to ask—If a small portion of the aristocracy, supported by the archbishops and bishops of this realm, do these

of ecclesiastical history." We select the following as a specimen of his sentiments, and of the principles which pervade the whole work.—

"The second chapter contains an account of the descent of the Holy Spirit on the day of pentecost, in which was fulfilled, as the historian tells us, a memorable prophecy which had been delivered by Joel eight hundred years before. We then have the substance of a sermon preached by the Apostle Peter to a multitude of unbelieving Jews, most of whom had been accessory to putting the Son of God to a shameful and ignominious death, and so powerful was the appeal that, through Divine energy, about three thousand of them were converted to the faith, baptized into the name of Christ, and formed into a Christian church."

The chapter closes with a particular specification of the ordinances of public worship, which, under apostolic direction, and conformably to the will of the ascended Saviour, chap. i 3, they statedly observed—

"The doctrine of the teaching of the apostles—the fellowship or contribution for the relief of the poor, &c. the commemoration of the Lord's death, here termed 'the breaking of bread,' with the moral and devotional exercises of prayer and praise, v. 41—47. And with this commenced the Christian Church, or setting up of Christ's kingdom in the world: that church or kingdom, whose history we intend, if the Lord will, to trace from that period to the present, contemplating the stone cut out of the mountain without hands, gradually expanding its dimensions until it became a great mountain; or, according to one of our Lord's parables, 'the grain of mustard seed,' taking root in the earth, springing out of the ground, rising majestically into a tree, casting forth its branches on every side, so that the birds of the air come and lodge under them."—p. 67.

It is impossible, from our contracted limits, that we can give even a syllabus of this volume: Mr. Jones has made a judicious selection of the fragments of history during the three first centuries, which illustrate the prevalence of Christianity in the face of Pagan opposition; when its purity and power were seen in the martyrdom of Ignatius, Polycarp, and others, who loved not their lives to the death. The secularizing effects produced by the adoption of Christianity by Constantine are shewn with great precision of statement. The state of

Britain when Druidical superstition and cruelty prevailed over its barbarous inhabitants, as well as the account of the period when the Gospel was introduced, will be read, we doubt not, with peculiar interest. The book wants a copious index, which we suppose will be supplied, when the author has completed his design, in another volume.

Church Reform: a Letter to his Grace the Archbishop of Canterbury. By A LAYMAN. pp. 68.—Effingham Wilson.

THIS pamphlet is distinguished by a vein of pungent satire. We never read works of this description without being forcibly reminded of the words of an inspired teacher, "and yet shew I unto you a more excellent way." Ridicule may be exceedingly entertaining to a certain class of persons who witness its exhibition, and against whom its influence is not directed; but we consider its operation as a corrective of error, whether voluntary or otherwise, extremely doubtful, and its agency to be such as can seldom be successfully employed in the great affairs of religion. The author of this Letter to his Grace of Canterbury, brings into his pages a considerable number of facts which, regarding them, as we certainly do, as affecting distortions of the simplicity and spirituality of the primitive church, are much more adapted to induce a tear, than to excite a smile; and, whether such a representation of them as ought to produce no other emotions than those of unmingled disapprobation, might not, to say nothing of the seriousness of the subject, be more effective than laboured attempts to write facetiously, we would suggest, generally, to those who deem it incumbent to expose the unscriptural nature and tendency of political church establishments. Let us not, however, be misunderstood, as though it were our design to withhold acknowledging the just claims of this writer to public attention; on the contrary, his Letter is certainly written with considerable ability, and contains very much which should engage, and that too with as little delay as possible, the most serious consideration, especially of the members of the Church of England.

OBITUARY.

JAMES PAINE.

ON July 24, 1831, died Mr James Paine, of Gamlingay, Cambridgeshire—a man whose usefulness and devotedness to God, rendered him highly respected by his relatives and pious friends, many of whom dropped the tear of genuine sorrow over his grave, and all of whom will cherish his memory with unfeigned fondness and affection.

It was the privilege of Mr. Paine to have pious parents, whose prayers were, no doubt, frequently and fervently presented to God in behalf of their children; and with regard to the deceased, and several others of their family, their supplications were not in vain. The precise era of our friend's conversion I have not ascertained; but it is certain that at an early age he sought the God of his father, and that he was early blessed of God. Owing, however, to different circumstances, which it is needless to mention, it was long before he ventured to make a public profession. It was not until March, 1805, that he became a member of the church at Gamlingay; and, in the same month, he was also chosen a deacon; the duties of which office he discharged with a uniform regard to the good of the society. At prayer and church meetings, as long as his health would admit, he was a steady attendant; and, at the latter, his conduct was such as deserves to be recorded. Though possessed of considerable property and influence, he there behaved with the meekness of wisdom. He never appeared like a man that was actuated by a spirit of worldly ambition, and determined to make his words and opinions influence the minds of others. He was not one of those lordly deacons who wish to have undue pre-eminence in the church; but his conduct was always such as was calculated to give satisfaction to his pastor, and to every one of his brethren. Prudent, judicious, and affectionate, he was one of those valuable men to whom a minister may look for comfort, and the in-

terest of Jesus for a friend. Nor was he concerned merely for the prosperity of the cause of Christ at Gamlingay, but was anxious that the savour of the knowledge of the Redeemer should be made manifest in every place. He was deeply interested in the propagation of the Gospel throughout the world, and was most cordial in affording his assistance to missions.

As a husband and a father, the kindness and tenderness of Mr. Paine were exemplary. His affection for his bereaved partner and children increased with his days. About an hour before his death, observing a friend speaking to his afflicted wife, he said, "Don't forget the dear woman."

More than two years ago he was visited with a serious and painful affliction, from which he never entirely recovered. But as his tribulation abounded, his consolation much more abounded. The grace of the Saviour, in whom he trusted, was sufficient for him. Of this the following account of his pastor's interviews with him, extracted from the funeral sermon, will afford ample proof.

"On the 4th of March, 1829, I visited him, and found him very happy. 'I never supposed,' he said, 'that I should feel reluctant to leave the world, and now I find I do not.'"

On the 8th, which was Lord's day, I saw him after the evening service. He had been very ill in the day, but was then something better. "My mind," he said, "is supported; I do not know what it is to have an alarming fear."

On the evening of the 9th, he was taken worse. It was quite supposed, both by himself and his family, that he was dying; but he was perfectly calm. At his request his son read and prayed; and he then, for about half an hour, addressed his children in a most faithful, yet affectionate, manner.

On the 10th he was much better than on the preceding evening. He expressed his gratitude to God for having enabled him, with a greater degree of composure

and self-possession than he had expected, to speak to his family. "I believe," he said, "it was a melting season to us all." From this time Mr. Paine continued better, until the 23d, when he was again taken worse. In the morning he was incapable of conversation; but in the evening a little better. He was very happy, he said, "in meditating on the love of Christ, and on the superintending providence of God."

He could say, "Here am I, Lord, do with me as seemeth good in thy sight." He told me that the two following passages had been very much impressed on his mind: "The eternal God is thy refuge, and underneath are the everlasting arms;" and, "Let us fall now into the hands of the Lord, for his mercies are great."

On the 24th he was somewhat better than on the preceding day; and was very happy, rejoicing in the unchangeable love of the Saviour, and saying with David, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me."

Early in the morning of the 25th he was taken worse. His pain was most excruciating. "He hoped," he said, "he should not murmur, but should have patience to bear what the Lord might lay upon him." I saw him about twelve o'clock: he was then very ill, but composure and resignation appeared in his very countenance. I said, I hoped he still found strength equal to his day? "Yes," he replied, "I trust I do; but I am not quite so comfortable as I have been." "You do not mean," I said, "that you are distressed in mind?" "No;" he replied, "not at all; but I am too weak and bewildered to collect my thoughts as I wish." I saw him again in the evening; and, when leaving him, he requested an interest in the prayers of his friends, "for," he added, "I feel that I need it; my mind is so much bewildered."

On the 26th he was considerably revived. I reminded him that God could yet restore him to health. "Yes," he replied, "he can; but I trust I feel an entire resignation to His will." He said,

he had no alarming fear; for he knew in whom he had believed, and hoped that death was deprived of his sting. When I left him, I could not help saying to myself, "Happy is the man that is in such a case, yea, happy is that man whose God is the Lord."

On the 27th, Mr. Paine was better in health, and very comfortable in his mind. He said, "The longer I live the more precious I feel the doctrines of grace, and especially the doctrine of atonement by the death of Christ. Christ, and him crucified, is the only foundation of my hope. It is only when I look by faith to Him, that I can find any solid comfort." On my saying to him, that I hoped he could still hold fast his confidence? "Yes;" he replied, "the love of Christ to poor perishing sinners, has been so much impressed on my mind, during my affliction, that I think it would be wrong to doubt." He then repeated, with peculiar emphasis, that delightful verse, which has cheered the mind of many a Christian under affliction and in prospect of death:—

"His love in time past forbids me to think
"He'll leave me at last in trouble to sink;
"Each sweet Ebenezer I have in review,
"Confirms his good pleasure to help me quite through."

He then referred to the last time but one he sat down with his Christian friends at the Lord's table. He observed, "I then thought it might perhaps be the last time that I should commune with you; and I could not help looking forward with peculiar pleasure to heaven, when there would be no sin nor imperfection, no pain nor sorrow, to prevent the enjoyment of the Divine service."

When I left him, he said he thought he did not feel quite so willing to depart as he did a month before. His family seemed to cling more around his heart; "but," he added, "I hope, upon the whole, I feel resigned."

On the 8th of April I found him much weaker than he had been for several days preceding; but his mind, as usual, was composed. "What a favour," said he, "it is to be able to exercise confidence

in God. 'Blessed is the man that maketh the Lord his trust.' "

On the 10th of April, he was very weak, but very resigned and happy. He said his pain in the night had been very severe; as much as he knew how to bear; but he had reason to be thankful that, during the whole of his affliction, he had scarcely known what complaining was. And "Why," he asked, "should a living man complain, a man for the punishment of his sins?"

Thus was the subject of this short memoir, during his painful and protracted affliction (for he was confined to his house about thirteen weeks), supported and comforted.

During the last week of his life he was confined to his bed. He was not able to converse much; but he said enough to satisfy his friends respecting the state of his mind; and that the knew in whom he had believed. He went down to the brink of Jordan with calm and holy tri-

umph; he stepped into the river with firm foot, and

"Shuddered not to cross the stream,
"Venturing all his care on him;
"Him whose dying love and power
"Still'd the tempest, hush'd its roar."

As a proof of the holy serenity and confidence he enjoyed in his dying moments; when a friend said to him, a short time before his departure, "Your heart and your flesh fail you, but God, I hope, is the strength of your heart?" "Yes," he replied, "and he will be my portion for ever." Thus,—

"His God sustain'd him in the final hour,
"His final hour brought glory to his God."

His remains were interred in the burying-ground belonging to the meeting-house, Gamlingay, on Lord's day, the 31st of July, 1831; when a discourse was delivered, to a large and attentive auditory, from Heb. xii. 2: "Looking unto Jesus;" a text which the deceased himself had selected.

MISCELLANEOUS.

THE LATE REV. R. HALL.

The following tribute to the character of this illustrious individual,—extracted from the last number of the New Monthly Magazine,—will, we doubt not, be gratifying to our readers:—

"Feeble and brief as the narrow limits of our commentary necessarily compel us to be, we are unwilling to postpone any longer such insufficient tribute as circumstances permit us to pay to the memory of so much worth and piety as adorned the character and writings of Robert Hall, the late dissenting minister of Bristol. To the most able and accomplished clergy of the church of England it was long an occasion of wonder, not unmingled with regret, that Hall was a dissenter. The mind, the attainments, and the language peculiarly characteristic of the man were precisely those which, in the belief of churchmen, usually distinguish the most accomplished clergy of the establishment from the most able of their non-conforming brethren; we mean the sober soundness of his judgment, the delicate refinement of his taste, and the classical purity of his style.

"The clergy of the established church are apt, too apt perhaps, though we wish to speak of them tenderly, to think harshly of dissenting ministers, as a coarse and greasy-minded race, who mix up prayers and pro-vender in the most incongruous way, offending the awful majesty of heaven, by the unceremonious manner in which they offer their appeals. Now of all this, if indeed there be any thing in it ever, there does not appear to have been the least particle about Robert Hall. The character of his pulpit discourses, so far as we feel ourselves capable of criticising them, was that of mild and uniformly sustained sublimity. A meek and holy, but yet most dignified grandeur lifts at once both the preacher and the hearer up to the third heaven of pensive contemplative piety. There is not only grace, but gracefulness in every part of his sermons. They put forward, above all, that calm happiness, that rest, that peace, which passeth all understanding, and which is the peculiar portion of God's chosen people. The beauty and excellency of holiness, as the reflection of that divine image in which man was originally formed, and as the only most preparation, through faith, for at-

taining and enjoying the everlasting happiness of heaven—these were the themes on which he loved to dwell, and after which the mind takes time, and the unwelcome bustle of the world, to bring it down again to the ordinary feelings and duties of human life and action.

“Hall was a catholic christian: the doctrine of the trinity, of the incarnation, the divinity and personality of the Holy Spirit, the atonement, justification by faith only, the obligation of the moral law on believers, personal holiness, the resurrection, the judgment, the eternal duration of the pains of hell and of the joys of heaven, all these are inculcated by him with the large and sober views of a philosopher, the learning of a scholar, the eloquence of an orator, and the affectionate earnestness of a Christian divine. These high and holy doctrines, the tenets upon which all christianity hinges, were the wells of salvation, in which his delighted spirit loved to bathe. Yet never does he outstep the modesty and humility so requisite in a frail and finite being, like man, inquiring into mysteries which even angels tremblingly desire to look into. There is no prying with unhallowed curiosity, and startling rashness into the inscrutable purposes of the Deity; no worse than idle effort to anticipate the tardy foot of time, by dogmatic explanation of the dark prediction of the sacred text. There is no pretension to an insolent repulsive blasphemous familiarity with the Almighty; no madly rushing in where angels fear to tread.

“His style, like his conceptions, is lumi-

nous and clear; it is also purely English and unaffected: it has been selected by so admirable a judge as Dugald Stewart, as the very model and perfection of English composition. It is elegant without effort, full without redundancy. The result of this happy combination of all attainable excellences, only not genius, not the creative power, has naturally been to place Hall high and far above all other preachers of his class, perhaps of any class in his day. The brightness of his well-earned fame, too, has reflected some portion of its lustre upon all his brother seceders. That the mantle of the ascended saint may descend upon some no less gifted successor, that the church of God may continue to be served by intellects as piercing, and piety as purely fervent as that which he consecrated to the service of the sanctuary, is a prayer in which all good men will willingly unite.

“The sermon on modern infidelity has, we observe, been recently reprinted, in a cheap form, for general circulation. It is generally considered Mr. Hall's best single work, and we think justly. It is full of piercing thought, close argument, graphic delineation, and elevated views. There is no aiming at that picturesque phraseology, that landscape style of oratory in which the preachers commonly called popular, are so apt to indulge; but there is a forcible good sense, and a luminous flow of real eloquence throughout it, that make us almost repent of having questioned the author's claim to the uncertain honours of what men call genius.”

INTELLIGENCE, &c.

DOMESTIC.

CHOLERA MORBUS.

At the Meeting of the Committee of the British and Foreign Bible Society, November 21, 1831,

Resolved,—That it be referred to the Sub-Committee for general purposes to confer with the several Auxiliary Societies as to the practicability of supplying the whole of the poor who are destitute of the New Testament with a copy on loan, in order that in the event of the epidemic disease being permitted, in the course of Divine Providence, to visit their families, they may not be found without a copy of God's holy word; and that the Sub-Committee be authorized to di-

rect the issue of such copies for the above purpose as they may think proper.

At a meeting of the Sub-Committee, November 25, 1831:—This Sub-Committee having taken into consideration the subject above referred to them, it was

Resolved,—That while this Committee have much satisfaction in knowing that in every place the necessary precautions are actively taken to prevent, if Divine Providence permit, the introduction of the Cholera, and that suitable preparations are also entered into to meet it, should it appear, they do consider that there is a voice of the Almighty to be regarded in this visitation, and a duty to be performed by the British and Foreign Bible Society.

That this Committee record their devout conviction that the truths of the sacred vo-

lume, when accompanied by Divine teaching, can minister patience and strong consolation under the severest sufferings, and prepare the immortal spirit for its departure to another world, by the reception of the knowledge they convey of Him who, "as Moses lifted up the serpent in the wilderness, was lifted up, that whosoever believeth in Him should not perish, but have everlasting life."

That this Committee express their hope that when the hand of the Lord is lifted up, some may be led to consider their ways, and to desire the instructions of heavenly wisdom, and they, therefore, regard it most necessary that the New Testament should be ready at hand for every one whom affliction may be the means of disposing to peruse it.

That while this Committee remember, with gratitude to Him who has crowned the past labours of the Society with good success, that there are countless multitudes now in possession of the Scriptures, who, humanly speaking, would not have possessed them, but for the efforts of Bible Societies; they yet remember that in England generally, and in the metropolis especially, thousands of *families* still remain unsupplied.

That it be recommended to the Committees of Auxiliary and Branch Societies to communicate with their respective Associations; and to appoint an immediate investigation into the wants of their neighbourhoods, and wherever they find a *family* destitute of the Scriptures to offer a copy of the New Testament with the book of Psalms as a loan.

That the expense of providing a Loan Stock for the above purpose be borne by the Parent Society.

[Extracted from the Minutes.]

A. BRANDRAM, } Secretaries.
J. HUGHES, }

CHRISTIAN INSTRUCTION SOCIETY.

The quarterly Conference of this admirable Institution was held on the 15th of December, 1831, at Mr. Burder's Chapel, Fetter Lane; the Rev. Caleb Morris in the Chair. A hymn having been sung, prayer was offered by the Rev. T. Stevenson, of Gate-street, after which Mr. Morris introduced the business of the evening by some very appropriate and judicious observations. Mr. Pitman, one of the Secretaries, then read reports from the several Associations in and about London; and then the meeting was addressed by the Rev. Messrs. Blackburn, Stevenson, and Pyer; and by Apsley Pellatt, Esq. The engagements of the evening were closed with prayer by the chairman.

It has seldom been our happiness to listen

to facts and statements so cheering and gratifying as those which were presented in the reports of the visitors on this interesting occasion. Copious details were furnished of ignorance instructed,—destitution alleviated,—wretchedness relieved,—Bibles distributed,—Sabbath-schools augmented,—tracts and books thankfully received and diligently perused,—prayer-meetings and preaching-stations established,—sinners converted from the error of their ways,—and of the sick and dying cheered in their solitude, and comforted in the hour of their dissolution. Some of these accounts, we are happy to learn, will soon be printed for general distribution, and will, we trust, have the effect of awakening attention to the strong claims of the Society upon public benevolence, and of augmenting the funds of the Institution. It is grievous to learn that exertions so praiseworthy and self-denying should be in any degree cramped by a paucity of pecuniary supplies. Surely this ought not to be. Nor, indeed, will the humane,—the benevolent,—and, above all, the disciples of Him who "went about doing good," suffer the resources of the Society to languish, if they will only be at the pains of making themselves acquainted with its unostentatious but most necessary and efficient labours.

Islington.

J. P.

ORDINATIONS, &c.

MALTON, YORKSHIRE.

Mr. E. Goodson, late student at Bradford Academy, was ordained pastor over the Baptist Church, Malton, Yorkshire, on Tuesday the 13th of December, 1831.

Mr. M'Pherson, of Hull, stated the nature of a gospel church, asked the usual questions, and received Mr. Goodson's confession of faith. Mr. Evans, of Scarborough, offered up the ordination prayer, and delivered, a most interesting and impressive charge to the minister, founded on Acts xx. 28.

In the evening, Mr. Gatley (Independent) introduced the service by reading the Scriptures, and prayer, and Mr. M'Pherson delivered an interesting and affectionate sermon to the people, from Phil. i. 27, on the various duties of members of Christian churches towards their ministers and each other.

BOROUGH GREEN, WROTHAM, KENT.

On Tuesday, May 24, 1831, Mr. William Bolton, late of Rickmansworth, Herts., was recognized the pastor of the Baptist church at Borough Green, Wrotham, Kent, when Mr. Rogers, of Eynsford, described the nature

and order of a gospel church; Mr. Chin, of Walworth, delivered the charge to the minister, from Col. iv. 17, and Mr. Shirley, of Sevenoaks, addressed the church, from 1 Thess. v. 12, 13.

CHAPELS OPENED, &c.

LEDBURY, HEREFORD.

On Wednesday, March 2, 1831, a new chapel was opened at Ledbury, in the county of Hereford, for the use of the church and congregation under the pastoral care of the Hon. G. H. R. Curzon, when sermons were preached by the Rev. Mr. Waters, of Worcester; Swan, of Birmingham; and Preece, of Tenbury. The dimensions of the building are 43 feet in length, and 30 feet in breadth. Below the chapel is a commodious school-room, which it is intended to complete for the use of the sabbath-school. From a regard to economy, however, this part of the erection is not yet finished. The entire expense of fitting up the chapel amounts to £1133, towards which a portion has been contributed; and, for the remainder, an appeal will be made to the religious public.

This place of worship, which has resulted from the Divine blessing on Mr. Curzon's exertions, will, it is hoped, be of much utility in a neighbourhood that has been signally destitute of the fruits of godliness. The erection of the chapel was commenced with the sanction of the Midland Association of Baptist Churches, to which the circumstances of the case had been submitted. The church at Ledbury contains twenty-nine members, who are too poor to contribute much towards defraying the debt which at present remains on the chapel. A few friends, therefore, who are connected with the neighbouring churches at Ross, Ryeford, and Coleford, have consented to become responsible for the sum that has been expended. The circumstances, however, of these individuals will not allow them long to retain this responsibility without much personal inconvenience. This consideration, together with the general merits of the case, will, it is hoped, influence those friends of the Redeemer, to whom an application may be made in behalf of the Baptist Church at Ledbury, to aid, as far as practicable, in liquidating the remainder of the debt.

TOTTENHAM COURT ROAD CHAPEL.

This well-known place of worship having

been put in a state of complete repair, was re-opened October 27th, 1831. Rev. William Jay, of Bath, delivered an impressive sermon in the morning, from Rev. xxi. 22, "And I saw no temple therein." In the evening the congregation was overflowing, when the Rev. James Parsons, of York, preached from Jer. ix. 3. Between the services the ministers and friends were kindly entertained, in the Fitzroy School-rooms, with refreshments; and several animated addresses were given. It is stated that the purchase, repairs, writings, &c., have amounted to more than £19,000, and that of this sum £11,000 remain unpaid. Spacious vaults are formed beneath the chapel, which may be purchased by applying to M. Prior, Esq., 36, Upper Charlotte Street, Fitzroy-square. Private funeral vaults may also be obtained. These, together with the commodious burial-ground, which is now, as heretofore, open to persons of all denominations, will, we trust, effectually, though gradually, remove the heavy pecuniary burden.

COLEMAN'S GREEN, NEAR HITCHIN, HERTS.

On Thursday, November 17, a new meeting-house was opened at Coleman's Green, near Hitchin, Herts. The Rev. Thomas Griffin, of Hitchin, preached in the morning from 1 Samuel ii. 30 (last clause); in the afternoon, the Rev. Henry Burgess, of Luton, preached from John xvii. 18, 19; and, in the evening, the Rev. J. W. Wayne (Independent), of Hitchin, preached from Matthew xi. 5 (last clause). The congregations were large and attentive, and the collections amounted to £22. 12s. 7½d.

It is presumed that the following sketch of the rise and progress of this small, but interesting cause, may prove acceptable, not only to the Baptist denomination, but to the religious public in general.

The justly-celebrated John Bunyan, in his itinerant efforts to promote the cause of genuine Christianity, used frequently to preach in several places in the immediate vicinity of Coleman's Green. These labours of love were owned and blessed by the great Head of the church, to the conversion and edification of many; but when he ceased from his labours the people no longer enjoyed the light of Divine truth; and, of the inhabitants of the villages in this neighbourhood, it might, for a long series of years, have been said, "No man careth for their souls." But, about forty years since, the Rev. Messrs. Pilly, of Luton; Geard and Williams, of Hitchin; and other ministers in the neighbourhood, being desirous of imitating the example of the venerable author of "The

Pilgrim's Progress," and anxious to promote the interest of their common Saviour, commenced a religious service at Coleman's Green, which they conducted alternately, as their other engagements would permit. These occasional services were kindly afforded and gratefully accepted, till about twelve years since, when the people being desirous of possessing the advantages of a settled ministry, the Rev. D. Parkins, (now of Aldwinkle.) accepted an invitation to reside amongst them. Mr. Parkins was succeeded by the Rev. W. J. Earley, during whose residence (in the year 1825) a Particular Baptist Church was formed, on the removal of Mr. Earley to Newport Pagnell. The present minister, the Rev. Henry Biggs, came to reside amongst the people, whose labours proving both acceptable and useful, he was unanimously invited to become the pastor of this infant church, and was ordained to the office in October, 1827. The Rev. Messrs. Middleditch, of Biggleswade, Thompson, of Walkern, Daniel (now of Ceylon), Wayne, of Hitchin, and other ministers, engaged in the solemn service.

The congregation having increased, the old place became too small, and was, besides, in such a state of dilapidation that it could not be repaired or enlarged; a piece of ground was therefore purchased in a more eligible situation, large enough for a burying-ground and meeting-house, a place of worship has been erected, 35 feet by 27, at a cost of £350, including galleries. It is vested in the hands of trustees. Though the people are poor, they have raised nearly £100 amongst themselves; and a weekly subscription, which has been for some time carried on, is still continued; and many friends in the neighbourhood have rendered liberal assistance; but an appeal must be made to the religious public for what yet remains, and it is sincerely hoped such appeal will not be made in vain.

THE BEREAVED FAMILY OF THE LATE
REV. J. MACK.

The Committee appointed to receive contributions towards the above urgent case, have already announced their intention of meeting early after the 23rd instant, "to devise the best method of securing and appropriating the funds" which Christian liberality may supply, for the benefit of the family.

As that date is fast advancing, the committee beg leave respectfully to urge on those churches and individuals who cherish the benevolent purpose of assisting in this object, to do so without delay, and transmit their do-

nations as already directed;—that no impediment may remain to the anticipated arrangement, which contemplates the relief,—partial as it must necessarily be,—of the orphans' wants, and of the widow's burden.

The result of these appeals to christian benevolence will be given in a subsequent No.

ADDITIONAL SUBSCRIPTIONS FOR THE BEREAVED FAMILY OF THE LATE REV. J. JONES.

	£.	s.	d.
Rev. James Castleden and Friends, Hampstead - - -	4	4	4
Rev. Jenkin Thomas and Friends, Cheltenham - - -	6	0	0
Rev. James Smith and Friends, do.	4	6	0
Mrs. Job Heath, London - -	5	5	0
Mrs. Millard, ditto - - -	0	10	0
Friends at Cowbridge - - -	1	1	0
Rev. W. Jones and Friends, Cardiff	5	0	0

To the Editor of the Baptist Magazine.

DEAR SIR,

In answer to many inquiries which I have received respecting a person of the name of Horner, who is begging for a chapel, I shall be glad if you will insert, in your next number, the following information for the guidance of the religious public.

Firstly. Fisherton, in which the chapel for which he is collecting is situated, is not a village between Devizes and Salisbury, or Warminster and Salisbury, but is one of the suburbs of the latter city.

Secondly. The chapel was built on a speculation, which having failed, it has devolved to the creditors of the speculator.

Thirdly. Mr. Horner is not the pastor of any church or congregation connected with the Particular or General Baptists in this city or neighbourhood; neither is there any church or congregation belonging to either of these denominations now worshipping in the chapel for which he is collecting.

Fourthly. I have neither directly nor indirectly given or promised to Mr. Horner, any recommendation of himself or his case.

I am, Dear Sir,

Yours respectfully,

P. J. SAFFERY.

Salisbury, Dec. 23, 1831.

NEW PUBLICATIONS.

Just Published.

The Continental Annual for 1832, embellished with Thirteen highly finished En-

gravings, by the most eminent artists, after original Drawings, by SAMUEL PROUT, Esq., F.S.A., Painter in Water Colours in Ordinary to His Majesty.—The Literary Department under the Superintendence of WILLIAM KENNEDY, Esq., Editor of the “Englishman’s Magazine.”

A Compilation of Scripture Passages, with Scripture Demonstrations that “The Angel of the Lord”—“The Angel of God”—“The Angel of His Presence,” &c. (in contradistinction to the commonly-received opinion of being a created angel) is uniformly Jehovah. By GEORGE HUNT.

A Summary View of Christian Principles; comprising the Doctrines peculiar to Christianity as a system of Revealed Truth. By THOMAS FINCH, Author of “Elements of Self Knowledge,” “The Antidote,” &c. Second Edition, 12mo.

The Entire Works of the Rev. Dan Taylor, late Pastor of the General Baptist Church, Whitechapel, London; under the superintendence of his nephew, ADAM TAYLOR; with an Introduction. In Two handsome volumes, demy 8vo.

The State of Unitarianism in England. An Article re-printed, by permission, from the “Eclectic Review,” for October, 1830.

The Offices of the Holy Spirit. Four Sermons preached before the University of Cambridge, in the month of November, 1831. By the Rev. CHARLES SIMON, M.A., Senior Fellow of King’s College. 8vo.
Sermons by the late Rev. EDWARD PAY-

son, D.D., Pastor of the Second Church in Portland, in the United States. 8vo.

On the Miraculous Gifts of the Primitive Christians, and Modern Pretensions to their Exercise: a Discourse delivered at Stepney Meeting, Lord’s day evening, November, 27, 1831. By JOA. FLETCHER, D.D.

The Shaking of the Nations, with the Corresponding Duties of Christians: a Sermon preached at Craven Chapel, Regent Street, on November 13, 1831. By J. LEITCHILD. To which is added, An Appendix, containing an account of some extraordinary Cases of Enthusiasm and Fanaticism in various ages of the world.

Preparing for Publication.

The Laws of Christ; being a Complete Digest of all the Precepts contained in the New Testament, in the very words of Scripture; with Devout Meditations on each topic of Duty: arranged for the Daily Perusal of the Christian in his closet, throughout the year. By JOSEPH TURNBULL, A.B., Minister of the Gospel.

The Cabinet Annual Register, and Historical, Political, Biographical, and Miscellaneous Chronicle for the year 1831.

ERRATUM.

P. 548, col. 2, 8 lines from bottom, for W. Say read W. Jay.

DISTRIBUTION OF PROFITS.

At a half-yearly Meeting of the Proprietors, held December 23, 1831, the following Widows were assisted from the Profits of the Magazine: those residing in the Principality £3. each, and those in England £4. each.

Name.	Place.	£.s.d.	Recommended by	Name.	Place	£.s.d.	Recommended by
M. A.	H.	4 0 0	J. M’Pherson.	S. W.	R.	4 0 0	W. Williams
M. H.	B. G.	3 0 0	Charles Daniel.	M. T.	N.	3 0 0	J. H. Thomas
A. E.	T.	3 0 0	David Philips.	E. S.	K. C.	4 0 0	Robert Townsend
E. B.	N.	4 0 0	James Edwards.	E. B.	S.	4 0 0	C. Larom
E. J.	L. B.	4 0 0	Thomas Matthews	M. W.	A.	4 0 0	Daniel Wilson
J. F.	C. E.	3 0 0	{ Hugh Jones	M. I.	N. S.	4 0 0	James Williamson
			{ Ellis Evans	M. R.	E.	4 0 0	J. Harris
S. W.	F.	4 0 0	George Capes	M. R.	L.	4 0 0	James Edwards

. The proprietors wish us to state that they deeply regret they were absolutely unable to attend to several new applications from widows of most respectable ministers and whose circumstances demand such assistance. They venture to indulge the hope, that this information will lead all the readers of the Magazine to use their utmost influence to increase the sale of the publication, so that they may be enabled to relieve every approved case at the half-yearly distribution in June next.

EDITORS.

IRISH CHRONICLE.

JANUARY, 1832.

APPEAL TO THE BAPTIST DENOMINATION.

THE Committee of the Baptist Irish Society have constantly made their friends fully acquainted with its proceedings and circumstances through the medium of the IRISH CHRONICLE: and by this means they feel assured they have secured the confidence of the churches and congregations belonging to the denomination; to the persons composing which, they principally look for the pecuniary aid necessary to support the Institution.

They consider it their duty now to state, that *the funds of the Society are exceedingly embarrassed*. To meet the demands due at Christmas, SEVEN HUNDRED POUNDS are required: *towards which no provision whatever is made*: indeed there was previously a deficiency! That all the agents should be punctually paid their quarter's salaries (which they have always been hitherto), the Treasurer has accepted bills to that amount.

The Committee cannot recommend that any reduction should be made in the expenditure of the Society: the schools were never better attended, the readers of the Scriptures were never more useful—or the ministers ever more encouraged. They are persuaded that none of their friends would wish that any of those useful agents should be discharged, but rather that the number of them in each department, should, if possible, be considerably increased.

From the remarkable manner in which the Society, from its commencement, has been supplied with money, its conductors, though not without considerable painful anxiety in regard to future supplies, are led to hope that these difficulties will be soon effectually removed: having a satisfying consciousness that they have honestly attempted to “work the work of God,” they venture to exercise a humble dependence upon the Divine Providence, not doubting but the lovers of evangelical truth will again lend them a helping hand in this time of necessity. They are confident that rather than these useful operations in the Sister Kingdom should be suspended or abridged, the pastors and deacons of the churches will promote collections in their places of worship, to enable the Treasurer to meet his present engagements.

The Committee have been much encouraged by the kind attention to their requests by the Committees of the British and Foreign, and the Edinburgh Bible Societies, the former having granted them 600 Bibles and 1100 Testaments, and the latter 200 Bibles and 1500 Testaments.

The Rev. Stephen Davis, of Clonmell, is collecting in Scotland, where his application, we have no doubt, will be successful. The Rev. Messrs. West of Dublin, and Wilson of Sligo, have been requested to collect in the North of Ireland, and the Rev. James Allen to visit England for the same purpose, previously to the next annual meeting. And if some of our brethren in the ministry in England and Wales would kindly undertake to collect in their respective vicinities during the approaching spring, they will render important assistance to the Society, and the Secretaries will be happy to correspond with and furnish them with the necessary documents for that purpose.

We shall feel greatly obliged if the Ministers and other friends to whom the “Chronicles” are sent, will be particular in attending to their distribution.

JOSEPH IVIMEY,
GEORGE PRITCHARD, } Secretaries.

51, Devonshire Street,
Queen Square,
December 24th, 1831.

From an Irish Reader.

Bog Mount, Oct. 12th, 1831.

REV. SIR,

Since my last letter to you, I have diligently endeavoured, as usual, to extend the knowledge of the Gospel of salvation among several of the inhabitants of the parish of Kilrush and to my neighbours. I humbly trust in the Lord that my efforts will not be in vain. What a glorious prospect it is to me from the earnest attention which some of them pay to the Holy Word. I pity them, bound up in popish thralldom and error. O Lord, hasten the happy period when all shall know, and love, and serve thee; and may all superstition and idolatry fall to the ground.

I have visited several Protestant families also in my neighbourhood, and read the sacred word to them in their native language. I occupy a great part of my time teaching the Holy Scriptures to some of their advanced boys and girls. I go in the evenings where several of the neighbours resort to read the word of truth to them. I made a journey to the east of Kilrush, reading and expounding the Word of God to ignorant families and remained four days going from house to house reading the Holy Scriptures, and where I lodged, in the night, several of the neighbours used to come in to hear the word of life. I was reading the Word of God to a great number of people on the Lord's day, about four miles distance from my house, after I read to them the fourteenth and fifteenth of St. Matthew, and seventh and eighth of St. Luke, one of the men said, "There is no religion to be saved by, but the Roman Catholic." I read to them Matt. xxv. 34: here is the religion, said I, which the Lord Jesus appoints. I read to them Matt. vii. also. I went one day to Kilrush, and spoke to them the glorious word, and they paid attention. I went into a house where a large family were: I read the Word of God to them; from thence I went and entered a house where a boy is learning the Irish Scriptures. The woman of the house related to me that her son, who is learning the Irish, repeats to them in the evening a great deal of fine Irish out of the book which I gave him, and also, said she, he tells his father and sisters in Irish, "that God so loved the world that he gave his only begotten Son," &c. &c. I was reading the word of life to several persons in the house of a man named G.; there were Protestants and Roman Catholics paying attention. One of the men said, "Mr. Thomas and his friends are very kind to us in giving our children education and books gratis;" Mr. W., who is getting all the tithe money, would not do so. Some of the neighbours come into us and hear the sacred word read. We have a little meeting of our own: we join together,

endeavouring to serve the Lord, and very good encouragement we get from our Divine Master telling us, "Fear not, little flock," &c. I went on another day to teach a boy, to whom I gave an Irish Testament. I entered a house where several persons were, and read the third and fourth of St. John to them; from thence I proceeded on my journey, and I beheld a great meeting in a house, I went in and spoke the word of life to them, remarking and pointing out the blessed Jesus to them for their salvation. One of them arose from the floor and said, "The priest desired me to give my heart to the blessed Mary." "Give your heart to the Lord Jesus Christ," said I. Then I perceived their spirit moving and went my way. I read to six families that day the Word of God. Some of them wept, mourning for their sins, and imploring the Lord Jesus. I entered the house where the boy was who received the Testament; he was reading the third of John, his father, and mother, and others paying attention, and he required but little instruction from me. Also, I trust our school will be a blessing to the neighbours. Some of the pupils are improving in the Irish and English Scriptures; consequently, we can obtain a nearer access to their parents, and intercourse with them, to communicate the knowledge of Gospel truth for their good to edification.

JOHN NASH.

From Mr. Thomas Berry to the Rev. J. Allen.

Nov. 7th, 1831.

REV. SIR,

I have the melancholy task of mentioning the death of my dear beloved wife. The very day on which I wrote my last journal the typhus fever seized her, and on that day fortnight she fell asleep. Her sufferings were very great, and from the first two days she anticipated her end. Her patient resignation to the will of her God surprised the women who attended her; and I trust that the heavenly prayers she offered up in their hearing has been beneficial to their souls. Indeed the stroke that has fallen upon me has been much lightened, from the firm persuasion that her soul is now among those who rest not day nor night from "singing glory, and honour, and might, and dominion, and praise to Him that loved them and washed them from their sins in his own blood."

Upon asking, "Are you afraid to die?" "No," said she, "for I know that Jesus died for my sins and rose again for my justification." "Are you not sorry to leave this world?" "Indeed, my dear," said she, "I am mostly sorry to leave you, but still I love my Redeemer more than all the world. He loved me and gave himself for me, and

now I long to be with him and experience the happiness of heaven."

Since she came to reside in Ballina, she has been most attentive to the concerns of her soul, and on every occasion impressed upon her pupils and neighbours the necessity of repentance to God, and holiness of life. The religious books which she received from Mrs. Allen made the deepest impression upon her mind, and the sweet consolation she found in these and in the Psalms of David, in a great measure fitted her for the enjoyment of more exalted strains in the holy Jerusalem.

About five hours before her death, she cried out, "O thou dear, precious Jesus, receive me into thy arms; take me, O my beloved Redeemer; thou art the dear Lamb of God that has taken away my sins. I love thee for what thou hast done for my own soul, and I love thee for what thou hast done for the world." These were spoken in such an angelic manner that she even then was enjoying the dawnings of heavenly bliss. The last words she repeated were,

"Grace 'tis a charming sound," &c. She feebly sung the whole hymn, and soon after entered into rest.

As the Lord has been pleased to separate me from the dear partner of my joys and sorrows, it is consoling to know that she is safe and that her latter end was so happy.

Perhaps it may not be amiss here to mention what were the means which God employed in her conversion. As she was a native of Cheltenham, she, along with a few other girls, attended the instruction of a Miss Evans of that town, who distributed tracts among her poorer neighbours. My dear departed was then fourteen years of age, and one morning during Miss Evans' prayer, her soul was converted, and she, for the first time, tasted that the Lord was gracious. Since then she has been upheld by free grace, and at length enabled to say, "I know that my Redeemer liveth, and will withhold no good thing from me." Some time after she met with a Mrs. Wood of Gloucester, a member of the Baptist connexion, from whom she learned the way of the Lord more perfectly, and by her conversations about adult Baptism she became convinced of its necessity; and as soon as opportunity offered she made a public profession of her faith, and followed the example of her Divine Master. Surely in the midst of life we are in death. May the judgments of the Lord make us more alive to the concerns of eternity.

To you, Sir, I owe the warmest and most grateful thanks; unspeakable, but fixed and deeply rooted in my heart. You have given me an asylum in your house, where every consolation that could proceed from Christian sympathy has been imparted. May you and

your house never want the divine favour nor ever cease to be protected by the God of heaven and earth.

THOS. BERRY.

*From the Rev. J. Wilson to the Secretaries.
Sligo, Nov. 17th, 1831.*

DEAR BRETHREN,

In my last I mentioned that I had nearly completed my inspections, and, in a few days after, this was the case. As usual, I have found the advantage in being thus early in the quarter, at this season, for, though we had some heavy rains before I had finished, there has been almost incessant rain, hail, and storm ever since. This severity in the weather has prevented the digging the potatoes, so that the greater part of that business is yet to be attended to, and the schools must be thinly attended in consequence for some time.

I stated that my inspections were truly gratifying, both as to the numbers in attendance, and the proficiency of the scholars; this continued to be the case to the close of the examinations, and the minds of many additional children were beginning to be blessed with the knowledge of the Word of God, and those of hundreds more richly stored with its sacred contents. The prayer has almost involuntarily been presented again and again, "Oh! that these opportunities might be continued of enriching the minds of these young Hibernians with the richest treasure on earth; that the truths thus deposited in their memories might sink deep into their hearts, and that they might spring up in the most beneficial fruits in their lives." Then would the work of reform be most beneficially and permanently promoted amongst a very large portion of those who need it—then would the individuals, and families, and the church, and the world, be extensively benefitted by the most simple and yet most efficient means which Providence has yet employed for the accomplishment of that object.

In a new female school, established in a picturesque but obscure part of the country, where such a thing had not been known, disease had commenced its ravages—I do not mean the Cholera, which, may God in mercy avert from the thousands in this country, who from their miserable condition, are predisposed to receive infection—but the typhus: three girls out of one family had been removed by it of the ages of thirteen, fifteen, and seventeen years; several other families were affected by it; and three other girls in one family were lying in a dangerous state when I was there. Yet, though the people of this country may, from a variety of causes be said to be in the "midst of death oft," little or no impression

appears to be made by the fact on a very large portion of them.

I have just commenced in this town, on a small scale, a gratuitous Lending Library, which I hope may be beneficial, not only in keeping some of the lower order from mischievous employment, but in expanding their minds and directing them to the contemplation of generally useful topics, and with the Divine blessing leading them to the perusal of that Word which is able to make them wise unto salvation.

J. WILSON.

From the Rev. James Allen to the Secretaries.

Ballina, Nov. 18th, 1831.

MY DEAR BRETHREN,

With this, I forward you the journals of the readers for the past month. In the school department, we are not able, for the present, to do much. In the spring and autumn of the year, the children, for the most part, are employed in the fields. Besides, the typhus fever is extensively prevalent in many of the districts in which they are placed; and, consequently, it causes many of the children to be kept at home. The storm of the priesthood had blown over, disregarded by the people; and the mechanical curses, pronounced in due form from all the popish altars in the two dioceses of Killalla and Ashoury, have, at length, ceased. I feared nothing from their curses from the first—the people in too many cases are opposed to the wishes of their popish guides to be held much longer in bondage; and I trust, amidst all the discouraging signs of the times, that the Lord will yet, and that speedily, appear in a way of mercy for this poor and benighted part of this kingdom. The schools, notwithstanding the fever and the hurry of the field-work, are better attended than usual at this season of the year; and, I may add, that our opportunities for usefulness are greater than at any period since I came to this country.

In my last letter, I intimated my intention of visiting Erris, the district of country over which my old opponent, priest Lyons, holds absolute sway. I was going by special invitation from the principal landed proprietor, and from the people themselves. I had prepared to set out, my horse and car were ready—tracts of every description were tied up—Testaments and Bibles were ready to place in the car, when the death of our dear sister, Mrs. Berry, was announced. She had, it would appear, caught the typhus fever from some of the children of the school; and had been labouring under its influence for several days before either she herself or we were aware that she had been seized. From the moment she was aware of her disease,

she expressed it as her opinion that she should die; nor did she in the slightest degree fear the approach of death. She was one of our most valuable members and teachers. Her piety was unassuming, fervent, and sincere; and, I have no doubt, that, whilst she was blessed in her death, her works will follow her. It would appear she was in the habit of keeping a diary of her experience. I shall transcribe from it the last sentence she wrote under the date of August 15, 1831:—"This day I have been very unwell, but have felt great consolation in reading 'Huck's Treatise on Religious Experience.' it has soothed my mind, and made me feel more love to that God who gave his Son as a ransom for my sins, and not for mine only, but for the sins of the whole world. Adorable Redeemer! when shall I awake up after thy likeness; when wilt thou speak the word and say, Soul, come up hither? but not my will, but thine be done." For a further account of her life and death, I would refer you to Mr. Berry's Journal for this month. I trust, this bereavement has been made a blessing to the whole of our little church.

As I have been prevented from visiting Erris, I have written a small pamphlet "On the True Foundation of a Sinner's hope," which I have addressed to priest Lyons and his parishioners, and which I ardently hope and pray may do some of them at least immortal good. It is surely the time to work; the enemy of souls is busy; those who value the truth need to be awake. The time for my quarterly inspections has now commenced; and, for the next month, I shall be much engaged, if life and health are spared, among my schools.

JAS. ALLEN.

CONTRIBUTIONS.

Received by Mr. Irimey.

Anonymous, in aid of the "Baptist Irish Society"	-	-	5	0	0
In aid of the "Lyme School,"					
by Mrs. H. Flight	-	-	3	2	6
Mr. Hill, (Donation)	-	-	0	5	0

A Parcel has been received containing sundry useful articles of clothing, for children in the schools, from Messrs. Paxton and Robson, of Berwick.

Subscriptions received by W. Napier, Esq. Grand Junction Wharf; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. J. Irimey, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; and by Messrs. Ladbrook and Co. Bankers, Bank-buildings.

MISSIONARY HERALD,

CONTAINING

INTELLIGENCE AT LARGE

OF THE

Proceedings and Operations

OF THE

BAPTIST MISSIONARY SOCIETY.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CHITPORE.

Conclusion of Mr. Pearce's Journal, from p. 91 of our last number.

"After dinner went in a saltee to Bone Pollah; found a good number of people sitting together making bamboo cages for catching fish, an employment to which, in consequence of the destruction of the harvest this year, all the poorest of the people are necessitated to resort, in order to obtain a subsistence. I went and sat down in the midst of these people, and began by observing that their employment reminded me of one who was continually making traps and devising methods to catch and destroy men; at this their attention was excited: they began, with surprise, to look at me, wondering what I could mean. I then explained, shewing that Satan, the evil spirit, was going about constantly seeking to draw men into the snares of sin that he might eventually drag them down into hell. Finding that I was speaking to them of salvation, one said, 'In what direction does heaven lie, Sir?' I told him the way to heaven was by believing in the Lord Jesus

Christ, and observing his commands; that it was of no consequence for us now to know in what point of the compass heaven might lie, that if we were the true servants of God we should be sure to arrive there, for after death God would send his angels to shew us the way. I sat with these people some considerable time conversing on divine things; some of them appeared a good deal affected at what was told them. On returning to the tent, found the individual waiting to see me of whom I have previously expressed my hope that he was really concerned about salvation. Found that he was increasing in knowledge of the Scriptures. To a question I put to him, Whether he had made up his mind to embrace Christ? he replied, 'Not yet, but I am thinking about it.' I endeavoured to shew him the folly of procrastination. He remained with me till quite dark.

"12th. —Directed my course this morning to the village of Barapoor, distant a mile and a half from hence north-west. Collected here about forty persons, Musselmans and Hindoos. Read to them a tract and explained its meaning: afterwards, they were more for proposing questions and disputing than for hearing a discourse. I did not leave these people until I had answered all their objections. We parted very friendly, and they took about a dozen tracts. Departing hence,

proceeded about a mile further to a place called Sokeram Pookoor. On landing here, met a Musselman, who, on learning my object, said, 'You must go to yonder houses, here are none but Musselmans in this place.' Poor man, he thought that Christianity is designed for Hindoos only! I said, 'Have you then no need of instruction and salvation? shew me the way to the head man's dwelling. I am come to instruct Musselmans.' At this he smiled, and went before, pointing out the road. The head man received me with great respect, brought a stool to sit upon, and some treacle of the juice of the palm, which he had just made, for me to drink. I drank a little to please them, and then bade him and the rest of the people to sit down: this they did readily. I began instructing them with reading a part of a tract called the Mallee and Durwan, or the gardener and porter. In this, is contained the history of the fall of man and its consequences: my audience heard attentively, and none objected, until, after shewing them the way of salvation, I exhorted them to come into it, when one or two said in the language of despondency, 'Sir, we are, as you have described us, sunk in sin and ignorance, but it is too late now for us to think of becoming better; those who may come after us may, but we are too far gone to be recovered.' I did what I could to counteract this feeling; how far I succeeded must be left to the day of judgment to disclose. How true it is that Satan, after leading men into sin, drives them to despair. In this place also I left some tracts. Returned home quite fatigued. Forgot yesterday to notice an idolatrous ceremony of sacrifice which I then witnessed; it occurred in the village in which we are residing. The occasion of it was a vow which had been made by some one whose son was attacked by the cholera: the child recovered, and the sacrifice was the performance of the vow. The animal offered was a goat. I was too late to see it slain. It had, however, but just expired when I came to the spot. The head of the victim was severed from the body, and placed on a small mound of earth, where an idol had stood, but was now broken and fallen down; near it was a basket of sugar-cane and fruit, and the instrument with which the animal was sacrificed, an immense knife about two feet long and six inches broad, very bright, and curiously wrought on the back and sides. A Brahmin was conducting the ceremonies, and I could not but observe how intent he was on his work; he took not the least notice of me during the whole time I stood, perhaps ten minutes, looking on. Between the Brahmin and the people assembled, stood two men holding up a long piece of cloth

to hide him and the ceremonies from the spectators. I nevertheless took the liberty to step aside and observe what he was doing. The ceremony in which he was engaged consisted in sprinkling water on the offerings of fruit, &c. that lay near him, in removing small pieces of sugar-cane from place to place, and in touching various parts of his head and body with his fingers. At the conclusion of these several performances the veil was taken away, when the priest gave some pieces of sugar-cane to one or two persons. He then blew two or three blasts with a horn, at which the whole company prostrated themselves to the earth. This act of adoration finished the service. I left this place not a little grieved and, I may add, mortified at what I had seen, especially as the principal persons concerned in it had often conversed with me on religious subjects, and confessed the vanity of idolatry, and the truth of Christianity. Distressing as this scene was, it reminded me of the words of the wise man, 'When thou vowest a vow unto God, defer not to pay it.' If heathens are so mindful of their vows, how much more so ought Christians to be.

"13th.—Went this morning to Mogra to be present at the market held there, at which an immense number of people assemble. On entering the place met Sadhoo, a young native preacher sent by brother W. H. Pearce to assist me in these excursions in these villages. His coming was very acceptable, as he is a pious, able, and zealous youth, and very much liked by all who hear his discourses. Having rested a little, we proceeded to a small mound a little way out of the bustle of the market. Here we commenced our business, and were soon surrounded by a considerable number of people. Sadhoo first addressed them, and was listened to for a while very attentively; at length some one broke silence and came forward as an advocate of Hindooism. Such things of course are very common, but if possible we endeavour to get opposers to wait till the end of our addresses. This, however, we cannot always effect, and our discourses are unavoidably broken. Such was the case on this occasion, and a disputation succeeded on the merit of Hindooism and Christianity, in which I assisted the native preacher. The topics dwelt upon by us were the contradictions abounding in the Shasters, the iniquitous lives of the Debtas, and the uncertainty felt and acknowledged by all of the efficacy of the means resorted to for salvation. Most of our hearers seemed much struck at what was said, and confessed its truth; but a Brahmin replied with a good deal of acrimony, and endeavoured to stir up the people against us. I therefore addressed him to

the following effect, 'Wherever we proclaim the way of salvation by Jesus Christ, we invariably find Brahmins to be our principal opposers. This you do evidently because you are interested persons; because you know that if Christianity prevails, your reputation, and influence, and present means of acquiring money will be lost; you would not be called to births and weddings; shraddhas and poojas: you would not then obtain the chief seats and the best gifts; be called thakoor, and worshipped as gods. This, as you well know, is the ground of your opposition. Besides, as you are better acquainted with the Shasters than the common people, you know that what we advance is true, and is no lie, and you, of all people, therefore ought to embrace Christianity with readiness, and conduct others into the way of truth. Beware then lest the love of money, and the love of the world, bring down upon you the sevenfold vengeance of God, for assuredly he knows all your wickedness, and will not fail to punish you, except you repent.' This rebuke silenced him. He hung down his head with shame, and said no more. After this I spoke to the people without interruption for some time on the life, death, and object of the Redeemer's coming into the world; and, on concluding, distributed a good number of tracts, which were sought after with the greatest eagerness.

"14th.—Bent our course this morning on foot in a westerly direction. Passing through the village of Sada Suppoor, found several persons sitting together making bamboo cages for fishing; among them were two persons who wore badges of mourning, and of being about to perform Shraddha, or funeral rites for the dead. They were brothers, and had lost within two days a mother and sister by the cholera. The native preacher spoke to them in a very suitable manner, and endeavoured to convince them of the inefficiency of all such rites to affect the condition of the dead. They listened with some attention, but I fear they did not understand much.

"Going a little farther, we found in the same village a much larger company of people, who requested us to speak to them the word of God, a request with which we with great pleasure complied. Here we spent three quarters of an hour very pleasantly in telling them of the way of salvation. A person who came while we were speaking said, after hearing a little while, 'Sir, we worship God, we serve Kristnoo, what else do you wish us to do.' It was replied, that 'it is true you serve Kristnoo, but it is not true that you worship God. In supposing Kristnoo to be God, you have made a great mistake; you are like a child that leaves his native village and parents when very young,

and goes to a distant place where he remains until he loses all remembrance of his parents, even their names; on returning to the place of his birth he knows not to whom he is related; and being, in consequence, imposed on by some worthless persons, he unhappily regards them as his parents, to whom he is not in the most distant manner related. Thus your forefathers and you have wandered so far and so long from the true God, that you have lost all knowledge of him, and now through being deceived by wicked men, you imagine that Kristneo, a worthless Debta, is the God who made you, preserves you, and He whom you ought to serve. Hear then and know for the first time, that Jesus Christ is the one true God.' Having distributed a few tracts here, we proceeded half a mile farther, to the village of Gora Julla. Several persons seeing us from other villages came running after us, and accompanied us to the place whither we were going. Several of the inhabitants of Gora Julla on seeing us came out to meet us, and conducted us to the Mundul's or head man's house, saying that they were very happy that we had paid them a visit. This was indeed the most welcome reception to any place that I had ever met with. The report of our arrival having quickly spread abroad, in less than ten minutes we had a congregation of more than a hundred persons. Having requested them to sit down, I spoke to them at considerable length on the present miserable condition in which they, and all the Heathen were; and pointed out, in as clear a manner as I could, the way of salvation. I enjoyed their rivetted attention, and from their looks, and smiles, and observations, was rejoiced to find that my message proved acceptable to them. Sadhoo followed me, and to him they listened with as much attention as they had to my discourse. At the close of our addresses a good deal of conversation ensued on several things started by our audience. A good many of them seemed much affected, particularly the Mundul, at whose house we were. One old man showed his kindness by bringing us palm juice to drink, and others by bringing stools to sit on. I left this place, though weary in body, much refreshed in spirit, and encouraged to persevere in sowing the seed of the kingdom.

"21st.—Since the last record in my journal several other villages have been visited, namely, Dhan Kata, Solanund Poor, Choukee Tolla, Hurree Poor, Monee Raj, in all which places the Gospel was preached, and tracts put into circulation; and in some of them the people heard with most gratifying attention: the general circumstances, however, differ so little from what have been already noticed, that it

he did not return to the practice of idolatry. He professed to read the Scriptures daily, and to pray to the one living and true God. About six months before his baptism, Divine truth seemed to take a more deep and abiding hold of his feelings. He acknowledged that he had done wrong in listening to the entreaties of a mother, rather than to the commands of his Saviour, and requested to be baptized. His mother, who before so virulently opposed him, consented to his baptism; for she said, 'I am convinced that Dajeeba will find no peace to his mind till he has professed Christ before his countrymen by being baptized; but as for me,' she added, 'I can assure you that I will never be guilty of apostasy from the religion of my ancestors. If they have gone to hell, I will go there too—I have no concern for that.' And here we would mention, that Christians may be excited to pray for this aged Pagan woman, that she was present at the baptism of her son, and since that time has attended divine service at the chapel when her infirmities would admit. She is less bitter in her feeling—more disposed to hear—and attends family worship with her son.

"Dajeeba is a young man, aged 26, rather modest and retiring in his natural disposition, possesses good natural talents, and, for a Hindoo, considerable information. He is advantageously employed as superintendent of schools, and at the same time pursuing a course of study for more extensive usefulness.

"The other Hindoo convert, Moroba, had been employed as a teacher of a school in connexion with the mission only six months previous to his baptism. From that time, in addition to the stated services at the chapel, and the Christian instruction given in the school, he attended daily the reading of the Scriptures and prayer at one of the missionaries' houses. About two months after this he brought his household gods, which had been worshipped in the families of his ancestors for years, and gave them to the missionary, and said, 'Take these abominable gods, for I have no further need of them. I wish to clear my house of them, for I am convinced there is but one God, who is a Spirit—and from this time I am determined to worship him in my family.' At the same time he requested to be baptized as soon as the missionaries should deem him a proper subject for admission to the Christian church.

"Moroba and Dajeeba are bitterly persecuted by their former castes, but as yet they seem to suffer joyfully for Christ's sake. The wife of the former is at present in a very interesting state of mind. She daily receives Christian instruction from one of the ladies of the mission. Hopes are entertained that

she will soon exhibit that evidence of Christian character, which shall warrant her admission also to the church."

JAMAICA.

The following testimony will speak for itself. It was handed to the editor by a Christian friend, who spent some months in Jamaica, and had ample opportunities of making himself acquainted with the state of several of our churches there.

The contributor of the following brief article, was once a little sceptical about the great success of the Baptist West-India Missionaries, on account of the vast number of supposed conversions; but, having been permitted to see their labours and the good effected, he begs leave to give as a sample a few of the many queries and answers which the missionary and the candidate for baptism respectively put and received, prior to that ordinance.

What is sin? "All that don't fitten." Another, "All the badness we do foretime." Who is Jesus Christ? "The Son of God." And what has He done for our salvation? "Him 'tand for we." Another, "Him get himself wound for we." Do you repent of sin? "Ebery ting me do foretime, me sorry for to me heart." How did you know yourself to be a sinner? "Me tink me a sinner; for me hearee de Bible read." Do you love Jesus? "Me lub me Massa Jesus; me wish me always at Him feet." Why do you love the Saviour? "For Him come down and be crucified, and Him 'till pray." Can you do good of yourself? "By de power of Jesus." Why do you wish to be baptized? "Massa Jesus leave de word, and me wish to follow him track." But if any one should mock afterwards, what would you do? "Me take him hand, and me say, how you do?" What does the minister break the bread for, and pour out the wine? "To mind upon it, and 'member upon it, how Massa Jesus body broke for we, how Him precious blood 'pilt for we." Why do you wish to partake of the Lord's Supper? "It bring feeling over me mind; for Him wounded for me sin." One of them having been asked if she loved God, replied in the affirmative; and on being further asked, whether she loved all the brethren and sisters, answered, "Hi Mama! me no lub me broder and me sisters, who me see ebery day, when me lub God who me neber see."

Missionary Herald.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES.....	Mr. J. C. Marshman	-	Serampore	-	April 27, 1831.
	Rev. W. Yates	-	Calcutta	-	April 14
	W. H. Pearce	-	Ditto	-	June 22
	Jas. Thomas	-	Sulkea	-	May 30
	Mrs. Chamberlain	-	Monghyr	-	May 13
	Rev. W. Carey	-	Cutwa	-	April 24
	A. Leslie	-	Monghyr	-	April 1
	G. Bruckner	-	Batavia	-	June 16
	E. Daniel	-	Colombo	-	April 28
	John Clark	-	Port Royal	-	Oct. 12
WEST INDIES.....	H. C. Taylor	-	Spanish Town	-	Oct. 8
	F. Gardner	-	Montego Bay	-	Sept. 30
	Wm. Whitehorne	-	Rio Bueno	-	Sept. 15
	T. F. Abbott	-	Lucea	-	Sept. 27
	J. Burton	-	Kingston	-	Sept. 28
	W. Knibb	-	Falmouth	-	Sept. 27
SOUTH AFRICA.....Messrs. Kidwell and Webber, Graham's Town					Aug. 18

DOMESTIC.

Our readers will perceive that the generous kindness of our friend "Omicron," and the very excellent letter accompanying his munificent donation, as inserted our last number, have not been without their effects. Besides various donations of smaller amounts, for all which the Committee are very thankful, another anonymous friend has forwarded a benefaction of THREE HUNDRED POUNDS. It was accompanied by the following lines, addressed to the Secretary.

DEAR SIR,

Your correspondent Omicron expresses the desire that all the readers of his excellent letter may apply his hints to themselves, stating his conviction that, if they do, the number of missionaries may be doubled. This, I think, is beyond all question. I desire to fall under the reproof, and enclose £300 in furtherance of the object. It is delightful to unite in the fervent supplications which are presented, that the kingdom of Christ may be extended throughout the world; and I desire to feel that consistency requires that I shall be ready to make the pecuniary sacrifices which the fulfilment of our wishes necessa-

rily involves. Our heavenly Father having been pleased to confer upon us the honour of communicating his Gospel to our benighted fellow men, surely there can be no employment of property more noble than to use it for that purpose. I do hope that convictions of this kind are, on the whole, gaining ground among us; but we have all need to be reminded, again and again, of what is at once our duty and our privilege in this respect.

I am far from wishing to press heavily on that large number of our kind friends who cannot, with propriety, go beyond the annual contribution of a guinea or two; but I am quite satisfied that too many content themselves with paltry subscriptions of that order, whose means authorize and require them to go much beyond it. I only wish such persons could be brought to feel the cause of Christ *as their own*—that their happiness is bound up in its prosperity—and what an amazing change should we soon behold!

But I must not intrude farther on your valuable time. Trusting that the call of God in his providence, for more liberal supplies to his cause, may not be unheeded or disobeyed, and rejoicing in the liberal donation you have already received, as well as in the truly Christian manner in which it was presented,

I am, my dear Sir,

Yours most truly,

ONESIMUS.

Dec. 20, 1831.

**Contributions received on account of the Baptist Missionary Society,
from November 20 to December 20, 1831, not including individual
Subscriptions.**

	£.	s.	d.
Chatham, Juvenile Society, by Capt. Pudner	-	-	-
John Street Chapel Sunday School, (one-fourth)	-	-	-
Downton, Collection and Weekly Subscriptions, by Rev. John Clare	-	-	-
Aylesbury, Friends by Mr. Reynolds	-	-	-
Oxfordshire Auxiliary, by Rev. James Flood :—			
Alcester, Collection	-	-	-
— Juvenile Contributions, by Miss Price	-	-	-
— Rev. J. Price	-	-	-
— Mrs. Price	-	-	-
Stratford-on-Avon, Collection	-	-	-
Shipston-on-Stour, Subscriptions	-	-	-
Sunday School Children	-	-	-
Missionary Box, by a Female Servant	-	-	-
	23	17	10
Haddington, East Lothian Society, by Mr. Hunter (Female Education)	-	-	-
Nairnshire, Missionary Society, by Rev. Wm. Barclay	-	-	-
Reading, Auxiliary Society, on Account, by Mr. Williams	-	-	-
Walworth, one-third of Collection at Rev. George Clayton's	-	-	-
Bradford, Collection and Subscriptions, by Rev. James Rodway	-	-	-
Exeter, by Rev. John Mason :—			
Congregational Society, Bartholomew Yard	-	-	-
St John Kennaway	-	-	-
Mr. Moxey	-	-	-
	22	0	0
Wales, South West Association, by Mr. J. M. Thomas :—			
Ffynnon, Pembrokeshire	-	-	-
Rev. T. E. Thomas	-	-	-
Mr. Henry Thomas, Tyhen	-	-	-
	4	10	6
Newbury, Subscriptions and Collection, by Rev. T. Welsh	-	-	-
Sheffield, Auxiliary Society on Account, by Mr. Atkinson	-	-	-

DONATIONS.

Onesimus	-	-	-	-	-	-	-	-	-	300	0	0
W. A. Hankey, Esq.	-	-	-	-	-	-	-	-	-	50	0	0
Agatha	-	-	-	-	-	-	-	-	-	50	0	0
Two Friends, Berwick-on-Tweed	-	-	-	-	-	-	-	-	-	20	0	0
Johannes	-	-	-	-	-	-	-	-	-	5	0	0
F. M. S.	-	-	-	-	-	-	-	-	-	5	0	0
Friend, by the late Rev. John Mack	-	-	-	-	-	-	-	-	-	2	0	0
Amica	-	-	-	-	-	-	-	-	-	2	0	0
Rev. James Hargreaves	-	-	-	-	-	-	-	-	-	2	2	0
Mrs. Walker, Ponder's End	-	-	-	-	-	-	-	-	-	2	0	0
Friend to Female Education	-	-	-	-	-	-	-	-	-	1	0	0

THE BAPTIST MAGAZINE.

FEBRUARY, 1832.

**A BRIEF MEMOIR OF THE LATE
REV. ISAAC MANN, A.M., BY HIS
INTIMATE FRIEND, AND TUTOR,
THE REV. W. STEADMAN, D.D.**

THE Rev. Isaac Mann was born at Hunmanby, a village in the East Riding of Yorkshire, at nearly an equal distance between Scarborough and Bridlington, on the 23rd of January, 1785. To the latter of those places his father removed not long after his birth, and followed the occupation of a gardener. Of his father, Mr. Mann wrote a memoir some years ago.

Of the precise time when Mr. Mann's religious impressions commenced, we have no certain account: but it must have been early, as he was baptized and received a member into the church at Bridlington,—then and still under the pastoral care of the Rev. Robert Harness,—in the year 1802, when he was only seventeen years of age. In the year 1805 he was called to the work of the ministry, and recommended to the newly-formed Academy at Bradford, where he arrived in the beginning of February, 1806. He was the first pupil taken upon the foundation of that Institution, though the Rev. James Viney, now at Beckington, who was supported by a generous individual, had been there a few weeks before him. At that Seminary he conducted himself in such a way as secured the esteem, not only of his tutor and fellow-students, but of all who were acquainted with him. Prior to his coming, he had read a number of

useful books, and acquired a considerable share of general knowledge; and, during a residence of nearly four years, he applied himself with exemplary diligence to the acquisition of the learned languages, and other branches of science; also to the lectures on theology, the greater part of which he copied as they were delivered. Though cheerful, his temper was habitually devotional; and the general strain of his conversation such as made those about him wiser and better. His preaching was acceptable, not only in neighbouring congregations, which he occasionally supplied, but in places at a greater distance, which he visited during the vacation,—such as Chester and Burslem. Indeed, every thing about him conspired to raise his character and to encourage the expectations of his friends, that he would prove an able minister of Jesus Christ, wherever his lot might be cast.

In the early part of his studies, the church at Stecplane, a place about three miles from Halifax, turned their attention to him. There the prospect was far from inviting. The church had been greatly reduced, and was in a divided state. The place in which they met was situate on the side of a bleak mountain, and was in so ruinous a condition as to resemble a hovel rather than a place of worship. But Mr. Mann did not despise their overtures. Being sensible that the prospect of doing good to the souls of men, not personal comfort, must be his principal object, he accepted

their invitation, and was ordained as their pastor in the month of August, 1809. Here his labours were great, not only in the stated place of worship, but in several surrounding places, where, on account of the large, though scattered, population, he had frequent opportunities of preaching the unsearchable riches of Christ. Nor were his labours unsuccessful; sinners were converted, and the church was increased. But in the course of two or three years, his situation became uncomfortable,—some discord still remained in the church; the bleakness of his residence ill agreed with the health of his wife; and the prospect of rebuilding the place of worship utterly failed. He therefore conceived it to be his duty to remove; and, in the spring of the year 1812, accepted an invitation from the church at Burslem, in Staffordshire, to become co-pastor with Mr. Thomas Thompson, who, but a few years before, had been the chief instrument of raising the church, but was then so much engaged in business as to need a colleague in the work of the ministry. Here he laboured with diligence for about two years, and then removed to Shipley, a village three miles from Bradford, in Yorkshire.

In this place his sphere of action was considerably enlarged, and his usefulness greatly increased. He was much beloved by his people, and respected by the ministers and churches in the surrounding neighbourhood; nor had he, we have reason to think, any other idea than that of spending there the remainder of his days, till the summer of the year 1826, when the church at Maze Pond, being in a destitute state, requested him to pay them a visit. With this request he complied; and having spent some sabbaths amongst them, received a pressing invitation to become their pastor. After due consideration,

and consulting his friends, he complied with the invitation, and removed, with his family, to London, in the following autumn. This was by far his most important station; and he filled it with distinguished honour to himself, and greatly to the advantage of the people of his charge, till the Great Head of the church in his wise, though mysterious providence, saw fit to terminate his valuable labours.

The repeated removals of Mr. Mann may be thought, by some, to operate to his disadvantage. This unfavourable impression will subside when it is recollected that they were not the result of instability or caprice, but of his decided conviction that they were such as would contribute to the more effectually promoting the interests of Christ. Hence, though in every removal the church which he left greatly regretted their loss, yet they ceased not to esteem him as a faithful minister of the Gospel. The late judicious Mr. Sutcliff, in a conversation with the writer of this article, observed that he did not indiscriminately censure the removal of ministers, "On the contrary (says he), I wish we had more removals among us, provided they were judiciously adjusted. Then the place left will prove to have been a training for the next. Without such removals, our most important stations must be filled with young and inexperienced men; and, on the other hand, men of superior talents and improved experience, will be retained in situations of less importance, to which ministers of inferior abilities would be fully adequate." These observations were fully exemplified in the removals of Mr. Mann. Each place prepared him for that which followed, and all for Maze Pond, incomparably the most important he was called to fill.

Fully aware of this, he addressed himself to his work with redoubled

activity. He was occupied not only in the stated services of his own church, but availed himself of every other opportunity of preaching the Gospel. In the morning and evening of Lord's days he engaged at various lectures in the city, so that not unfrequently he preached four times on the sabbath, besides several evenings in the week. Nor were his pulpit exercises confined to the city and its immediate vicinity, but extended to a considerable distance, when ordinations of ministers, missionary meetings, annual sermons, or other public occasions called for them. In support of the Baptist Mission, he took several journeys to the very extremities of the kingdom. As he had an extensive acquaintance with the ministers and churches of his own denomination the nation through, he laboured with assiduity to promote their interests. To the application from ministers in needy circumstances, he paid prompt and cheerful attention, and never failed to use his influence with his wealthier friends on their behalf. Nor was he less ready to assist young ministers and students, by presenting them with books. Newly-raised churches experienced the benefit of his fostering care; and those which were under the necessity of erecting places of worship, the expence of which they were unable to defray, never failed to receive his assistance. Few men were more qualified for such extensive exertions; and for the latter years of his life, more favourably situated for carrying them into effect; and few men have risen up, whose death will be so sensibly felt. Nor were Mr. Mann's exertions confined to his own denomination. Though a Baptist from conviction, he was a warm friend to all who loved our Lord Jesus Christ in sincerity. He cheerfully rendered them all the assistance in his power, and on public occasions was not unfrequently employed by them.

But Mr. Mann's efforts extended beyond the pulpit; though preaching was his principal, it was not his only employ. He encouraged all schemes of christian benevolence which had for their object either the temporal or the spirifual advantage of mankind. He assisted at their meetings, in obtaining pecuniary resources, and in every way within his reach aided in carrying their designs into effect. One of the projects which lay near his heart, but which he lived to see but partially accomplished, was the establishment of a school for the education of the children of the poorer ministers of his own denomination.

In friendly and pastoral visits he was no way deficient, and in the joys and sorrows of his christian friends he deeply sympathized. For the social circle he was eminently fitted, his entrance was hailed by his friends, and his departure was matter of regret.

He was much interested in the prosperity of the seminaries for the education of ministers among protestant dissenters, particularly in that of Bradford Academy, where he had received his own education: its interests he never lost sight of; and from the day he left it, until the day of his death, when resident in the country, and after his removal to the metropolis, never ceased to exert himself on its behalf. The tutors, the committee, the students, indeed all the friends of that Institution, have long been sensible of their obligations to him, for the very efficient services he has rendered it, and are greatly affected with the loss it has sustained by his death.

He kept up an extensive epistolary correspondence; nor are the publications he has sent into the world to be passed by unnoticed; for though they may not entitle him to any great degree of literary fame, they cannot be read by the pious mind without imparting instruction and advantage.

Amongst these, his Charges to ministers, at their ordinations, and the Sermon addressed to the students of the Bradford Academy, in the month of August, 1829, are some of the most useful, and are earnestly recommended to the repeated perusal of those for whose benefit they were especially designed.

Mr. Mann's labours at Maze Pond were attended with much success. The church was increased; its members were united; their usefulness in public exertions augmented, and the congregation greatly enlarged,—so much so, that the friends of the interest had, for some time previous to his death, serious thoughts of enlarging their place of worship.

But, alas! how soon and how unexpectedly were their prospects blighted! On Thursday, December 22, he complained to his friends of slight indisposition, and on the morrow became seriously ill. Medical assistance was called in, and for a time promised to be successful. On the following Monday, his disorder became more severe, on the next day he revived and exhibited symptoms of convalescence; but on the Friday evening his disorder returned with increased violence, baffled the efforts of his medical attendants, and precluded all hope of his recovery.

Through his illness Mr. Mann's mind was composed and tranquil. The truths he had preached afforded him adequate support, and his desire of recovery arose from his concern for his family, and his hope of being further serviceable to the church of God. But as a paper put into the hands of the writer, by one of his friends, will afford the fullest exhibition of the state of his mind, it is here inserted.

My dear Sir,

You are well able to estimate our feelings under this afflictive stroke, because you knew our beloved pastor, and the affection and harmony that subsisted between him and his flock, during the five

years in which we enjoyed his labours. Nor is it needful to tell you with what vigour, affection, fidelity, and discretion, he exercised his ministry among us.

I cannot communicate much to you about the last days of our beloved pastor, because the prohibition of his doctor, and my own indisposition, prevented me or any other person from seeing much of him. During his illness he had much interesting conversation with his medical attendant, for whom he entertained, professionally and personally, a great regard, the tenour of which evinced the warm interest that he took in the church of Christ at large, and the general knowledge that he possessed on all points connected with the ministers and churches of his own denomination. At the commencement of his illness, his first concern was, to provide for the fulfilment of all the benevolent pledges he had given to further the interests of some of his ministerial brethren in the country: indeed, this was one of the ruling passions strong upon him within a few hours of his death; for he exacted a promise from a friend with him, to use every exertion in favour of a brother minister from whom he had heard during his illness. He never was remarkable for evincing that fervour of assurance avowed by some professors, which seems to leave little for the morning of the resurrection to unfold to the spirit of the Christian; but that vigorous faith in the all-sufficiency of the work of Christ to redeem the penitent sinner, and which can hold the soul in perfect calmness, never forsook him, but retained its full force during his struggle with pain and disease.

The nature of his disorder, when in its most acute stages, prevented him from speaking much; and the pain he suffered was violent and unremitting: but his patience, as under the hand of God, was most exemplary, while his desire for prolonged usefulness seemed to induce a tenacity to life.

About the middle of the week in which he died, his disease yielded in a very encouraging degree, to the course of treatment adopted, when he said to a friend, "Oh! how comfortable I am! Christ and the truths I have preached to others are

now my support and consolation." Though perfectly aware of the critical state he was in, he seemed to think, even till within two hours of his death, that his strength would overcome the disease, and talked of the hope he entertained that, "God had more work for him to do yet at Maze Pond!" The faculties of his mind, and even the strength of his voice (though the labour of breathing prevented his talking much,) continued unimpaired till within a few minutes of his death. When asked, whether he found the basis of his hope sufficient to sustain his mind in the prospect of death, he exclaimed, "Oh! yes, I cannot doubt the efficacy of the Saviour's atonement, though it seems to me a miracle that such a sinner as I am should have found mercy." It was suggested to him that he had not spent his strength in vain, but having found Christ himself, had earnestly laboured, and not without success, to bring others to the Saviour; he said, "God granted me an humble order of talent, and if he has blessed it for usefulness it has been because I exercised it *honestly*, declaring the whole counsel of God!" Whenever the friend by his bed-side touched those chords of consolation with which the Scriptures and our Sacred Songs abound, they seemed to vibrate through his soul, and he finished every sentence and verse that was begun. "When thou passest through the waters I will be with thee, and the rivers shall not overflow thee," &c. "To him that overcometh, will I give to eat of the tree of life," &c. When a female member of the church, who had arrived to sit up through the night, was introduced to him, he said he was glad to see her, but she must not speak to him. About two hours before his death, when left alone with one of the friends who sat up with him, who had the painful task of telling him that he feared his hour was approaching, and was anxious to know if he had any wishes to express, he very calmly gave some directions about his family affairs, and then added, "that if he should not be raised up for further usefulness in the church of Christ, his last feelings were those of affection and interest for the welfare of his flock, to every

member of which he begged that his love might be expressed, entreating that they would live up to their profession; and that, using well all their religious privileges, they might increase in numbers and spiritual prosperity; enjoining on them continued confidence in the deacons of the church, and trusting that they would give the supplies who might be provided, a fair hearing, and that they would cultivate an affectionate regard for other churches. He then expressed a warm interest for the prosperity of that denomination in the Christian church with which he had been connected, and spoke in affectionate terms of many of his brethren by name. After lying still for about half an hour, he requested to be lifted up, and moved in his bed, and as he sat up, and took some refreshment, "Maze Pond," were the last words on his lips, after which he reclined gently upon his pillow, and, in a few minutes, slept in Jesus!

Mr. Mann died on Saturday, December, 31, 1831, in the 47th year of his age, leaving a widow and four children to deplore his loss. On Monday, January 9, his remains were deposited in a vault beneath the Meeting-house, and nearly under the pulpit from which he had, with much pleasure to himself, and profit to others, dispensed the truths of the glorious Gospel of the blessed God. The place of worship was crowded to excess, and numbers were unable to gain admission. Ministers of every denomination were present. The Rev. John Dyer engaged in prayer; the Rev. Isaiah Birt delivered an address, which made a deep impression on the crowded auditory*, and the Rev. George Collison, of Hackney, concluded the mournful solemnities in prayer.

On the following sabbath the writer attempted to improve the solemn providence from Rev. i. part of the 17th and the 18th verses; when from the vacated pulpit he addressed a crowded and deeply-interested audience.

* See the following paper.

FUNERAL ADDRESS.

Substance of the Address delivered at the Funeral of the late Rev. ISAAC MANN, A.M., in the Chapel, Maze Pond, Monday, January 9th, by his venerable friend the Rev. ISAIAH BIRT.

“We are assembled this morning on one of the most humbling and afflictive occasions that can occur in the present world. No event on earth, can be more afflicting and humbling than the dissolution of the human frame. There is something reasonable, interesting, and useful in contemplating the frame of man, when an edifice so fair is taken down, when a structure so beautiful is laid low. We do not now dispute the opinion that man was created in the image of God, for this fact is twice stated by Moses, and is repeated by St. Paul; but whatever may be said of the mind of man, the body is certainly beautiful and worthy of our admiration. When angels are read of, they are read of as men. When painters have drawn these celestial beings, they have drawn them as men. Some artists have been presumptuous enough to attempt a representation of the Deity; but on such occasions they have not attempted to go farther than a representation of man. The noblest mental efforts are rendered beneficial to society through the instrumentality of the body; and the latter is the medium of carrying into effect, and of rendering practically useful, the best and mightiest projects of the mind. The Son of God assumed the corporeal form of man, and took upon him our nature. God has thus conferred the highest possible honour upon his creatures, and even now the human form appears in the heavenly world, in the glorified person of the Redeemer, who is set down at the right hand of the Majesty on high. We might say much more of man's corporeal structure. But how awful to contemplate him

in a state of ruin! What! this beautiful edifice thrown down; this admirable form brought to death, and laid low in the grave, to be trodden under foot by the heedless passenger! The frame of him who now addresses you will soon, very soon, like that of our beloved brother, be brought to the coffin and the tomb. These limbs will become inactive, and this flesh will be given over to corruption and the worm. This is indeed humiliating and afflictive! And not only him who addresses you, but all who hear him, the young and the old, the rich and the poor, the high and the low, must be subjected to this degradation. There are no gradations in death. This last enemy levels all distinctions, and lays low men of all orders and conditions. But there are striking demarcations in those who are brought to the grave. There are many classes in society; yet all are levelled in the silent tomb. There is one class of persons whose death little affects the survivors. They come into the world and pass out of it without exciting particular attention; without effecting any good for themselves or others. There is a second class, which is composed of men whose lives are so vicious and detrimental to society—who are such moral pests, that their exit from this world is a desirable event—a relief to the rest of mankind, and a matter of congratulation to those whom they leave behind. There are others who, like him who addresses you, have passed through many years of sorrow, and affliction, and trial, to whom death is a relief—a welcome visitor. There is yet another class of persons, whose death, like that of our departed brother, is a heavy affliction to survivors—a matter of lamentation to friends and brethren around them, and to the church of God.

“The deceased was a man of great natural endowments, and those en-

endowments he had cultivated with great labour and assiduity. He was also the subject of Divine grace; a recipient of Divine influence and gifts. It is delightful to contemplate the mind of man thus endowed (and these endowments highly cultivated), and richly furnished with the graces of the Holy Spirit. The understanding of our lamented and beloved friend was clear, his judgment correct, and his disposition amiable. In the great objects of human life he was active and indefatigable; and all his affections and powers were under the influence of the Spirit of God, and were brought into captivity to the obedience of Christ. He was a blessing to his family, to the church of God, and to the world in which he lived and laboured. Had the event which we deplore been procured by man, it would indeed have been a disgrace to human kind, a foul blot on the highest character, a spot on the brightest diadem, and a reproach to the most elevated of our species. But what would have been so great a crime in any earthly being, has been effected by God himself. It was he that brought down our departed friend and brother. He has taken him from his house to which he shall not return; from his wife, his children, his friends, and the church of God. And he has done this as a God of righteousness. What would have been criminal in man is righteous in God. Our lamented friend was not his own, not the property of his family, not the property of the church. They called him my husband, my father, or our pastor; but these were not strictly correct expressions. He was not their's, but God's. It was God who created, supported, and endowed him. And not only so, but he had given himself to God! He had made no conditions or stipulations, but had said a thousand times, 'Not my will but thine be done!' And

had not *such* a proprietor a right to do what he pleased with his own? He has only resumed his own; he has violated no right. None can stay his hand, or say unto him with propriety, 'What doest thou?' I feel a pleasure while I speak, in the recollection that what our late respected brother did, I and those around me have done too—we have, like him, given ourselves to God, dedicated ourselves to his service and his pleasure.

"It may be observed further, that God has, in the event which we deplore, acted wisely. He has done, not only what he would, and what was right, but what was for the best. Every thing connected with our dear brother was under God's management. His work, the sphere and duration of his labours, the number of his days, his death, and all that affected him, were wisely appointed by God, and were in that covenant which was well ordered and sure. Had this event not happened, the Divine plan would have been frustrated, and the all wise designs of the Omnipotent would have been counteracted. Though we are distressed and grieved, yet the death of our brother was as much a part of the Divine plan as any event of his life; and when we ask, Is it well?—Is it well for the wife?—Is it well for the children? Is it well for the church? we are constrained to say, 'It is well.'

"This act of the Divine Being is also an act of *goodness*, as well as one of righteousness and wisdom. It is good for our brother who has passed honourably and usefully through this world of temptation, sin, and sorrow. He has fought the good fight, he has finished his course, he has kept the faith, and henceforth there is laid up for him the crown of righteousness, which the Lord, the righteous Judge, shall give him at that day. He has com-

pleted his labours, and has sat down at the right hand of God. All will allow this act, so far as our brother was concerned, to be very good; and we join with the voice from heaven, in the exclamation, 'Blessed are the dead who die in the Lord, from henceforth. Even so, saith the Spirit, for they rest from their labours, and their works do follow them.' But it will be asked, 'Is it good for the widow? Is it good for the children? Is it good for the church?' We will, with great thankfulness, allow that our dear brother was a good husband, father, and pastor; but was he the author of all this? No, if he could speak from the tomb, he would say, 'No: it was Christ that worked in me.' Yes, it was God that worked in him and by him. All he did was of God. If he had a heavenly treasure, it was in an earthen vessel: and though he is dead, yet God still lives. Yes, Jesus still lives, and he is full of mercy, and grace, and truth. God is as full of grace now as before our brother's departure, and He will never leave nor forsake those whom he has left behind. 'All things shall work together for good to those that love God.' Do we love God? Then all things shall work together for our good. These things are *apparently* evil; but they are *really* for our good. When Jacob had lost Joseph, he exclaimed, 'An evil beast hath devoured him;' and, when his son Benjamin was required of him, he said, 'Joseph is not, Simeon is not, and will ye take Benjamin also.' But Joseph was alive, and was raised from a dungeon to a throne; and all that was promised to Jacob at Bethel was fulfilled. Christ can accomplish all things for us. All things are his. But death, you say, is an evil of the greatest magnitude. Yes, but "all things are your's; things present and things to come; life and death, all are yours; and ye are Christ's, and

Christ is God's.' 'Neither life nor death, nor principalities nor powers, nor things present nor things to come, shall separate us from the love of God, which is in Christ Jesus our Lord.'

No affliction is for the present joyous, but rather grievous; yet afterwards it yieldeth the peaceable fruit of righteousness to them who are exercised thereby. Can you tell me a passage of the word of God in which it is said, 'It is good for me that I have been in prosperity?' But there are many such passages as the following:— 'It is good for me that I have been afflicted.' 'I know that in very faithfulness thou hast afflicted me.' God has done that which we lament in very faithfulness, and it must work for our good. This, my friends, may be regarded as a time of *congratulation and praise*. I know not why we wear mourning at funerals. We have cause for rejoicing and triumph. Our brother has won the day. He has ceased from toil, and sorrow, and sin; he has gone through this wilderness; he has passed the river, and is now set down with Abraham, with Isaac, and with Jacob, in the kingdom of God. He is taken from a world of sin, and sorrow, and suffering, and has entered into the joy of his Lord. His battle is fought, his course is run, and he has received the prize. There is something selfish in our sorrow. We are called upon to yield *submission* to the will of our heavenly Father. 'I was as dumb,' says the Psalmist, 'because thou didst it;' and the wise, the good, all should join in this exclamation." —Mr. Birt concluded by urging his audience to regard the present dispensation of Providence as a call to the exercise of increased confidence, to watchfulness and prayerfulness, and to renewed activity in the cause of God.

THE CHOLERA MORBUS.

(From a Correspondent at Newcastle)

DIVINE Providence having seen fit to visit this town and its neighbourhood with a painful scourge, in the disease usually denominated *Cholera Morbus*, I trust a brief account of the infliction, accompanied by a few reflections, may not be unacceptable to the readers of the Baptist Magazine.

The disease, it is generally known, first appeared at Sunderland; although a quickly fatal case of a suspicious character, occurring in this town, about the same time, had excited our apprehensions. The fact, however, of its having actually reached our shores, was speedily evinced, by the official reports of its progress, and by the opinions of eminent medical men, sent to ascertain its existence, and to examine its character. From the disease being confined, for several weeks, to the town of Sunderland, the hope was probably cherished by some, that its ravages might not extend further. If, however, this hope was, in any case, too tenaciously adhered to, the issue has proved that it was doomed to disappointment. Since the 7th of December, the malady has, in this town, in Gateshead, and in the villages on the northern and southern banks of the Tyne, as well as in North Shields, and other places, continued, with more or less virulence, to prevail; and has removed into the eternal world some hundreds of our fellow-immortals, many of whom, it is to be feared, were unprepared for the summons. The official returns of the progress of the malady, up to this period, (18th of January,) within the bounds of the Boards of Health of Newcastle and Gateshead alone, and, of course, exclusive of Sunderland, North Shields, &c., shew the following aggregate:—

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	Attacked.	Recov.	Dead.	Remaining.
Newcastle and Gateshead	1150	708	378	70

When the reader contemplates such a number of persons brought under medical treatment, from one general disease,—though appearing, it will be obvious, under various modifications,—he may possibly conclude that a very deep, if not a visible impression, must have been made on the inhabitants. He will, however, be mistaken if he figure to himself the gloomy aspect and appendages of “the city of the plague.” Were such a person to visit Newcastle, he would witness no interruption to business, no sanitary cordon, no fear of traversing the most infected districts, nor any thing in the countenances of the inhabitants which indicated terror. He would, however, discover, or he might ascertain, the most active exertions for the protection and comfort of the poor, and the most prompt attention to the diseased; while the oft-recurring and speedy interment of the dead would convince him that truly “the pestilence had been walking in darkness, and the destruction wasting at noon day.”

Those parts of these towns, in which this disease has hitherto been most fatal, have chiefly been confined situations, especially the streets near the river; and though amongst its victims have been included many persons of decent and orderly habits, yet it deserves to be distinctly recorded, that it has fallen with peculiar and awful weight on the intemperate and profane. Several striking and well-authenticated facts contained in a tract* now printing, addressed to the inhabitants of Newcastle and Gateshead, will corroborate this remark, and, at the same time, illus-

* A copy of this tract will be forwarded to the Magazine.

trate the principle that, though God is long-suffering and of great mercy, yet, when the crimes of men reach a certain crisis, "wrath to the uttermost" not unfrequently descends upon them; and that, as in the judgments predicted by the prophet Zephaniah, those persons are cut off "who have turned back from the Lord, or who have not sought the Lord, nor inquired for him." "How oft is the candle of the wicked put out; and how oft cometh their destruction upon them. God distributeth sorrows in his anger."

From the foregoing statements it may easily be concluded, that the events referred to must have made a considerable impression on the minds of those persons resident on the spot, who deem it their duty devoutly to acknowledge the hand of God in all the dispensations of his providence, and especially "in the day of adversity to consider." Such an impression, the writer trusts he is enabled to add, has been produced. Monday, the 26th of December, was observed, by the Dissenters generally, as a day of special prayer and humiliation, on account of the infliction; and the succeeding Friday was spent in a similar manner by the Wesleyan Methodists. Since then, repeated conferences have been held, and various plans adopted for the improvement of the dispensation, and for the revival of religion; nor are we without hope that He who can bring good out of apparent evil, will so sanctify the strokes of his rod as to give us reason to say, "It is good for us that we have been afflicted." Prayer meetings have been better attended, and the preaching of the Gospel in the most destitute places, has excited a deeper interest; whilst the union of ministers and Christians, in a common object, has afforded a pleasing indication for good.

Whether it shall please God that this malady shall be confined to the

northern parts of the kingdom, or extend its ravages further, his infinite wisdom alone can determine, and time declare. All, however, will admit that it is very desirable to make those reflections, and to gather that instruction, from the events that are occurring, which they are calculated to suggest. With a few observations of this nature, therefore, this paper shall be concluded.

1. First, then, we ought to be exceedingly thankful that this disease has not been near so fatal in this country as in many other parts of the world; and that there is reason generally to hope, that, after having continued a few weeks in a place, it will, as at Sunderland, gradually subside. This mercy is mixed with judgment, and thus the Lord "starveth his rough wind in the day of his east wind."

2. It ought to be our most anxious care, not only where the disease already does appear, but throughout the nation, that the hand of the Lord be distinctly acknowledged, that his interposition be most devoutly supplicated, and that the sanctification of the trial be most earnestly desired. Scripture and experience unite to convince us, that if this be neglected, some heavier stroke will be sent, to awaken us to a sense of our duty, while a timely application to the Divine Throne, accompanied by confession of sin and humiliation, may secure, if not the removal, yet the mitigation of the infliction; and, what is of vast importance, its being overruled for good. Surely, when "the Lord's voice crieth to the city, the men of wisdom should see his name."

3. This visitation loudly calls on Christians to make more vigorous efforts, in aid of the temporal and spiritual necessities of such of the inhabitants of our large towns and cities as are living in wretchedness and depravity. Poverty and want expose them to disease; while,

without the hopes of the Gospel, they are utterly unfitted for death and eternity. To such persons let the Gospel be carried, "whether they will hear, or whether they will forbear."

4. And, finally, let every reader of this paper be concerned to maintain the attitude of the diligent servant, "whose loins are girt, whose lamp is burning, and who is as a man that waits for his Lord;" and while the true Christian in this posture may be told that he has nothing to fear, let such as have not obtained an interest in the Saviour remember, that the day may be at hand in which *even they* will deem that blessing of more value than ten thousand worlds.

G. S.

Newcastle-on-Tyne.

BAPTIST MINISTERS' WIDOWS.

To the Editor of the Baptist Magazine.

SIR,

You have, in recent numbers of your work, inserted appeals on behalf of the widows and children of two most respectable ministers, Messrs. Jones of Newtown, and Mack of Clipston. I have been gratified to find that these appeals have been affectionately and liberally regarded by benevolent persons of the denomination, to an extent, probably, equal to the necessities of the bereaved families.

I take advantage of the strong impression made on the minds of many with whom I have conversed respecting the wives and children of brethren in the ministry, to bring the subject before the denomination at large, that, if possible, some effectual provision might be made in the life-time of ministers, who are husbands and fathers, that they may be relieved from the distressing apprehension of leaving their widows and children in circumstances of entire

destitution; or to the supply granted by the hand of charity: which, however liberally handed out in cases where the deceased have been extensively known, in other instances where they have been comparatively obscure, must be of the most precarious and insufficient kind.

There are several ways in which the evils arising from the present system—of overlooking a provision for the widows and children of our ministers, who are without private property for that purpose,—might be remedied.

1. Ought not every church instantly (if they can by any means accomplish it) to insure a certain sum either on the life of their pastor, or to be received at the end of a specified period, as a fund to be applied at any time for the benefit of his widow or children.

2. Is it not the bounden duty of every minister whose church will not undertake this service, however small his income, to make some such provision for his widow, &c. in the event of his death. Does it not clearly come within the meaning of the Apostle's declaration, "If a man provide not for his own, especially for those of his own house, he hath denied the faith and is worse than an infidel." Surely in doing that which is essential to his character as a Christian, and much more that of a Christian minister, he may calculate as much upon the providence of God supplying the requisite sum as upon what is necessary for their present support.

3. Could not a fund be raised in each county, where none at present exists; or a general fund in London for the whole denomination, to grant assistance to those churches or ministers who apply for help for such a purpose?

It cannot be needful to urge this duty upon either the churches or pastors, as the vast import-

ance of the subject must surely commend it to their attention. The excellent character of those females to whose piety and economy their husbands, and the churches with which they are connected, owe so much of their comfort and respectability, demand all the respect which can be shewn them, and ought to be guarded from the possibility of being cast upon "the rude care of parishes." I, of course, do not contemplate a provision to such an extent as would preclude the widows from the assistance provided by the "Widows' Fund for the Three Denominations," the Magazines, Hymn Book, &c. &c.

The writer of this paper is happy in having been able (through a system of rigid economy on the part of his wife) to secure in the Norwich Insurance Office, Bridge Street, Blackfriars, an annuity for her, that no application need be made by his surviving friends to the churches on her behalf. It will afford him much pleasure should this address lead others to imitate his example.

IOTA.

A LETTER TO A FRIEND ON THE IMPORTANCE OF THE SALVATION OF THE SOUL.

MY DEAR FRIEND,

I NEED not inform you, that when God created man, he formed his body of the dust of the ground, and breathed into his nostrils the breath of life, so that he became a living soul (Gen. ii. 7). You are well aware, that you yourself are a complex being, consisting of a material and an immaterial nature; and that the former is destined to return to the earth as it was, and the latter unto God who gave it (Ecc. xii. 7). And how soon this solemn event may take place, neither you nor I

can tell. Come it certainly will; for it is appointed unto men once to die, and after that the judgment (Heb. ix. 27). And, should it arrive before you are prepared to meet it, how tremendously awful will be the consequences. I fear the subject has not yet received so much of your serious attention as its vast importance demands.

It may be, that you have hitherto been chiefly concerned about what you should eat, what you should drink, and wherewithal you should be clothed. Your thoughts may have been principally employed in devising means for the securing and enjoying of the comforts of life. To be diligent in business is a scriptural injunction; but to be wholly engaged in promoting the welfare of the body, is inconsistent both with reason and revelation. Reason teaches us to pay the most attention to the most important things. And, surely, when we consider the superiority of the soul to the body, both in its origin and in its nature; and when we reflect on the perpetuity of its existence, either in the greatest honour or the lowest degradation,—in the most delightful or the most fearful abode,—in unutterable felicity or in the keenest anguish,—attention to its welfare must appear to be a subject of unparalleled moment. Contrast the period of three score years and ten with endless duration,—the sorrows of earth with the joys of heaven,—the utmost amount of happiness which this world can afford, with the miseries of the lost in the next; and you will perceive the propriety of the language of the Redeemer, "What shall it profit a man if he shall gain the whole world and lose his own soul?" Indeed, my friend, the soul's spiritual welfare as far exceeds every thing else in importance, as eternity exceeds time in duration, and as the presence and enjoyment of God in heaven is superior to all.

the gratifications which the possessions of this world can afford.

Does your heart reply to these observations, "There is time enough yet to think of these things; they ought rather to be addressed to the sick and the aged, than to the youthful and the healthy?" I admit that they demand the serious and immediate consideration of the characters to whom you refer. But a very few years will bring you to the end of your journey, even if you should not be cut off in the midst of your days. But what security have you that you shall not speedily be laid upon a bed of sickness, or go to the house appointed for all living? Do not presume upon a long life which you may never enjoy, or upon the continuance of health and strength, of which you may be deprived in a day. Think of the numbers who die younger than yourself, and of those who are cut down at a moment's warning.

The supposition that the salvation of the soul is to be sought only in sickness or in old age, is a delusion of the father of lies. It is true that it may and ought to be sought at all times and under all circumstances. But Satan well knows, and you ought seriously to consider, that few are converted to God late in life, and that a time of sickness is one in which all the consolations of religion are needed. Think, my friend, of the sad condition of that man, who, when laid on a bed of affliction, has none of the comforts of the Gospel to support him.

Has it hitherto appeared to you that to be decidedly religious is to be melancholy—to relinquish the enjoyments of life, and to yield to a state of gloom and despondency? This is far from being an accurate view of the subject. Wisdom's ways are ways of pleasantness, and all her paths are paths of peace. A good hope through grace sustains the mind in adversity, and heightens its

enjoyment in the season of prosperity. It causes the soul to rejoice in the house of her pilgrimage, in the anticipation of that rest which remains for the people of God.

Perhaps you have not yet understood the moral condition of your soul. You may have been dreaming that you are in the road to heaven, while you are in the broad road that leads to destruction. You may not have felt that you are the offspring of a fallen parent; that you are the subject of a corrupt nature, a heart deceitful above all things, and desperately wicked; that you have hitherto lived a life of rebellion against the Majesty of heaven; that you are under the curse of that law which is holy, and just, and good; yea, that you are on the brink of eternal ruin! Nothing but the brittle thread of your existence, hitherto lengthened out by the forbearance of God, keeps you from merited and endless perdition.

Does the pride of your heart rise at these statements? Remember that they are founded in truth, and presented to you from a sincere desire to promote your immortal welfare. Are you disposed to say that you are not worse than others? I have no wish to prove that you are. With your besetting sins I am unacquainted; and into the nature of your peculiar crimes I have no wish to inquire. The fact is, that you are a sinner by nature and by practice. This is the state of all the sons of Adam, and, consequently, it must be yours. That your character is not worse than others, is a statement which implies that it is bad. And if others perish in their sins, will your perishing with them render you less miserable? This very circumstance may be the means of augmenting your future woe. But the object at which I aim is not to render you less miserable than others, but to be the means of making you

which have been sent into the world within the last few years, and indeed, within the last few months fully prove this assertion. Mr. Carson's first observations relate to *Βαπτίζω* and *Βαπτίζω*, the former, the primitive, and the latter, the derivative. Respecting the primitive, he observes, that its primary meaning is to dip, and that it has a secondary meaning, which is, to dye,—that *Βαπτίζω* is never used to denote the ordinance of baptism; and that *Βαπτίζω* never signifies to dye. Remarks on the sense of derivatives in *ζω* then occur, in which our author observes, that this termination, when employed to form a derivative, appears to have served some such purpose as the Hebrew causal form [*Hiphil*], and to denote the making of the action of the verb to be performed. In this view he observes, the verb to baptize “would signify originally to make an object dip.” But from reasoning and grammatical analogies he proceeds to examples of the use of the words, and though he brings them in crowds, yet he regrets that he is not able to bring them all, and adds—

“Never was the meaning of a word so much disputed; no word was ever disputed with less real grounds of difficulty.” p. 9.

Our author in his examination of the primitive *Βαπτίζω* says, it has been supposed by some, “to be a generic word, signifying every application of water without any respect to mode.” To meet this objection, Mr. Carson brings instances from classical Greek authors, shewing that it not only signifies *mode*, but has this signification in cases where the immersion was not into water,—where indeed the idea of water was not present, and that the kind of fluid into which any thing is immersed is not expressed in the word at all, and consequently is known only from the terms used in the connection. Instances then follow where the immersion was in water, as well as in other fluids, in abundance. The common objections from the use of the word in cases thought by some to be against the sense of immersion, are next examined, as that of Nebuchadnezzar, who was wet with the dew of heaven,—and of dipping a pen into ink, when only the point is dipped,—and of

washing wool; (from whence some argue that the word signifies not to dip, but to wash, which opens the word to a variety of applications,) and on all these, Mr. Carson's observations prove, that he has not only examined the present controversy attentively, but also the nature of figurative language; and has shewn what strange work would be made with our own language, were the same kind of criticism employed as is used to fritter away the meaning of the words in question. In the course of this examination a large number of examples are brought from Hippocrates, as if his work had been read for the purpose of settling the use of this word; and we never saw, and we never heard of such a quantity of evidence collected to prove what was the meaning of any word. He notices at considerable length the application of *Βαπτίζω* to dyeing and shews clearly how it came to be applied to colouring that was laid on the substance that was said to be dyed, but that the history of the word manifestly proved, that the real primitive sense of the root was never given up, even in the minds of those who used it in a figurative manner; and such a use of the word is exemplified by appropriate examples.

From the primitive, Mr. Carson proceeds to the derivative, *Βαπτίζω*. This word, he says, has but one signification, and never, like its primitive, is used in a secondary sense;—but always signifies to dip; never expressing any thing but mode. He knows that lexicographers and commentators will be quoted against him, and this leads him to make some just observations on the manner in which words are explained in lexicons. He does not impeach either the integrity or the learning of their authors, but their inattention to the philosophy of language; and, we may add, the difficulty of their labour is much increased by their being obliged to give explanations in words which differ in their primitive sense and original figure, from those which they are designed to explain. Every scholar knows how extremely difficult it is to transfuse the ideas expressed in one language into another with any thing like success; and the reason is, the words nearest in sense to

each other, in the respective languages, have either not precisely the same meaning, or present their meaning to the mind with some difference of image. which renders a correct and full translation, that is not liable to distortion or ambiguity, one of the greatest difficulties in which we can be engaged. On this point, Mr. Carson lays down a canon, which is, that in certain situations *two words, or even several words, may with equal propriety fill the same place, though they are all essentially different in their significations:* and this canon he illustrates by examples. Every one who has attended to the nature of language, knows that synonyms are, to say the least, very rare things. On this ground Mr. Carson contends, and we think with success, that even in its *figurative application* the *primary sense* of the word *to baptize* is always maintained. Here again, come forward examples in abundance from various quarters, as proofs and illustrations of the primitive sense of the word, and as proofs also, that in its varied applications the primitive sense was never out of view, for in the figurative use of it, the primitive sense is still recognized.

Mark vii. 4, and Luke xi. 38, are often brought into this controversy, and many quote them as proofs that baptism was not immersion, because it is thought, that when the Jews returned from the market and washed (Greek, *baptized*) before dinner, it was only by letting a little water be poured upon their hands. Mr. Carson meets the objection from these passages in its boldest form. To us he does not seem to take the fair advantage of just interpretation. We are certain he might have said more; and by bringing forward the more powerful proof which Jewish literature would have supplied, he might have shewn the misinterpretation of the passage by the pædobaptists very completely. He, however, takes a different course, and, meeting the objection of his opponents in all its strength, he first says he “despises it,” and then, attacks it. Besides, the *persons*, the *furniture* was in certain cases washed, that is, baptized. Here Mr. Ewing and Dr. Wardlaw are brought forward as saying, that

dipping would be, with respect to the *beds*, “absurd,” and “incredible.” (pp. 74, 75.) Mr. Carson, as before, meets them on their own ground, under all the disadvantages of his opponents’ representations; and we admit that he is a bold warrior, fights an excellent battle, and contends in a style which shews he felt himself sure of a victory. But, admitting the full force of the powerful arguments he has used, we must say—why stop here? Why not refer to the precise and extensive evidence produced on these texts by Dr. Gill, in proof that “cups, pots, brazen vessels,” and even “beds,” were immersed? — But Dr. Gill was a *Baptist*! He was:—and if this is a ground of suspicion, why not go to the *MISHNAH* which he quotes as his authority? If the language be an obstacle, why not refer to the edition of *Surenhusius*, who has given a Latin translation, and a translation also of the commentaries of *Maimonides* and *Bartenora*? a work which is in many public libraries, and in some private ones. And if still the advocate for sprinkling hesitates, and says (according to Mr. Carson’s quotations), that, in the present instance, immersion is “absurd, incredible,” and “he who can receive it, let him receive it,” (pp. 74, 75,) let him think of the inference that unavoidably follows his own statement, it is either that the testimony of the New Testament respecting the customs of the Jews, although supported by the testimony of the Jews themselves, is *not to be believed*! or if this is denied, on the ground that the objector believes the word *wash* (*baptize*) did not mean *immerse*, then let him say, whether the testimony of the Jews who assert that they *did* immerse their “beds” as well as their “pots and cups,” is not a proof that these texts cannot be explained without admitting that the washings or baptisms here spoken of were *immersions*. One of these inferences must be taken: we leave the opponent of baptism by immersion to his choice.

But our limits oblige us to dismiss the work for the present. Our readers cannot mistake our opinion of it; and though from the number of Greek quotations, it can be perused to full advantage only by

men of education, there is still a large portion of important matter open to the plainest English reader. Before we have done, we intend to make a few observations on Mr. Carson's mode of treating the controversy, but these we must reserve for a future number.

(To be continued.)

The Church revived without the aid of Unknown Tongues. A Sermon preached in the Scots Church, Nicollour Street, on Sabbath the 6th of November, 1831. To which are now added a few Prefatory Remarks. By ROBERT LURNS, D.D. F.S.A. Minister of St. George's, Paisley.

THE respectable author of this Sermon, on his recent visit to the metropolis, felt it to be his duty, as a Minister of the Church of Scotland, to enter his protest against the fanatical extravagancies of Regent Square. This discourse, which is entirely practical in its character, is founded on Hosea xiv. 5—7, and is a plain, forcible, and perspicuous exposition of the passage. The author shews that the influence promised in the text, cannot mean the general agency of Providence, because such an agency is, and must be, perpetual, constant, and uniform in the church, and cannot be made the subject of a *special* promise. For a similar reason, the influence promised in these words cannot signify that morally persuasive power which the Word, written or preached, possesses over the mind. Such a power is ever essentially inherent in the Word of God. It is, at all times, in relation to its own native virtues and tendencies, "quick and powerful," and the reason why men do not in all cases submit themselves to its control, is to be found in their own obstinate perverseness, and by no means in the defectiveness of the instrument. But *besides*, and in addition to the Word, Jehovah here promises something without which that Word, with all its treasures and discoveries, would fail of its effect; something, the design and tendency of which would be to refresh the face of the spiritual world as dew does that of the natural; and to operate in the

production of the fruits of righteousness, to the glory of the great Guardian of the vineyard. The promise of the Holy Spirit, both in his refreshing and his invigorating character, was given to the members of the ancient church, and to his sacred efficacy are to be ascribed all the happy fruits of righteousness, and peace, and joy, exhibited in the characters and in the lives of God's ancient people. Nevertheless it is the Gospel which is emphatically termed the dispensation of the Spirit, and it is under the government of the great Head of that dispensation, we are encouraged to pray for, and to expect his largest effusions. The author then proceeds to illustrate two main circumstances of resemblance between the influence of dew on the face of nature, and the influence of grace on the spiritual vineyard. They resemble each other in the manner of their approach, and in the mode of their operation. They resemble each other also in the general character of their results. These results are analogous to those enumerated in the text, and are beautifully illustrated by the phenomena of vegetation. There is *spiritual establishment*. There is *spiritual advancement*. There will be the *beauty and fragrance of Christian graces*, as displayed in the life and conversation of believers. And there is *extensive usefulness*.

We cordially recommend to the perusal of our readers, this excellent sermon.

From the Prefatory Remarks we give the following extract, which, though it be rather long, places in a very proper light, the proceedings and pretensions of Regent Square. In allusion to the charge of blasphemy, and of committing the unpardonable sin, which is brought against those who do not believe that another Pentecost is come, Dr. Burns asks,

"I beg to know, if there is not at least as much danger of blaspheming the Spirit of the Lord, by ascribing to his holy and wise agency, those appearances which may have had their origin in human device or in satanic delusion? Is there no danger of our blaspheming the Spirit, when we obstinately maintain, that, for the long space of seventeen centuries, *genuine faith* was not to be found, save only, perhaps, among the miracle-workers of the anti-christian hierarchy, and that 'the Comforter who was to abide with

the church forever,' had, during all this period, relinquished his hallowed charge, and given up 'the body of Christ,' without a cause, to all the dreariness and all the barrenness of a 'powerless' unbelief? Is there no danger of our blaspheming the Spirit, when, in the face of an assembled multitude, and in the 'great congregation,' an argument is gravely drawn in favour of the supernatural gifts *presumed* to have been bestowed on the 'handmaidens' of the church in *these* days—from the oracular mysteries at Delphos, the responses of the Pythoness, and the prophetic warnings of the Sybil? Is there no danger of the blasphemy of the Spirit being committed, when men tell us that the *more unintelligible* a language is, that is, the less evidence we have of its *being a language at all*, the *greater* is the proof of its having come from Him 'whose inspiration giveth us *understanding*?' Is there no danger of something approaching to blasphemy, in the bold and reckless assertion, that the inspired apostle, when he admonishes the Ephesian converts 'not to be drunk with wine, but to be filled with the Spirit,' must be understood as proceeding on the assumption that there is, and will necessarily be, some kind of resemblance betwixt the effects of a divine afflatus and the ravings of intoxication? Is there not something like a reflection on the arrangements of Providence, and a 'tempting of the Spirit of the Lord,' when it is seriously and boldly affirmed that, at this late period in the world's history, Jehovah has seen meet to institute a *new ordinance*, in favour of the female sex in particular, even the 'ordinance of new tongues,' in order that 'woman may be rescued from the cruel tyranny of man, and that man may be convinced, by the most striking of all evidences, that she is his co-equal and co-essential?' All this, and something more than this, I have heard with my own ears—and all this too, accompanied with the most unseemly infringements on that goodly order which becomes the worship of God and the assemblies of the saints. 'God is not the author of confusion but of peace.' Now, we beg to know, if there is nothing in all this that is calculated to 'make angels weep and devils triumph?' Is there no fear lest by such delusions as these, the *real* doctrine of the influences of the Spirit is in danger of being held up to the scorn and ridicule of men? And that all appeals in favour of that essential part of the Christian system, may, with some semblance of plausibility, be consigned to the regions of enthusiasm and spiritual romance? Will not infidels and rationalists be confirmed in their dislike to this precious doctrine? and will

not professors of very moderate and lukewarm habits in religion, be strangely tempted to think that, as they are walking in the medium betwixt open ungodliness on the one hand, and wild fanaticism on the other, they are therefore safe? Will not even pious professors of the Gospel be exposed to the imminent hazard of neglecting the ordinary operations of the Spirit in strengthening the principles of godliness, and thus 'grieve the Spirit of the Lord,' and quench his holy flame within the heart; while they imagine themselves far more profitably employed in greedily seeking, yea, in vehemently demanding, a share in what has been foolishly termed '*Christ's dowry* to the church?' And do not those men who are called their spiritual shepherds encourage them in this and set them the example?

"In these things, melancholy as they are, there is nothing new, the actors in this tragedy have not even the small merit of originality. It is little more than a century past since the French prophets acted precisely the same scenes in London; and in these scenes certain Pythonesses performed *their* part with a skill and adroitness which our modern Sybils have scarcely yet attained unto. There is this difference, however, between the two cases: the tongues in which the disciples of the French prophets uttered their effusions, were *really tongues*. I have read the printed exuriae of these effusions as recorded in the lives and writings of Lacy and others, and while there is nothing very striking either in the sentiment or style, there is nothing at all strange or uncouth in the structure of the language itself. We have very decent Greek, and Latin, and French, and a little Dutch:—in short, we have in these deluded people what *we know* to be language, and a language capable of being turned to some account. *This* we have not in the modern speakers; and yet their more rational precursors soon fell back into their native obscurity. No great effort of reasoning was employed to put them down, and the civil magistrate interfered merely to keep the peace. But these misguided people thought proper to suspend the decision of their cause on the issue of their undertaking to raise one of their leaders from the grave after he had been dead for some days. In the vicinity of the metropolis prodigious crowds assembled to wait, in anxious expectation, the result of the experiment. Suffice it to say, the experiment failed—the charm was broken—and the prophets have been in a state of 'suspended animation' from that day till now. I wish not to excite the risible faculties of any man; and yet it is not easy to state these plain matters of fact, in the sober and mea-

asured tone in which we would record the 'revolutions of empires.' We only wish that the actors in the modern scenes would take warning and not be over-certain as to the heavenly origin of that which is not only above reason, but which sets all its calculations, and all its most approved dictates at defiance. Let them first *prove* that Revelation is not yet completed, and that new discoveries and new additions to the inspired canon may with reason be expected. Let them then *prove* that miracles and tongues, essential as they are to the first establishment of the church in the world, are equally essential to its permanent duration. Let them then *prove* that no difference is recognised in Scripture between the ordinary and the extraordinary gifts of the Spirit, and that *both* are expressly secured to the church in all ages, as promised to the faith of Christians. Let them then shew how it is that in the days of the 'prophesying of the witnesses;' and in the blood-stained annals of the Waldenses, and the Humites, and the Lollards of the 'olden times;' and in the triumphant march of the fathers of the Reformation in Germany, and in France, and in Britain; and in the 'patient waiting' of the Puritans in England, and in the 'earnest contending' of the Covenanters in Scotland; and in the delightful *revivals of religion* in later times, under the Whitfields, and the Wesleys, and the Romaines, and the Tennents of blessed memory;—let them tell us, how it comes to pass that, in all such instances, there was so much faith as to remove 'mountains' of difficulties, and to brave the violence of fire, and to transform the very aspect of the visible church from the coldness of death to all the vigour and loveliness of renovated life,—and yet '*no power*'—nay not even the *pretension to it*! Will they affirm that all these blessed results were conferred on the church while she *had no faith*? And will they thus say to us, that the Almighty Head of the Church hath left us under a physical disability of ever recognising the 'fruits of the Spirit,' even when they stand forth visibly and tangibly to our view? Do they thus *honour* the Spirit by whom the Scriptures were indited, and is it *thus* they 'magnify God' whose work in the conversion of men they hesitate to acknowledge, except it be accompanied with a *sounding* and a *tinkling*? In fine, let them *prove* that the tongues are *really* tongues, that the language is *really* a language, fit for men, and capable of being applied to useful missionary purposes at home and abroad. The Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia, about

Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, were all *amazed and marvelled*, and were in doubt, saying one to another, What meaneth this? *In so far*, there is something like a resemblance betwixt the impression made by the first Pentecost and that at present making by the (so called) second Pentecost; but *here* the resemblance ceases; for in those times, 'the people were confounded because that every man heard them speak in his own *language*, and they said one to another, Behold, are not all these which speak Galileans? and we do hear them speak in *our tongues* the wonderful works of God?' " p. 3—11.

Library of Ecclesiastical Knowledge, Miscellaneous Essays. Vol. II. pp. 420.—Westley.

THOUGH these Essays are written, as might from circumstances be expected, with unequal ability; yet every attentive reader of them will find quite enough in each to satisfy him, that they must be the result of no inconsiderable effort. This volume comprises nine Essays on the following subjects:

"The Spirituality of the Kingdom of Christ—An Account of the Apologies of the Christian Fathers—The Testimony of Ecclesiastical Antiquity to the Principles of Congregational Churches—Creeds—The Congregational System—An Historical Sketch of Parochial, Diocesan, Metropolitan, and Patriarchal Episcopacy—Tithes—The Church the Conservator of a Christian Ministry—Church Discipline."

The article on "Tithes" is the longest, and is certainly very elaborate. We think, however, that it is occasionally disfigured, if not weakened, by a sarcastic flippancy that might have been spared; and in one or two instances, by the appearance of levity, in connexion with scriptural quotation, which, in our opinion, would deteriorate the finest composition. In short, such an Essay must necessarily contain so large a portion of unwelcome truth, that, perhaps, stimulants of less pungency than many other subjects require, might be sufficient to its effective administration. The Essay on "The Congregational System," we deem very excellent, of which we give the following specimen:—

"It is to be remembered, moreover, that according to the model of congregational

churches which we have presented, the reference of matters to the judgment of the whole, is not habitual, but only occasional and ultimate. The members at large are not discussing and directing every thing; but in a well-conducted society, in fact, scarcely any thing. They appoint, under Christ their head, an executive body, a pastor to act in spiritual concerns, and deacons to act in temporal ones, while the general affairs of the church are matters of the joint consultation of both. The cases submitted to the church are only such as involve perplexity, or exceed the delegated authority of the appointed officers. Neither are such cases laid before the brethren at large in a crude and immature state; but first of all they engage the careful deliberation of the executive, whose proposed measures form the matter for the consideration and decision of the church. Upon such a plan, the general body is not appealed to upon trivial matters, nor with unnecessary frequency; and when it is consulted, the transaction is in most cases little more than an unanimous approval or sanction of the measures proposed. If it be otherwise, and there is either a modification of the measure proposed, or a divided opinion in the church, there is scarcely a doubt but the decision of the major number is the wisest in any particular instance, and no doubt at all that a course of proceedings pursued under such control is wiser than any other." p. 164.

We hope we are correct in concluding, that the series of Essays, either in the detached or united form, is receiving ample encouragement by a wide circulation.

The Complete Works of Philip Doddridge, D. D. in Two Volumes.—Vol. I. *The Family Expositor.*—Vol. II. *The Miscellaneous Works.*—Westley and Davis.

We shall not be guilty of the presumption of recommending to our readers the writings of the learned, candid, and amiable author whose works are now before us, and whose praise has long been in all our churches. Philip Doddridge having finished his preparatory studies had enjoyed a delightful retirement for six or seven years, at Kibworth and Market Harborough, before he removed to Northampton, which important event took place December 24, 1729. His first publication, in 1730, not long after he had

become a theological tutor, was entitled, "Free Thoughts on the most probable means of reviving the Dissenting Interest." Little could he then think that his writings would extend through many considerable volumes, and after the circulation had been going on for 100 years, would be compressed, without abridgment, into two large volumes, and stereotyped in a beautiful style;—that his *Family Expositor* would be sold in one volume for eighteen shillings, and all his *Miscellaneous Sermons and Tracts* for twenty!

We are happy to observe that Job Orton's *Life of the Doctor* is prefixed, with some valuable extracts from the *Memoirs* by Dr. Keppis.

The introductory Essay by the Rev. Thomas Morell, is highly valuable, and has derived much advantage from being prepared by a gentleman who now worthily fills the theological chair which Doddridge himself once filled.

The *likeness* is interesting, and is said to be "engraved by permission of the trustees of the late Wm. Coward, Esq. from the original picture in Wymondley House, Hants." [Qu. Herts.]

We cannot but wish that where the "Family Expositor" has had one reader, it may now have a hundred. We congratulate our students, young ministers and pastors, that they will have such easy access to so great a treasure; and we hope the publishers will be remunerated for their enterprising and spirited conduct in this and in other important articles.

The History and Prospects of the Church, from the Creation to the Consummation of all things. With a Syllabus of the Book of Revelation. By JAMES BENNETT, D. D.—Westley and Davis.

DR. Bennett's well earned reputation, as a preacher and as a writer, will procure for him many readers of this neat epitome of Bible-history and Church-history, from the creation to the consummation of all things. It is not so correctly printed as it deserves to be. Query—Do not all the authorities agree that the Council of Trent sat eighteen (not twenty-five) years?

OBITUARY.

MRS. WHITAKER.

THE subject of this brief memoir was the eldest child of pious parents, many years members of the Baptist church at Worstead, Norfolk. Mrs. Whitaker was brought up in the ways and worship of the true God, to which she manifested no aversion. She at length became a sincere and humble follower of the Lord Jesus, but did not make a public profession of religion till several years after, and it is cause for lamentation, that, like many others who love our Lord Jesus Christ in sincerity, she delayed publicly to profess her faith and repentance, and to put on Christ by attention to his commands. Not so did Paul, or the Ethiopian eunuch, or the Philippian jailer. She was a woman of a meek and quiet spirit, which is in the sight of God of great price: her piety was manifest by her attention to the means of grace, and her earnest solicitude for the eternal welfare of her offspring. She brought them up in the fear of the Lord, and when in his providence any of them left her, she never parted with them without some pious exhortation, such as "Live in the fear of God; don't forget to pray; whatever you neglect, neglect not your souls." She was the friend of the poor, a succourer of many, a lover of hospitality, obeying them that had the rule over her, esteeming them highly in love for their work's sake. Having often in her pilgrimage to attend the funerals of her friends, her chief solicitude was to obtain an evidence that there was a hope that they loved Christ, and were gone to glory. Having entered her 77th year, she frequently said her father and mother died in that year of their age, and, perhaps, she should, but that she wished to leave it to the Lord: she was not anxious for life or death, but it proved to be the will of her heavenly Father that she also should be called away in her 77th year. She had lived more than 50 years in the conjugal state, knowing as much of happiness in it as falls to the lot of mortals, and leaving her affectionate partner behind to moan her

sudden departure from him, and the loss of her pious counsels and prayers. She was a pattern worthy of imitation in the regularity of her attendance on the public worship of God: neither age nor infirmity kept her away. Often has she been observed, with tottering steps and pallid countenance, approaching her seat, where she would be all attention to the word of God; and when being unwell one Sabbath she was prevailed on to give it up, she said she hoped she should be there the next, but it was the will of her Lord and Master to call her by death to an eternal Sabbath ere that sacred day arrived. She had been declining in health some time, and had a violent attack of affliction a fortnight before she died, but was apparently recovering. When a friend called on her, she said she thought she was going, referring to her illness, but that her hope was in Christ, that she had no dependance any where else, she prayed to the Lord for mercy and was not afraid to die, that she seemed as though she could be always praying; that the Lord was never out of her thoughts, and other things of the same strain; for a few days after she still appeared better, and had seen several of her children (who were all married and settled in life), and given them her pious advice, and from the last of her children who saw her, she parted with those words, "Don't forget to pray!" That evening she retired to bed in usual health, but was soon after attacked with oppression in her chest, as she had been the fortnight before. To the great grief and alarm of her beloved husband, she died almost immediately, without a struggle or a groan. "Mark the perfect man, and behold the upright, for the end of that man is peace."

She always manifested a great desire to know that all her children, situated at a distance from her, attended constantly on the preached Gospel, and that they knew and followed the Saviour. Respecting two of them that were gone to America, she would say, "God is every where, and I am glad that the Gospel is there also: I hope

my poor foreigners will not neglect to attend a place of worship, and will be brought to Christ, *then* we shall meet again, though not expecting to meet again in this world." It gladdened her heart very much that she lived to commune with one of her children at the Lord's table, and she felt a great desire that others, whom she hoped were believers, should follow her steps. Since her death, one of her children has been added to the church below, and she left others looking to her

Lord and Saviour for salvation. She died in hope that the vacancy in the church, of which she had been many years a member, would be more than filled up by her own family. The church at Ingham have lost a steady friend, whose prayers were valuable, but her generation work was at an end; she came to the grave in a good old age, as a shock of corn cometh in in its season. She died at Stalham, Norfolk, December 25th, 1830. Her pastor preached her funeral sermon from Job xiv. 14.

MISCELLANEOUS.

SENTIMENTS of the late REV. ROBERT HALL, A.M. respecting DEISM, SOCINIANISM, &c. &c.

[Extracted from his Letters of Correspondence published in the fifth volume of his Works.]

"To Mrs. Fysh of Camberwell, on the Death of her sister, Mrs. Parsons, dated Cambridge, August 14, 1796.

"I find your dear deceased sister expressed her anxiety at the prospect of Deism with her last breath. To a serious mind it affords a most melancholy prospect: but you must observe it does not seize the mind at once; it advances by the progressive stages of Socinianism and dissipation. Men first lose their relish for what is vital and distinguishing in Christianity, before they dispute its evidences, or renounce its authority. Lax notions of the person of Christ, a forgetfulness of his mediation, place the mind in a deistical state, and prepare it for the most licentious opinions.

"The consolations of your deceased sister did not result from a general belief of the doctrine of immortality, in which the Socinians place the whole of revelation; but in specific views of Christ as a Saviour, and the prospect of being for ever with him. My dear friend, let us hold fast *this kind of Christianity*, without wavering, as the antidote of death.

"Your affectionate and sympathizing friend,
"ROBERT HALL."

"To the Rev. James Phillips, Haverfordwest, dated Cambridge, June 7, 1799.

"Many interesting scenes have occurred since our interview. About six months ago, I was attacked by a violent fever; and, in my
VOL. VII. 3d Series.

own apprehensions, for about two days, was on the borders of eternity. I never before felt my mind so calm and happy. Filled with the most overwhelming sense of my own unworthiness, my mind was supported merely by a faith in Christ crucified. I would not for the world have parted with that text, 'The blood of Christ cleanseth from all sin.' I never before saw such a beauty and grandeur in the way of salvation by the death of Christ, as on that occasion. I am fully persuaded the evangelical doctrines alone are able to support the mind in the near views of death and judgment. May you and I be more and more grounded in a conviction of their truth, and acquainted with their power! It is to these doctrines the revelation of Christ is chiefly indebted for its efficacy in the hearts and lives of men."

"To the Rev. Thomas Grinfield, Clifton, dated Leicester, February 5, 1816.

"Rev. and dear Sir,

"With respect to the salvability of Socinians, for myself, I feel no hesitation. Their state appears to be clearly decided by such Scriptures as these: 'He that *seeth* the Son, and *believeth* on him, shall have everlasting life;' 'He that *hath* the Son hath life, and he that hath not the Son hath not life.' How can they be said to have the Son, who reject him in his distinguishing, his essential character, as the *Saviour* of the world; and how can he be a propitiation for sin to them who have no faith in his blood? When it is asserted that we are justified by faith, I can understand it in no other sense than that we are justified by a penitential reliance on his blood and righteousness. In rejecting the most fundamental

evidence of piety and other qualifications, but, as before said, is not confined to any one denomination.

That I may not trespass on your kindness by protracting my remarks too far, I shall conclude with once more urging on the notice of English friends this field of promise. The people are willing to be instructed, but there is a growing feeling that their teachers must be taught also—taught from above, primarily, but taught also by a just union of human with divine instruction; and how important is it to infuse into an infant community at its earliest commencement all those religious influences by which alone either temporal or eternal felicity can be secured.

Contributions to this Institution may be given, either separately, to its literary department, or, to aid pious youth in their education for the ministry, or for the purchase of books, or the erection of buildings, as the donors may prefer, and for all or any of these objects will continue to be thankfully received on behalf of the Institution, by the Rev. John Dyer, 6, Fen Court, Fenchurch Street, London; Rev. William Innes, and the Rev. Christopher Anderson, Edinburgh.

I am, dear Sir,

With much esteem,

Yours, &c.

EDMUND A. CRAWLEY.

The following subscriptions are in addition to those given in our number for July last, page 291.

London	£.	s.	d.
Joseph Fletcher, Esq. -	10	0	0
Mr. John Saunders -	1	0	0
Richard Peck, Esq. -	2	0	0
Rev. J. Pye Smith -	1	1	0
John Han, Esq. (Bristol) -	2	2	0
Robt. Leonard, Esq. (ditto) -	2	2	0
Small Sums -	2	5	0

Reading.

Rev. A. Douglas -	1	0	0
Rev. J. Sherman -	1	0	0
G. Brown, Esq. -	1	0	0
Rev. Geo. Lawrie -	1	0	0
Mr. B. Williams -	1	0	0
Mr. Rusher -	1	0	0
Mrs. Maitland -	2	0	0
J. B. Monck, Esq. -	1	0	0
Mrs. Buncombe -	1	0	0
Wm. Stephens, Esq. -	2	0	0
Rev. Mr. Valpy -	1	0	0
Mr. H. Letchworth -	1	0	0
Small Sums -	4	5	0

Greenock.

Messrs. J. and A. Muir -	5	0	0
Messrs. Alan Ker and Co. -	1	1	0
W. Martin, Esq. -	1	1	0

Thos. Fairrie, Esq. -	2	12	6
John Gray, Esq. -	1	1	0
Mr. W. M'Fie -	1	1	0
Mr. J. Hamlin -	1	1	0
Mrs. Cameron -	1	0	0
Baptist Friends -	1	5	0
Small Sums -	2	6	0

Edinburgh.

Rev. W. Innes -	1	1	0
Rev. Chris. Anderson -	1	1	0
Ditto in Books -	1	1	0
Mrs. D. Deans -	1	1	0
Mrs. Mackay -	1	0	0
Mr. H. M. Gibb -	1	0	0
John Dunlop, Esq. -	2	0	0
Rev. John Aikman -	1	1	0
James Dickson, Esq. -	1	1	0
J. Abercrombie, M.D. -	1	1	0
Miss Stewart, per Mr. Alexander -	1	0	0
— Blackwood, Esq. -	1	1	0
W. P. 46, Melville Street -	1	0	0
A Friend -	1	0	0
Miss Campbell -	1	0	0
Rev. J. A. Haklane -	1	1	0
J. F. Gordon, Esq. -	1	1	0
Rev. H. Grey -	1	1	0
Mr. Geo. White -	1	0	0
Rev. Dr. Buchanan -	2	2	0
Mr. W. Whyte -	1	0	0
Rev. Dr. Chalmers -	1	0	0
Rev. G. D. Cullen (Leith) -	1	1	0
A Friend -	1	0	0
Mr. Thomas Mansfield -	1	0	0
R. Haklane, Esq. Auchengrury -	1	1	0
John Mackay, Esq. -	1	1	0
A. Dunlop, Esq. -	1	1	0
Missionary Prayer Meeting, by the Rev. C. Anderson -	2	2	0
A. H. -	1	1	0
Messrs. Oliver and Boyd -	1	0	0
Small Sums -	11	11	0
Mr Joseph Adshead, Manchester -	5	0	0
Robert Boyle, Esq. -	1	0	0
Rev. Dr. Rippon, Books -			
Rev. Mr. Peers, ditto -			
Roger Lee, Esq. ditto -			
Rev. Mr. Innes and others, ditto -			

DOMESTIC.

Recent Deaths.

On Tuesday, the 3d of January, died at Hammersmith, Mr. Stephen Mundy, aged 77 years. He was deacon of the Baptist Church in that place from its commencement, and during that time maintained an honourable profession, and was eminently

useful in the church of Christ. His remains were deposited in the Baptist burial ground, on Tuesday the 10th of January, amidst the tears of his bereaved family and numerous friends, in whose hearts his memory is blessed.

Died, on Thursday the 29th December, in the 55th year of his age, Mr. John Gulliver of Clipston, in the county of Northampton. In the morning of this day, after family worship, he left his house as well as usual for business at Kelmarsh, about two miles from home. About one o'clock he was suddenly taken ill, and expired within half an hour. Mr. Gulliver stood connected with the Baptist interest at Clipston for nearly thirty years. One of the last instances of his generosity was a liberal donation for the bereaved widow and fatherless children of his late pastor, the Rev. John Mack. During the last two months especially, he seems to have lived under the presentiment that his time would be short. This he more than once expressed, and discovered an unusual amiableness of spirit—an ardour of devotion—and a zealous concern for the church of Christ. He was interred in the burying ground adjoining the place of worship, on Wednesday the 4th instant, when the Rev. James Clark of Guilborough, delivered an appropriate address, and on the following Sabbath in the afternoon, preached his funeral sermon from Heb. ix. 27, "It is appointed unto men once to die." The congregation was large, and the whole service seemed though silently, yet most solemnly, to say—"Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

On Saturday, January 7th, died, in the 61st year of his age, Mr. Samuel Steane, nearly twenty years Deacon of the Church of Protestant Dissenters in the city of Oxford. We hope to give some account of the life and character of this eminently good man in an early number.

LONDON BAPTIST BUILDING FUND.

DEAR SIR,

In the Supplemental number of the Baptist Magazine for 1829, a letter was inserted from our late beloved friend and Secretary, the Rev. Isaac Mann, containing a list of churches to whom sums had been voted and paid, amounting to £425—and a list of churches

to whom sums had also been voted, amounting to £994—which were to be paid in rotation as the Treasurer received monies for that purpose. Had the life of our very valuable friend been spared, he would, ere this, have sent you a further list, which had been made out for the purpose, but the hand of death prevented it.

It has, therefore, become my duty to state, for the information of the denomination, that the whole of the sums in the list last published have been paid to the respective churches, with the exception of the sum of £70 to the church at North Curry, Somerset, the debt on which place, amounting to £400, was liquidated by the bequest of Philip Foster, Esq. a venerable deacon of that church, who had contributed more than £500 towards its erection.

Since which the following churches have been assisted with the sums opposite:

		£.
Perriton	Somerset	50
Woodstock	Oxon	80
Holt	Denbigh	50
Great Torrington	Devon	80
Stanningley	York	80
Milford Haven	Pembroke	40
Ialeham	Cambridge	70
Bridgend	Glamorgan	50
Hawkesbury Upton	Gloucester	50
Anmore	Hants.	70
Sunning Hill	Wilt.	60
Langport	Brecon	40
Scarborough	York	90
Cowbridge	Glamorgan	50
Apperton	Middlesex	50
Salehouse	Norfolk	40
		<hr/> £950

Making a total of £1875 paid to thirty-two cases since December 1829.

There are now twenty-four other cases which have been approved at the half-yearly meetings of the subscribers, waiting to be assisted as soon as the Treasurer shall have the necessary means.

It is to be regretted, that a large number of truly benevolent individuals in London, of the Baptist denomination, have not as yet united with this Society, whose useful and important exertions have been now before the public for seven years, in which time it was hoped, that a more extensive support would have been afforded.

I am, dear Sir,

Yours very truly,

WILL. PAXON.

8, Gray's Inn Terrace.

January 23, 1832.

For the Bill	324
Against it	162
Majority	162
Voted	486
Tellers	4
Paired off on both sides	52
	542

The House has since come into a Committee, in which the Bill will, no doubt, undergo all the scrutiny which genuine patriotism or party perspicacity can supply.

ADDITIONAL SUBSCRIPTIONS FOR THE BE-
HEAVED FAMILY OF THE LATE REV. J.
JONES.

	£.	s.	d.
Mr. James Edwards, Lyme	1	0	0
Mrs. Head, Bradford, Wilts.	1	0	0
Mrs. Goldsmith	1	0	0
	£3	0	0

NEW PUBLICATIONS.

Just Published.

Herbert's Priest to the Temple, or the Country Parson,—his Character and Rule of Holy Life;—with the Church Porch, &c., and a Sketch of his Life by Walton. A new edition.

The Celebration of the Lord's Supper urged upon Young People. By WILLIAM JONES, Bolton.

A History and Character of American Revivals of Religion. By the Rev. CALVIN COLTON, of America.

Saturday Evening. By the Author of "Natural History of Enthusiasm."

The Pastor's Address to his People. By JAMES HARGREAVES.

A Signal Gun Fired to Inland Towns: being the Substance of a Communication from the Rev. JOHN SIBREE, of Coventry, respecting the Abuses of the Rev. G. C. Smith's Society.

The Religionists Designating themselves Unitarians not entitled to the Christian Name. Being a Reply to a Sermon preached in Mill Hill Chapel, Leeds, denominated, "Unitarians entitled to the name of Christians," by Joseph Hutton, LL.D.; and a Defence of the Author from Charges in the

Letter appended to that Sermon, founded on certain passages in his Address to the Constituents of Airedale College. By RICHARD WINTER HAMILTON, Minister of Abing Chapel, Leeds.

Transitory Character of God's Temporal Blessings considered and improved. A Sermon by the Rev. W. JAY. Occasioned by the sudden death of Mrs. Charles Taylor.

Cabinet Lawyer. An enlarged, improved, and corrected edition (being the seventh) of this popular Work, including all the recent legal alterations.

An Essay on the Rights of Hindoos over Ancestral Property, according to the law of Bengal. By RAJAH RAMMOHUN ROY. With an Appendix, containing Letters on the Hindoo Law of Inheritance. Demy 8vo.

Who can they be? or, a Description of a Singular Race of Aborigines, inhabiting the Summits of the Nilgherry Hills, or Blue Mountains of Coimbatore. By Captain H. HARKNESS, of the Madras Army. In one volume, royal 8vo., illustrated with plates.

By the Book Society, 19, Paternoster Row.

Fuller's Gospel its Own Witness.

Show on Affliction. Written during the Plague of London.

Charnock on Providence.

Scripture Natural History.

Rev. R. Philips on Eternity. Being the 3d volume of "Rev. R. Philips' Guides."

A Father's Reasons for Christianity. By the Rev. T. SIMPSON.

Preparing for Publication.

Brook's Ark for all God's Noahs, in a Gloomy, Stormy Day. Uniform with the "Unsearchable Riches," "Apples of Gold," &c. &c.

A Pictorial, Geographical, Chronological, and Historical Chart; being a Delineation of the Rise and Progress of the Evangelical or Christian Dispensation, from the birth of John the Baptist to the Ascension of Jesus Christ; shewing the situation of every place mentioned in the Gospels, with representations of the journeys of our Lord and of the principal events in his Life;—drawn on the places of their occurrence, from designs of the old masters; having near 200 vignettes in the body, and 42 subjects in the margin. Size, 4½ in. by 3½ in. Engraved by A. W. WARREN, in the best style of outline; and about 600 references. The whole arranged, by permission, according to the "Harmonia Evangelica" of the Rev. Edward Greswell, B. D. Fellow of Corpus Christi College, Oxford, by Mr. R. MIMPRISS.

IRISH CHRONICLE.

FEBRUARY, 1832.

THE subject of scriptural education for the poor of Ireland at present engages a large share of the attention of the Protestants in that part of the kingdom, in consequence of His Majesty's government having withdrawn their pecuniary support from the Kildare-street Society, and transferred it to a new Board of Commissioners for conducting a system of education common to Protestants and Roman Catholics. The principle on which grants were made to the Protestant Society in Kildare-street was, that the *Received Version of the Scriptures without note or comment* should be used in the Schools; the principle for the government of the new Board (which is to consist partly of Protestants and partly of Roman Catholics) is, that for four days in the week *the Bible as a whole is to be totally excluded*, and instead of it a new book of selections from the Scriptures, to be agreed upon by the Commissioners, is to be used; and on the two remaining days the Received Version, or the Douay Version, of the Scriptures to be used, or not, at the discretion of the respective pastors of the children, whether Protestant or Catholic.

It will be instantly seen that this measure is a concession to the prejudices of the Roman Catholics against the indiscriminate use of the Bible, and such a compromise of the principles of the Reformation as was never before made by a Protestant government. Until now "the Bible, and the Bible alone," has been considered the religion of Protestants; but in future, should this unholy confederacy be cemented, a book composed of extracts, moral and historical, but excluding those parts which are evangelical, will be the religion of the liberal Protestant government of England in the year 1832; and of those political Protestants in Ireland, who may lend themselves to carry such a semi-popish plan into effect. A scheme which we venture to pronounce will be found to be as impracticable as it is anti-Protestant, and which, we doubt not, will terminate in the confusion of its projectors. Our senators would act wisely if they refrained from "meddling with God," in adopting schemes for governing popish Ireland. Better, far better, have no national education paid for from the public treasury than one which repudiates the Bible! It will be unjust to appropriate the taxes paid by Protestants for such an anti-Christian, anti-Protestant purpose. One thing, however, is clear, that, should this objectionable plan be carried into full effect (which is not at all propable), the operations of the Baptist Irish Society will be rendered additionally necessary; as there is no fear but there will be plenty of children found, and even the children of Roman Catholics, to keep up the number of our scholars: nor can there be any doubt but what our liberal friends will be increasingly desirous of giving support to SCHOOLS in which the BIBLE will still be duly honoured as the principal book of instruction.

We are happy to hear that a most crowded and respectable meeting was held in the Rotunda, Dublin, on the 10th inst., at which the Archbishop of Tuam presided. "It was a meeting," says the Editor of a Dublin newspaper, "of the friends of the scriptural education of the people of this country, through the medium of the WHOLE BIBLE, for the purpose of their testifying their approbation of the above principle, and their determination to abide by it." The following resolutions were adopted:—

1. "That it is our firm persuasion, that the Sacred Scriptures of the Old and New Testament, are alone the Word of God, and the only infallible rule of faith and practice, and that it is the inalienable right and bounden duty of all to read them, in order to be thereby made 'wise unto salvation through faith, which is in Christ Jesus,' and that as Christians and Protestants, it is our decided conviction, that the only means by which man, as an immortal being, can be trained up for the enjoyment of happiness in time and eternity, is through the instrumentality of that Word.

2. "That we consider that the demoralized state of the country may be mainly traced to the ignorance of scriptural truth, and the consequent absence of scriptural principle, which characterize so large a portion of its population—and that the only effectual remedy is to be found, in the wider circulation of the Word of God, the more faithful enforcement of its principles, and the more general diffusion of education which adopts that Word as its standard and foundation.

3. "That we consider the general opposition of the Roman Catholic clergy to the scriptural education of the people, has been the greatest obstacle to the religious, the moral, and the social amelioration of our country—and that any attempt to coalesce with them in founding a system of national education on a substitution of any part for the entire Word, is, in our judgment, inconsistent with our principles and obligations as Christians and Protestants.

4. "It having been officially announced that the ground on which parliamentary aid was withdrawn from institutions for the education of the people, was, 'the determination to enforce, in all their Schools, the reading of the Holy Scriptures, without note or comment;' we, therefore, feel it our duty to lift up our decided and uncompromising protest against this principle, as at variance with the reverence which is due to the Word of God, and with all the temporal and spiritual interests of our country."

We give one of these speeches entire, as a specimen of the spirit manifested at the meeting. In seconding the third resolution the Rev. Robert McGehee said,—

"He felt that the present was the most important meeting ever convened in the Rotunda. It was not called that we may strengthen each others hands in our Christian duty, to consider whether we shall abandon Christianity itself; not to disseminate the Bible, but to consider if it be a fit book for a Christian people; not how children shall best be trained up in the Word of God, but whether the Word of God be true or not. The reverend gentleman commented at length on the resolution. He declared that he felt no unkindness to his Catholic brethren, and that it was of great importance to avoid entering into controversy on the present occasion. Nevertheless, this assemblage was imperative under all the circumstances of the case. He then adverted to the important fact of the Bible being forbidden to the laity by the Catholic clergy, the facts had often been denied by the *Morning Register*, and the *Freeman's Journal*, and had been denounced by O'Connell as 'untrue and unfounded,' but he hoped to seal the fact forth from this meeting as thoroughly authenticated that no man could venture to deny it again. The reverend gentleman then read an extract from the Council of Trent, containing the celebrated passage condemning the indiscriminate perusal of the Scriptures in the vulgar tongue, calling for 'the judgment of the Bishop or Inquisition' on delinquents—empowering 'the Priest or Confessor' to appoint a fitting penance,—and, in the case of contumacy, refuse absolution, and so let the offender die in his sin. The reverend gentleman next read and commented on the encyclical letter of Pope Leo XII. denouncing the Bible Society, and renewing the prohibition on the reading of the Holy Scriptures, which, in the hands of that Society, had become a human Gospel, or (still worse) had become the *gospel of the devil*. He quoted the Pope's letter in 1824, recognising, re-asserting, and enforcing the former prohibitory injunctions—stated the readiness which the Irish Catholic Bishops received, promulgated, and commented on it, and rendering it imperative on the defaulter to give up the prescribed Book to the parish priest. This is not a mere *Brutum fulmen*. Dr. Troy was examined respecting its efficiency. He was asked if those who disobeyed the pastoral injunctions were received at sacrament? He replied, 'Certainly not.' If schools were established by Protestants, and the parish priest entertained conscientious scruples against allowing the children of his flock to attend, and, in conclusion, warned the parents to keep them from such Schools, would the parents sin by disobeying him? He answered, 'Certainly.' When asked, Where would people go who died in mortal sin? He replied, 'To hell for all eternity!' Dr. Doyle had avowed the case of a peasant who was denied the sacrament for reading the Word of God; and Dr. Murray had written to the Commissioners of Education, to say 'that they need not give themselves any trouble in making any extracts from Scripture, as the Schools would go on very well without them.' Dr. Doyle had indeed boasted that his Church had a Bible, published here in the vulgar tongue, but then its price was 18s., beyond the means of a peasant to pay! Here it is (holding up a Douay Bible)! and he would read a few lines from its index, as characteristic of the views of the Church of Rome of the 'Holy Scriptures,' viz. 'Hard to be understood!—often wrested by men to their own destruction!—not of private interpretation!—corrupted by heretics! Is this all that can be said in favour of the Word of God? Well-meaning persons have been misled by the sophism set forth on the part of the national system of education. The Commissioners say, 'The Bible is good?' Granted. 'All parts are good?' Certainly.

‘Why, then, (they ask) not join with the Catholics to promulgate all the good you can, though partial?’ This was the sophism which brought ruin to Ireland. The parts were all good in their proper place, but arranged merely as a historical or moral compilation, instead of bringing life and salvation, they would inflict death and destruction on men’s souls. What availed morality without a saving faith in Him whose blood was shed for us on the cross? He would not attempt to distil the essence of the Scriptures and leave a *Caput Mortuum* behind. The Commissioners virtually say to the God of wisdom and glory, ‘Your Word complete, however fit for the rest of the world, is too unworthy of the meridian of Ireland!’ What right had human worms to impanel a jury to sit in judgment on the living God?—(Applause). Shall we be a party to such an impious outrage? Shall we pass sentence on HIM as on a felon, and commit him to a dungeon, as one fit to walk in the light of liberty, which his Word dispenses to created man? My Lord, (said Mr. M’Ghee,) you give us power and authority to preach the Word of faith and salvation, through Jesus Christ, and will again withdraw two-thirds of the words of God again from our grasp? Would you go there in the character of a national schoolmaster?—God forbid. It was his duty and inclination to respect the constituted authorities of the land, but if ever he were called on imperatively to abandon the principle of Scriptural education, he would say, like the apostle, ‘If it be right to hearken unto God, or unto men, judge ye.’ If ever the Protestants of Ireland be asked, ‘Will you give up the whole Word as the means of education?’ he trusted that one unanimous shout would reach from north to south, bursting from the hearts of a united people, who will exclaim, Never.”—(Shouts of Never, and enthusiastic applause.)

From the Rev. James Allen to the Secretaries.

Ballina, Dec. 19th, 1831.

MY DEAR BRETHREN,

I send you with this, the journals of the Itinerant Readers, the accounts for the present quarter, and a letter from Mrs. Allen. Since I last wrote I have been constantly and busily employed. The potato-crops are now dug; and the children who, for the last six or seven weeks, have been employed in the fields, are now returning to the Schools. During my late tour among them, I found them as numerous, and the progress as great, as at any previous period. The country about us is very tranquil at present; and the Night Schools are doing well. The Itinerant Readers were never more actively and usefully employed. I should think that, within the last quarter, from 1500 to 2000 tracts have been distributed, and are eagerly read. Of these I have distributed 300 or 400 with my own hand, within the last two weeks. Our supply is now nearly exhausted; and I hope, therefore, you will not fail to send us more at the earliest possible period. I should prefer those upon the popish controversy, judiciously selected, as these are most extensively sought and read.

The past month has been to me one continued scene of activity. In the early part of the month, I was engaged amongst the schools and villages. Since then I visited Brother Wilson, attended upon the administration of the ordinance of Baptism by him in the sea near to Sligo, preached for the Independents in that town, and returned home.

On Monday last, I left home for Erris, and preached in the town of Crossmolina in the way. In this town all the respectable inhabitants, with one or two exceptions, attended. Besides this, there were many Roman Catholics; and, in fact, many who could not get in were obliged to go away. On Tuesday evening, I arrived at Bingham’s Castle, and had a conference with Major B., the proprietor of the castle and a great part of Erris, upon the subject of establishing schools. It would, in my own opinion, require great caution and deliberation, especially at this period, before it should be attempted. I took with me a large quantity of tracts, besides Testaments, &c. and distributed them among such of the people as were able to read. The people themselves seem to be heartily tired of being *priest-ridden*; but they are too ignorant at present to refuse to submit. If any one doubted the degrading tendency of popery, I would refer him to the district of Erris.

I would just relate one circumstance connected with my stay in Erris, which will serve to illustrate the spirit of popery. I preached at Binghamstown, on Wednesday last, to about 150 persons, the greater part of whom were priest Lyons’ flock. After preaching, I conversed with such as appeared to be leaders among them, and requested that they would write down the names of such persons as were desirous for a school, and that I would return from the castle to examine their list on the following day. I did so, many were exceedingly anxious, but the news was carried to priest Lyons as soon as I had left town;—the bellman was sent round, the whole flock was assembled on that very evening, though it was dusk before I left town.

for the castle, and a tirade of abuse, partly against his flock, for holding any intercourse with me, and partly against me, for a variety of reasons, was directed from the altar. It would be disgusting to descend to the low scurrility which, I was told on the following day, he delivered to his flock. Some of the people, however, persisted in their determination to send their children to the School should one be established ; and others asserted that he should not prevent them from reading any books I might give them. I left them that evening, preached in a small town about two miles distant, and on the morrow returned home. I trust the seed sown during this journey may not be altogether unproductive. It requires, I can assure you, my dear brethren, no ordinary support, under discouragements so trying. I can truly say, I was never yet dismayed at the hostilities or threats of the popish adversary ; but, I should be very far from saying that I have not frequently been cast down by a survey of the amazing opposition popery presents to a spread of the truth. I know there is no remedy for this evil, but working on and continuing instant in prayer ; and I entreat, therefore, that our hands may be upheld by the constant and fervent prayers of our friends at home.

JAMES ALLEN.

From the Rev. J. Wilson to the Secretaries.
Sligo, Dec. 17th, 1831.

DEAR BRETHREN,

After the temporary absence of the children from the Schools, they are returning again as numerously as during the preceding part of the year. Indeed, I sincerely wish that the public alone were permitted to carry on the work of education in this country, for I feel confident, that by the desire of those who need it, to obtain it; and by the zeal of the friends of education, the blessing would soon be enjoyed throughout this country.

You will be pleased to hear that the Night Schools are doing as well, if not better than on former occasions, they are well attended, orderly conducted, and afford the means of instruction to a large portion of the adult population, who are thus preserved from evil associations, and by the advantages enjoyed may be expected to avoid them in future.

I am happy to inform you that I have at length succeeded in procuring a place to preach in, in Sligo; as there are materials for a church of our denomination in the town, and the probability of a congregation being raised, this was very desirable. Two rooms on the first floor of a house in a good situation, have been thrown into one, which will afford

comfortable accommodation for something more than one hundred persons.

I shall make every effort to prevent any intrusion on the funds of the Society, either for fitting up or for the rent of the place, though I cannot pledge myself that this will be entirely avoided.

J. WILSON.

CONTRIBUTIONS.

<i>Collected for the Baptist Irish Society, by</i>						
<i>Rev. R. Harness.</i>				£.	s.	d.
Leeds	-	-	-	40	5	0
Bradford	-	-	-	34	8	6
Haworth	-	-	-	7	5	0
Warrington	-	-	-	4	10	0
Bolton	-	-	-	3	10	0
Rochdale	-	-	-	4	7	0
Baccup	-	-	-	7	13	6
Halifax	-	-	-	7	7	6
Huddersfield, Saladine Nook,	}	-	-	18	9	8
and Lockwood						
Sheffield	-	-	-	15	8	4
Barnsley	-	-	-	2	0	0
Wakefield	-	-	-	6	14	0
				£151	18	6

Legacy of Mrs. Lucy Ann Abberley,	}	40	0	0		
Paid legacy duty, 10 per cent						
Legacy of Mrs. Dorothy Robinson	}	35	14	9		
Paid legacy duty, 10 per cent						
Mr. H. Butterworth, of Coventry		2	2	0		
Collected at Mr. Steane's, Cambridge, after a prayer meeting, by Mr. A. Saunders	}	25	0	0		
By Mr. Irimey.						
Samuel Salter, Esq.	-	20	0	0		
A Female Friend	-	5	0	0		
<i>Received by the Treasurer.</i>						
J. Hanson, Esq.	-	10	0	0		
<i>By Mr. Pritchard.</i>						
Mrs. F. Meredith	-	0	5	0		
Mr. John Neale, Dalby Terrace, City Road	}	1	1	0		

* This and some other sums have been received in consequence of the relief afforded during the famine being distributed irrespective of party.

Subscriptions received by W. Napier, Esq. Grand Junction Wharf; Mr. P. Mil-lard, Bishopsgate Street; Messrs. Burth, 56, Lothbury; Rev. J. Irimey, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; and by Messrs. Ladbrook and Co. Bankers, Bank-buildings.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CUTWA.

Extract of a letter from Mr. W. Carey, dated Cutwa, April 24th, 1831.

"As usual all the annual fairs have been attended to, at which places thousands have heard the Word; tracts and parts of Scripture have been distributed; at some of the places people have come and begged for particular tracts and books, which was very pleasing, as it shows that the books are read, and not neglected in every instance. The fairs were generally more thinly attended than in former years; much of this must be laid to the unsettled state of the weather, but I think not altogether, as there are, no doubt, hundreds who see the folly of attending them, to obtain holiness; and I think that had it not been for the large markets, where all kinds of articles may be got cheap, very few would come, excepting those who come on purpose to indulge their sinful appetites.

All the usual places of preaching have been attended to, and, I am happy to say, the people, upon the whole, have been attentive hearers.

On the 31st of January last a tour was taken from Cutwa to Burdwan, from Burdwan to Bhurey, from Bhurey to Sewry, from thence to Kabbishun, and from thence back to Cutwa; in this tour, sixty villages were visited, and the Word of Life dispensed, at some places, to very large numbers, and at other places to smaller numbers; upon the whole the messengers of peace were much encouraged, as the people every where heard with much serious attention, and they were seldom opposed at most of the places tracts and portions of Scripture were distributed. The message of peace was no new thing, but a

pretty general knowledge of these things was found to prevail. At one village, after the fatigue of the day, a good number of people came, together with some of the respectable head people, and requested that the worship of God might be performed, with singing of divine hymns, as at Cutwa; which request was complied with, and the people, with a house full of women, heard to the last with silent attention, in a house dedicated to one of their idols. At another village, a good number of people came after candle light, and advanced a number of sensible questions, and went away much pleased. Thus the itinerants were much pleased, and had cause of much joy. O that the Lord may bless the seed thus sown. They were out fifteen days, and travelled about 166 miles. On the 11th of April the messengers of peace took another tour to Berhampore and back again, which occupied about eight days; the Word of Life was dispensed at about thirteen places, besides daily, with the Rev. M. Hill, in the bazaars. Upon the whole the work was pleasing and very encouraging. O that the Lord may bless these feeble attempts of his feeble children, to the eternal good of many.

SEWRY.

Extract of a letter from Mr. Williamson, dated 29th of June, 1831.

During the cold season, as usual, we had several preaching excursions among the surrounding heathen, including nearly all the principal places within from twenty to twenty-five miles round. In one of these (in which my family accompanied me), we were out nearly three weeks, and had the pleasure of baptizing two persons at a place

the Gospel. And the natives, after the distribution of some tracts, have been awakened to read them, and are desirous of having more of them. I think, taking things connectedly, our Mission,—I mean the Baptist Mission,—has not been fruitless to that nation; yea, it has even been the means that other denominations of Christians have turned their eyes upon Java. Our Mission in this island has been the precursor in the great work of evangelizing this numerous people; and I hope not to withdraw my hand from the plough, especially now, as I have so many means at my disposal. The blessing will follow the work, though it may not appear to us in that cheering manner, so as we would most heartily wish to see it. The work seems to go on progressively, as well in this island as in all the other places through which I have passed on my journey; even the careless Malays have become alive to the reading of tracts and the Sacred Scriptures. The brethren at Penang, Malacca, and Singapore, told me of the frequent application by the natives for Malay books from the different quarters of the Archipelago. Even the Malays here have become anxious for Malay tracts, of which many are distributed amongst them. There appear to me all so many calls for perseverance and patient waiting for the blessing of the Lord on our work, and indications of more glorious days than we have been permitted to see before.

FALMOUTH.

A letter from Mr. Knibb, dated November 7, contains the following emphatic testimony on behalf of the converted negroes. He had previously been adverting to certain slanderous imputations cast on them and on their teachers, which have long been current in Jamaica, and have, of late, been privately circulated in some quarters at home.

Amidst all this reproach, the cause of Jesus is triumphing; and whatever charges may be brought against your missionaries, to the last day they may safely appeal. Their witness is in heaven, and their record is on high. The negroes love you ardently for your kindness in sending them the Gospel; and their prayers ascend for your welfare. The religion they have supports them when enduring the oft-repeated taunt, or when groaning under the instrument of torture; it cheers

them in the hour of death, and enables them to look to heaven as their eternal rest. I speak the feelings of my experience and my heart, when I say, that I do not believe there are a race of Christians on earth who rely more entirely on the atonement for salvation; or who, considering their circumstances, more consistently adorn the profession they make. To them is given, also, to suffer for his sake. I have beheld them when suffering under the murderous cart whip; I have seen them when their backs have been a mass of blood; I have beheld them loaded with a chain in the streets, a spectacle to devils, to angels, and to men; and never have I heard one murmur—one reproach—against their guilty persecutors. Am I then to be told, that these people display all this Christian heroism through the influence of a piece of paper, which they have obtained by stealing “quantum sufficit of their masters’ provisions?” The man who can thus injure the distressed I despise; nor would I waste a moment in answering such falsehoods, did I not know that I was the servant of the Society.

It has already done good. The slaves are flocking in thousands to hear the Gospel. Last sabbath the chapel here was literally crammed to excess: many were outside. Had I a place capable of holding 1800, it would be quite filled. I am cheered by the simple and interesting account some have lately given of their conversion. We doubtless have errors, but when we discover them we are as prompt to remove them as others are to distort and publish them.

It has been very sickly here of late. We have lost eleven this quarter by death; but, thanks be to God, they have died in the faith, and others are joining the church, of whom I hope it may be said, “In them is found some good thing toward the Lord God of Israel.” The clear increase of members this quarter is fifty-two; of inquirers, four hundred and twelve. May the Lord yet more abundantly bless us, and to his name be all the glory.

OLD HARBOUR.

In our number for November last, p. 86, it was stated generally that Mr. Taylor had been encouraged by the addition of *two hundred and ten* members to the two churches under his care, in the June preceding. We now give an extract from his letter, narrating this gratifying fact, and

containing various particulars of the conversations held with the candidates previous to their admission. The questions and answers seem to have referred to various individuals, though there is no intimation in the manuscript where one brief dialogue ends and the other begins.

The letter is dated July 1, 1831.

On Saturday, May 14th, I had the pleasure of laying the foundation stone at Old Harbour for the new chapel, on which occasion I was assisted by my friends Philipppo and Andrews. The latter read 1 Chron. xxix., and the former delivered an appropriate address. It was not very numerously attended, on account of the slave part of our congregation choosing rather to work their grounds on this day, than to work them on the Sabbath; consequently we had a very numerous attendance the following day, and a very liberal collection was made; the mason's work is nearly completed. I have been very busy ever since in both my congregations, examining candidates for baptism, and I have had a greater opportunity this time than ever I had before, of more minutely questioning them and taking a particular account of their experience. They came to me one at a time, and what with their simplicity, peculiar dialect, broken English, and quaint similies, I was highly gratified. I endeavoured to vary my questions as much as possible, but as you are well aware, some of them must necessarily be of a general tendency, bearing direct upon the fundamental truths of the Gospel. I therefore give them in the native dialect in which they were put, with their corresponding answers.

Q. What make you first *come for* pray?

A. Massa, me feel me a sinner; so me come *for* (to) me Jesus.

Q. What make you for know you a sinner?

A. Massa, me *hearey* (hear) de people say me a sinner, so me frightened, and den me begin *for* (to) pray.

Q. What make you pray?

A. Massa, my *bredren* (brethren) tell me it bad ting to sin.

Q. Are you a sinner?

A. Yes, me sinner, massa.

Q. Where did you hear that you were a sinner?

A. Me go to Church of England, me *hearey* (hear) de parson read me a sinner. Me den *kicking* (dancing and carousing) about de world till me fall sick, den me fraid *for dead*.

Q. What do you pray for?

A. Me pray for Massa Jesus to take away my heart.

Q. What sort of a heart him give you then?

A. Him make me follow him, him give me comfort.

Q. What you pray for?

A. Me pray that massa Jesus take away my bad heart.

Q. Jesus tells us to repent, can you tell me what repentance means?

(After a very long pause,)

A. Massa, me grieve, me cry, me feel uneasy, me pray dat he don't let me follow my sins again, dat he take me out of de wicked way.

Q. What difference does it make in us when the heart is changed?

A. Massa, old works no good, so we change from all our old works.

Q. What you pray for?

A. Massa, me pray for take off sin.

Q. Can sin be taken away?

A. Not widout the blood of Jesus.

Q. Why are you baptized?

A. Because massa Jesus leave de order behind him.

Q. Why do we at the table of the Lord break the bread and pour out the wine?

A. To remember the blood the Lord spilt on Mount Calvary.

Q. What does the Lord's Supper remind us of?

A. It put we in mind when Jesus heart bleed.

Q. Why do we break the bread and pour out the wine?

A. To make we see dat massa Jesus *come for punish for us* (was punished for us.)

Q. Why do we go to the table of the Lord?

A. Massa, because it de pattern de Lord left behind him.

Q. What does the ordinance of the Lord's Supper mean?

A. Because dey nailed Jesus, and teared up his body like de broken bread.

Q. If Jesus has done so much for us, what ought we to do for him?

A. Massa, me tell others to come to Jesus, what me love before me hate now.

Q. What does the Holy Spirit do for us?

A. Him make me know dat me a sinner.

Q. Does the Holy Spirit do any thing for us?

A. Yes, massa, him clean a man's heart.

Q. Would you like to leave Jesus Christ, and live in sin as before?

A. Massa Jesus no suffer me to do such a ting as dat.

Q. Do you think Jesus will hear you when you pray, and him never say, No, no, to you, when you ask a favour of him?

A. Mamea, him have mercy upon we, and him don't deal wid we as we deal wid him.

I have had the honour of baptizing an African prince (by birth); when he applied to me I was obliged to call for my old hooters again, for although the old Africans can understand us, we cannot understand them. She observed to me that he had been a great man in his country, his face being tattooed nearly all over. I endeavoured to obtain as much of this man's history as I could. He said he belonged to the king's family in his own country, his face was tattooed when he was a boy about seven years of age, the cost of which amounted to *four negro slaves*: he had been a great dealer in slaves himself. On one occasion he stole several children out of one family and sold them, and the family, to avenge themselves, waylaid and sold him by way of retaliation. I asked him, if he lived on the coast of Africa? his reply was, No, but so far inland that when he was taken away, they made him travel three moons (months) before he reached the coast, and when he reached Jamaica he found several of his countrymen whom he had sold in former days. He is now too old and infirm to work upon the estate; being a cripple, he is allowed to sit down, as they term it here. I asked him, How or what he did for a living? He replied, that he now made waistcoats and trousers. He belongs to one of the best estates upon the island, where, I believe, there is but little to complain of. On the day of baptism he was obliged to be carried both in and out of the water.

Sunday, June 12, was the day appointed for the baptism. Saturday evening was very rainy, and I was fearful it would prevent many from coming who lived in the mountains; however, when I arose, about three in the morning, to take an account of those who were present, on entering the chapel I found it quite full. About half past five I accompanied them to the sea-side, when I baptized ninety-nine: this is a very great increase, for which I hope I feel thankful. Sunday, June 19, was the day appointed for the baptism at Hayes Savanna: here a number of very interesting young persons were received, and at sun-rise we met at the river side, and I baptized 111 persons in the presence of a great number of spectators. This was almost too much for me, for I was obliged to be dragged out of the water; I could scarcely stand: however, by the time I was dressed, a cup of coffee was brought me, which set me right presently. It would have done your heart good to have seen the sight: horses, carts, chaises, the bank of the river crowded, fires, and such a host of boiling pans of coffee, and yet so very orderly; our new chapel could not by

any means hold the people, and I have great reason to believe that the services of the day have awakened several to a sense of themselves. Thus you will perceive I have had an addition of 210 new members. I hope this is a token for good to me, that the cause is not dying in my hands; hoping also that it will prove a stimulus for further exertions, for, after all, how little is done: there may be six or seven hundred attached to this church, but what is that to about 10,000 who are in the immediate vicinity of this station. I have comparatively done but little yet; O! that I could do more for the future. God does kindly impart more health and strength to me than I could expect in such a climate, O! that I may be enabled to devote the same to him in return.

Since the return of Mr. Philippo to England, Mr. Taylor has been a good deal engaged in supplying for him at Spanish Town; and the building of the chapel at Old Harbour has been suspended, for the present, on account of the scarcity of timber. We regret to add that, at the date of his last letters, he was suffering considerably in his health, but we trust the means to which he was about to resort have been blessed to his recovery. Who can calculate the value, even in a temporal sense, of such labourers in Jamaica, at such a critical season as the present?

BELIZE. (HONDURAS.)

Extract of a letter from Mr. Bourn, dated 26th of July, 1831.

I have attended to my usual duties in Belize, and found much of the Divine presence in them. Besides these, I have been a tour up one of the rivers to the south of Belize. Numbers of people are settled on its banks, which are very fertile; and numbers more, it is expected, will settle. On account of my sabbath exercises at Belize, I cannot so efficiently visit the people as I could wish.

In June last I took a tour still farther to the south, and visited Mullin's River, and Stern Creek settlements. Arrived at Mullin's River, after a fine passage, the same

day. Preached to the people that evening, and the next morning at 7 o'clock,—about fifty present,—not so many as last year, it being rather too late in the season,—some of them were away fishing. Went round and visited the people. The excellent person mentioned on a former occasion, is still there, and in a little better state of bodily health, though still quite feeble. I suppose all the gold in the West Indies would not tempt him to leave the place, though he has scarcely where to lay his head. Since my former visit, I have been in the habit of exchanging a few lines with him occasionally.

I left Mullin's River and arrived at Stern Creek the same day. This is a Charib settlement, consisting of between 100 and 200, including men, women, and children. After arranging with the chief, I preached to them, the same evening, in the open air. Next morning, in company with their chief, I visited some of their plantations, and called upon the people from house to house:—held worship with them, but had not so many as on the preceding evening, numbers being away at their plantation. They have no school, or any one to teach them. A man grown, who was a boy with me when I first came to Belize, and during that time learned to read the New Testament, is the best scholar. I had not seen him for a period of more than six years; and he appeared, at first, a little ashamed, I suppose, from the manner in which he left me; after this he appeared, and, I have no doubt, felt grateful. At my request, he brought his Testament and read a chapter, from which it appeared, he had not lost what he had learned. His Hymn-Book and Testament were in very good condition. Should the Lord change his heart, he promises fair to be a useful character to his countrymen.

The chief offered a good house, of the description they build and live in themselves,

for the small sum of six dollars, for a person who would come and live among them, and teach their children to read, &c., stating, that pay to the amount of two dollars per week, for the children, should be given, and that they would provide such provisions for the person as their plantation would afford.

The house, which is very cheap, is not his own, or, he said, he would give it: the old man has been there more than thirty years. This place, with Mullin's River, can be visited the same day. I have thought, if I had no other duties that required my attention at Belize—was I situated as clerk in a store, and could command the means,—it would be a recreation to leave Belize on a Saturday, and spend the sabbath in endeavouring to instruct the people in these two settlements. I arrived at Mullin's River the same day, and preached to the people. Preached to them again the next morning, and arrived at Belize the same day. Things in Belize, on the whole, wear a promising appearance; the attention has been on the increase. Last sabbath week I baptized a white person, a young man who has been under serious impressions since he arrived in this country. This makes the seventh person received by baptism since Christmas. Some others are on the list of inquirers.

From a subsequent letter we extract the following paragraph.

We have had a hurricane which lasted a considerable part of one night. A number of houses were blown down; a small building of ours was blown into the water, and carried away nearly the distance of a mile. Some lives were lost, the vessels in the harbour driven aground, and almost a famine produced in consequence; plantains, corn, &c., swept away, while there is a scarcity of flour, which of course is at a high price.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES...	Messrs. Alexander and Co.	-	Calcutta	-	July 8, 1831.
	Rev. Jas. Thomas	-	Sulkea	-	July 25
	Jas. Williamson	-	Sewry	-	June 29
	A. Lealie	-	Monghyr	-	July 4
	Mr. D. Clarke	-	Ditto	-	April 16
WEST INDIES.....	Rev. Samuel Nichols	-	St. Ann's	-	Nov. 10
	T. F. Abbott	-	Lucea	-	Nov. 7
	Josiah Barlow	-	Anotta Bay	-	Nov. 15
	G. K. Prince, Esq.	-	Ditto	-	Nov. 17
	Rev. Edward Baylis	-	Port Maria	-	Nov. 2
	H. C. Taylor	-	Spanish Town	-	Nov. 17
	W. Knibb	-	Falmouth	-	Nov. 7
AMERICA	Jas. Bourn	-	Belize	-	Nov. 16

DOMESTIC.

Our friend Mr. Davies, who has been for some time waiting an opportunity to proceed to South Africa, embarked, with his wife and child, on board the Eclipse, captain Davis, on the 4th of January. He goes in accordance with the urgent and repeated solicitations of the church at Graham's Town, that a minister might be sent them, who they are engaged, might connect, with his pastoral duties among them, some efforts for the benefit of the surrounding heathen population. A special prayer meeting on account of Mr. Davies and his family was held at Eagle-street a few days previous to their embarkation, and we trust that the petitions then offered on their behalf will be graciously accepted and answered by Him in whose service they are engaged.

Contributions received on account of the Baptist Missionary Society, from December 20, 1831, to January 20, 1832, not including individual Subscriptions.

	£. s. d.		
Legacy of Miss Mary Betterton, late of Chipping Norton, Oxon. (Executors, J. Matthews and G. F. Tilsley, Esqrs.) on account	-	-	120 4 4
Legacy of Miss Sarah Gill Russell, late of Kennington, duty paid by the Executors, Thos. Walshman and G. B. Hart, Esqrs.	-	-	89 15 0
Lincolnshire, by Rev. W. Cantlow:—			
Lincoln, 1830	-	-	14 2 10
—, 1831	-	-	11 12 10
Boston	-	-	7 10 9
Spalding	-	-	1 4 1
			34 10 6
Beaulieu Collection, by Rev. J. B. Burt	-	-	3 5 0
Northamptonshire Independent Association, by Rev. Mr. Robertson:—			
Market Harborough, Rev. W. Wild	-	-	8 0 0
Kettering, T. Toller	-	-	2 0 0
			10 0 0
Middle Mill, &c. (Pembrokeshire) by Mr. W. Rees	-	-	4 2 4
Oxfordshire Auxiliary; Oxford, by Sam. Collingwood, Esq. on account	-	-	74 18 6
Stepney, collected by Mary Davis	-	-	2 3 1
Miss Whitfield's School	-	-	0 5 6
			2 8 7
Monmouthshire, Ladies' Society, by Mrs. Conway, for Female Education	-	-	20 0 0
Potter Street, Subscriptions, by Mr. Gipps	-	-	3 1 6
Leeds, Subscriptions and United Prayer Meeting, by Rev. Jas. Acworth	-	-	27 3 9
Cornwall, Auxiliary Society, by Rev. Edmund Clarke:—			
Falmouth Branch (S. £1 17 6)	-	-	45 10 0
Helston Branch	-	-	9 1 1
Penzance Branch	-	-	18 15 4
Redruth Branch (T. £10.—S. £1)	-	-	29 12 11
Truro Branch (S. £1 1s.)	-	-	62 14 5
			165 13 9
Previously acknowledged	-	-	99 0 0
			67 13 9
Loughton, Missionary Association, by Rev. Sam. Brawn	-	-	6 5 7
Sutton (Suffolk), and various Subscriptions, by Mr. Pollard	-	-	4 15 0
* * The sum of £11 12s. has also been received from Baptist Friends in Rhenish Bavaria, by the hands of Mr. John Risser, of Friedelsheim.			
DONATIONS.			
Mr. J. K. Pearson, by the Secretary	-	-	100 0 0
Friend to the Jamaica Mission, Belfast	-	-	5 0 0
Two Young Ladies at Dorking, by Mrs. Jackson	-	-	1 0 0
Female Friend, for Mr. Philippo's School	-	-	0 8 8

TO CORRESPONDENTS.

A second parcel of Magazines has been received from Mrs. Blake, Plymouth. Those friends, who may be in possession of small sums of money on account of the *memoirs of Pearce*, or "The Friends," will much oblige the Editor by sending them to him, as he is anxious to close the accounts of those publications.

THE BAPTIST MAGAZINE.

MARCH, 1832.

MEMOIR OF THE LATE REV. ROBERT HALL, A.M.

IF "the excellent of the earth" deserve to be celebrated by those who admire their character, and feel the force and importance of their labours and their example, there can be no hesitation as to the place which the memory of this extraordinary man ought to hold in the estimation of the whole Christian world. Talents like his were certain to attract the admiration of the intelligent; and piety such as his could not fail to secure the affection of the devout. It is only at rare and distant intervals that minds so highly gifted are permitted to appear in our world, and still more seldom that the energies of such minds are devoted to the glory of God and the everlasting benefit of men. In proportion to the paucity of these appearances will be the strength of our emotions when we behold them, and as far as we ourselves are enlightened and pious we shall rejoice in their occurrence.

In the village of Arnsby, in Leicestershire, about eight miles from the county town, Robert Hall was born, on the 2nd day of May, 1764. His mother was distinguished for deep and fervid piety, united with a peculiarity of mental temperament; and his father has long been known and venerated throughout the whole denomination to which he belonged, as the pastor of the Baptist Church in that village, and author of a very pious and excellent work, entitled "*Help to Zion's Travellers*," to which the son afterwards added a preface remark-
VOL. VII. 3d Series.

able for the beauty of its composition, its just discrimination, and its spirit of filial reverence and tenderness. He remained the faithful, affectionate, able, and successful pastor of the church at Arnsby till his death, which took place on the 13th of March, 1791, in the 63d year of his age. A memoir of him appeared in Dr. Rippon's "Baptist Register" of that year, in which is inserted an admirable delineation* of his character. "Though he was unacquainted with the graces of oratory, and the embellishments of language, scarcely any man spoke with more striking and visible effect." "He possessed a large share of sensibility, and as he excelled at the same time in taking a profound and comprehensive view of the subject, the understanding and affections of his hearers were equally interested in his discourses, which generally flowed in a stream of argument and pathos." "He generally led his hearers, step by step, into a large field of serious and manly thinking, kindled as he advanced, and expatiated with increasing energy and conviction till the subject was exhausted. His eminent piety lent a peculiar unction to the sentiments he delivered, led him to seize the most *interesting* views of every subject, and turned topics, which in

* This sketch was written by his son, and is characterized by the author of the memoir as a "just delineation," in which none who knew him intimately would discover any thing beyond "the words of truth and soberness."—*Rippon*, 258.

We find it is reprinted in the fourth volume of his works, just published, and that

the hands of others would have furnished barren speculation *only*, into materials for devotion and prayer. He appeared to the greatest advantage upon subjects where the faculties of most men fail them, for the natural element of his mind was greatness.. At times he seemed to labour with conceptions too big for his utterance, and if any obscurity ever pervaded his discourses, it must be traced to this source, the disproportion of his language to the vastness of his conceptions. His ministry, in the hands of God, was effectual to the conversion of great numbers; and in this particular he was distinguished in a manner not very common, for the last years of his life were the most successful. In the habitual frame of his spirit he *walked with God*. His conversation breathed so much of heaven, was so tinged with the very spirit of religion, that none could enjoy it without an opportunity of being made better....The consolations that supported him through life awaited him at death....If a strong and penetrating genius, simplicity of manners, integrity of heart, fidelity in friendship, and all these virtues consecrated by a piety the most ardent and sincere on the high altar of devotion, have any claim to respect, his 'memory' will long be cherished with tears of admiration and regret by those who knew him."

In thus sketching the character of his father, our lamented friend has unconsciously drawn a very near resemblance of himself. Even in these few sentences, many of our readers will not fail to recognise several features very descriptive of his own character.

Returning from the father to the son, as the immediate subject of this memoir, we have to remark that his constitution, like that of many other

men who have risen to eminence, was originally so weak that many fears were entertained for his life. Dr. Cox * relates, on the authority of "an aged female connected with the family, that on one occasion his life was so nearly extinct, that, as he lay stretched out in the lap of his mother, she exclaimed, in agony, that he *was gone*, and such was the impression of all who saw him at the time." An attack of the measles, about the age of 14, was productive of effects to which has been ascribed the feebleness of his voice. Some persons who have risen to great distinction, have, in early life, shewn remarkable precocity of talent, and others, afterwards equally eminent, have for a long period exhibited no indications of extraordinary mental power or attainment; so that no general rule as to appearances in early life can be laid down which will enable us confidently to predict the character of the future man. In the case of our friend no striking prognosis appears to have been given of his ultimate greatness, nothing beyond what many others have exhibited;—an inquisitive curiosity after knowledge, and a great facility in acquiring it. The first part of his education does not seem to have been peculiarly adapted to rouse or foster a genius such as his; and, accordingly, when he had reached the limit of village instruction in his native place, he was removed to the academy of the Rev. John Ryland, of Northampton, where he laid the foundation of that classical proficiency which he afterwards attained, and which contributed to the formation of that exquisite taste in literature and composition for which he became so distinguished.

It is recorded of him, that, while

it first appeared at the end of Dr. Ryland's Funeral Sermon for Mr. H. *see*.

* In his Discourse entitled "Posthumous Testimony," preached at Hackney on the death of Mr. Hall, p. 17.

yet a child, his pleasant and "obliging conduct, not unmingled even then with eccentricity, made him a general favourite. He was fond of the hay-field; and though incapacitated for much exertion, in consequence of the pain which he felt even at the earliest age in his back, he would sit with the labourers and fascinate them with his conversation."*

But symptoms of a yet more valuable kind, especially in the estimation of his pious father and of all good men, began early to display themselves in the character and spirit of Robert Hall. Of this we have unquestionable testimony; for thus writes his father in the Minutes of the church at Arnsby, dated August 13, 1780:—

"The said Robert Hall was, even from his childhood, not only serious and given to secret prayer before he could speak plainly, but was also intensely inclined to the work of the ministry. He began to compose hymns before he was quite seven years old, and therein discovered marks of piety, deep thought, and genius. Between eight and nine years old, he made several hymns which were much admired by many, one of which was printed in the Gospel Magazine. About that time he wrote his thoughts on various religious subjects, and select portions of Scripture. He was likewise possessed of an intense inclination for learning, and made such progress that the country master, under whom he was, could not instruct him any further."

His taste for learning was gratified by his residence with Mr. Ryland, whose academy was in high repute among the orthodox dissenters, and by his removal to the academy at Bristol, which he entered in October, 1778, being little more than fourteen years of age; and his predilection for the ministry was accomplished about two years afterwards, when "he was sent out to the ministry by his father's church, being sixteen years and three months old."

He remained at Bristol until the completion of the usual term of study there, when "he proceeded to the University of Aberdeen, where he took his degree of M.A. During his residence in this seat of learning, he cultivated his talents with uncommon assiduity and success, being brought into contact with many elevated minds, and some congenial spirits, who both communicated and received many salutary impressions, and called forth his powers to their loftiest exercise."* (On the conclusion of his course at Aberdeen, in 1783, he returned to Bristol as classical tutor in the academy, and became also co-pastor with Dr. Evans, over the church at Broadmead in that city. Here he remained several years very usefully and beneficially employed, and attracting to himself the esteem and admiration of those among whom he resided, and who enjoyed in either department the benefit of his labours.

While Mr. Hall was a student at Bristol, two young gentlemen from Cambridge, belonging to Mr. Robinson's congregation, paid a visit to that city, and, calling upon Dr. Evans at the academy, requested him to allow one of the students to accompany them in their perambulation of the city and its enchanting environs. Mr. Hall was appointed to attend them on this agreeable excursion, and he so delighted his companions with the liveliness of his spirit and the charms of his conversation, as to produce a very strong impression in his favour, which was communicated to their friends on their return. This was confirmed and deepened by further reports and by the increasing reputation of Mr. Hall in future years, so that, on the death of Mr. Robinson in June, 1790, Mr. Hall was immediately invited to supply the vacant pulpit for one month. He

* Ibid. p. 18.

* Bosworth's Discourse, p. 21.

accepted the invitation, which was followed by another for a longer term. He now continued to reside at Cambridge, which he did not leave after his first invitation, although he did not undertake the pastoral charge till the middle of the following year, as appears by his letter to the church, announcing his acceptance of it, inserted in the fifth volume of his works, just published under the superintendence of one of his warmest and ablest friends, Dr. Gregory.

To the Church lately under the pastoral care of Mr. Robinson.

Dear Brethren,

I am truly sensible of the honour you have done me, in inviting me to the pastoral office amongst you. I am convinced of my inability adequately to discharge its arduous duties; but relying on your candour, and the hopes of superior assistance, I will attempt it to the best of my power, and beg an interest in your prayers, that my endeavours for your spiritual improvement may be succeeded, and that I may be able to commend myself to every man's conscience in the sight of God.

I remain,

Your affectionate friend and brother,
ROBERT HALL.

Cambridge, July 23, 1791.

This letter is highly characteristic of the simplicity of purpose with which he entered upon the office, and the spirit in which he was determined to perform its sacred duties.

Mr. Hall was now in a situation which called forth all his energies, and supplied them with ample scope. His residence at Cambridge of nearly fifteen years' duration, forming an important era in his public life, was productive, in its connexions and results, of the most powerful influence both upon himself and the people of his charge. In his congregation,—increased as it had been both in numbers and respectability by the labours of his eminent predecessor, Mr. Robinson,—were many of the most opulent and respectable families of Cambridge and the neighbourhood, and many individuals of

intelligence and literature. Mr. Hall too, as well as Mr. Robinson, formed an intimacy with several gentlemen of piety and talent in the university, and had access to the noble public library of that celebrated institution. He brought with him a well-cultivated mind, stored with all the learning and science he had been previously enabled to accumulate, a correct taste, and literary habits, with a love of his employment and a desire to be useful in promoting the best interests of his fellow creatures and the glory of God. It is no wonder, therefore, that with all these motives for exertion, and these opportunities for improvement, he should continue to cultivate his mind with assiduous care, "that his profiting might appear unto all." He read, thought, and studied almost incessantly, as though he were never satisfied with himself or his attainments. The sabbath bore witness to the diligent preparation he had been making during the week that had preceded it, and his ministrations in the sanctuary were attended with admiration and profit by his delighted audience. His powers increased in splendour and energy as they were thus conscientiously exercised, and as the field extended for their display and operation his care to occupy every part of it profitably was augmented in proportion. In this period was laid the foundation of his fame and usefulness, which has never been impaired in its strength or its solidity; and on it he reared a superstructure which will remain to distant ages to the glory of God and the benefit of the church and the world.

On the other hand, the congregation received its full share of advantage from his settlement among them. If "he that watereth is watered also himself," the converse of the proposition is equally true. He who cultivates his faculties, under a lively impression of his re-

sponsibility to God, and with a view to his glory, will impart good while he is acquiring it, and while he is pursuing, will disseminate truth. "None of us liveth to himself;" and, in the case before us, there was a peculiar adaptation in Mr. Hall to the situation he was called upon to fill. No other person then living appears to have been so likely, in the order of means, to exert a beneficial influence upon the congregation at large, or to correct what was erroneous and establish what was good among them.

The following extract from a letter written by Mr. Hall in the early part of his residence at Cambridge, to his old and valued friend, the excellent Mr. Birt, will shew the religious state of the society and of his mind at that period, and may serve to rectify some misconceptions that have been prevalent concerning both.

"The people seem very harmonious, and much united to me. I could wish their sentiments were more orthodox, though the far greater part of them are sufficiently so. They who are not, seem very ready to hear cool, dispassionate reasoning on the other side of the question. I have tried their pulse several times since I have been here. On the first Sabbath of my arrival, I preached in the morning on Heb. ix. 13, 'How much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God,' &c.; an entirely controversial sermon in defence of the atonement. I had the satisfaction of finding few, very few, who did not acknowledge the justice of my reflections, and that they who were not convinced were not displeased. I should be happy if Providence should make me an humble instrument of withstanding the dangerous errors that are in vogue, and of preventing or lessening their growth at least, in the place where Providence may appoint my lot. I intend very soon to preach a sermon professedly on the divinity of Jesus Christ. This and the atonement, I am more and more convinced, lie at the foundation of the true system of vital religion; nor will sinners ever be converted to God by a ministry that excludes them. I hope I am not censorious, but I am persuaded that much of the liberality so much talked of is rather a fashionable cant than any

genuine candour of heart."—*Works*, Vol. V. p. 468.

At the period of Mr. Robinson's death, some of the leading members of his church and congregation were very unsettled in their religious sentiments. A spirit of latitudinarianism, and of indifference at least to the peculiar doctrines of the Gospel, had arisen among them; occasioned, most probably, by the fanciful exhibition of scriptural truth, which had, for some time, been made to them by their pastor. In the latter years of his life, this extraordinary man had departed from "the simplicity which is in Christ," by indulging a fancied simplicity of his own, which amused rather than edified his hearers, which sometimes distorted, and sometimes obscured the verities of the Christian faith, and introduced a habit of vain speculation in the room of genuine knowledge, faith, and experience. The humbler part of his flock, in a great measure, escaped this contagion, and retained their piety; but the most intellectual were infected by it. That Mr. Robinson ever embraced the Socinian heresy may be doubted, or rather denied, on the authority of many of his friends, and on that of his own letter to his old friend, Mr. Lucas, of Shrewsbury, written less than nine months before his death, in which he says, "Believe me, I am neither a Socinian nor an Arian."* He retained the affections of his people to the last; and his memory has been held in lively estimation. Yet it would be in vain to deny, and the most impartial person acquainted with the history of the congregation, must confess, that the evils alluded to above, really existed; and to such an extent, that one of Mr. Robinson's warmest admirers, who afterwards received the most important benefit from Mr. Hall's ministry, declared to the writer of

* *Miscellaneous Works*, Vol. IV.

this article, that, among a certain class, "he was esteemed the best Christian who was most skilled in disputation," not he who manifested most of the spirit of Christ. Mr. Robinson was, undoubtedly, a man of very considerable talents, possessing a fine genius, and great power of imagination. It has been said, that his mind was affected, toward the end of his life, by the variety of his occupations, and particularly by the very laborious studies in which he was engaged, in preparing his *History of Baptism* and his *Ecclesiastical Researches*; so that, while his imagination retained its activity, his other powers, or some of them, had declined in strength; and his fancy being less under the control of his reason, he sometimes deviated from the path of wisdom. There is much probability in this statement;* but though, in connection with other circumstances, it may serve to account for the variation we have mentioned, the fact itself is not rendered by it less certain, or less to be deplored by every friend of evangelical religion. It is painful to revert to such topics, but it will be impossible, without such a reference, to form a correct estimate of the importance of Mr. Hall's labours, and the value of the ser-

* One of Mr. Robinson's biographers refers to the same point, and confirms the view here given. "It is generally understood that in composing the two quarto volumes, he impaired his intellectual powers, injured his health, and hastened his end. It is certain that, during the last year of his life, he exhibited evident marks of decline, both bodily and mental. I saw him in London for the last time about three months before his death; and he might then have addressed his friends in the same language which he addressed to one introduced to him a day or two before the solemn event took place: "You are come to see only the shadow of Robert Robinson."—*Flower's Memoirs of Robinson, prefixed to his Miscellaneous Works.* p. cx.

vices he rendered to the cause of Christ, and the church at Cambridge. In the language of a highly respected correspondent, "It shews the very peculiar feelings and sentiments under which Mr. Robinson had left us as a religious society; and the arduous duty Mr. Hall took upon himself, and so perseveringly and successfully engaged in, of changing such a bleak and rugged soil into a fruitful field."

[To be continued.]

ARE BABES MEMBERS OF THE CHRISTIAN CHURCH AND TO BE BAPTISED?

DEAR SIR,

WERE this question,—as some would represent it,—one of mere circumstances, or of party, I would be amongst the very last to give it particular attention. In my estimation, it involves principles which enter into the very vitals of the religion of our Lord Jesus Christ—whether it is personal or relative, intelligent and the fruit of the Spirit, or mere neutrality; and whether baptism is to be administered under the authority of our Lord's commission, or under that of the inferences and conjectures of fallible men,—are questions of vast importance; and, so far as I know my heart, it is under this impression alone, that I think the subject worthy of special investigation. Whatever associates or affinities the baptism of babes may find in the Romish hierarchy, among Protestants it is a perfect anomaly. It has no likeness or kindred service in all our churches—in these it has neither family features nor family sympathies; and, what is of unspeakably higher importance, it has no place whatever in the genius or the doctrines,

the worship or the commands, the examples or the promises, of the will and testament of our Lord and Saviour Jesus Christ.

It is impossible to conceive of any thing more personal and vital than is the religion of the New Testament; it is so personal that we may as well imagine a substitute for the natural as for the new birth; it is so intellectual that we may as easily conceive of a person living without breathing, as of his being religious without knowledge.

The religion of Christ is a system of truth: every one that is of the truth heareth his voice. To be initiated into such a system without a capacity to discern right from wrong, is inconceivable. It is an affair of the heart, and implies preference and choice. It is a service to be performed, and demands an obedient mind. It requires repentance, and supposes a consciousness of guilt, a sense of the previous commission of sin. The whole system is founded on, and exists in, testimony, and necessarily requires faith. It is entirely spiritual and holy; it is godliness, and implies supreme reverence, devotional feelings, and the exercises of obedience. The unconsciousness of a babe is wholly incompatible with the necessary requisitions of the religion of the New Testament. The demands of the Gospel are uniformly made upon moral capacity and agency. All the graces of Christianity exist and are exercised in knowledge, disposition, and in general conversation. In the babe, all moral and spiritual considerations are in a state of perfect neutrality; whilst in the church of God, the graces of the Spirit are absolutely essential to the very existence of the whole community.

In this society, faith, hope, and charity, abide in constant residence, and form the character of every individual member. If

babes are really true members of the Christian Church, it is not unfair to imagine a church formed of such members only, and in such an exhibition what a scene presents itself! The members may be very numerous, but in spiritual knowledge—in gracious dispositions—in devotional exercises, and in benevolent conduct—in every thing that constitutes and discriminates a church of Christ, what a death-like destitution, silence, and inactivity. Pædobaptists themselves could not be reconciled to a whole church of such members. What would they think of an epistle, analogous to those in the sacred canon, addressed to such a community,—not of babes *in Christ*, but of babes *in arms*,—urging on their attention, the doctrines, duties, motives, consolations, and prospects involved in the system of evangelical faith? But it should be remembered, that what appears so very repulsive in an entire church, is the exact case with regard to every infant member. And why that should be in high estimation in individuals, which would be so repulsive in the whole body, it is incumbent on the advocates of the baptism and church membership of infants to explain.

Your's respectfully,

SENEX.

INVITATION TO A YOUNG CHRISTIAN
TO BECOME A SABBATH SCHOOL
TEACHER.

"That the soul be without knowledge is not good."

"Gather the children."

"Feed my lambs."

MY YOUNG FRIEND,

I write to invite you to become a fellow-labourer with others in the important work of a Sabbath School.

Believing that you have tasted that the Lord is gracious, that you are desirous of shewing your love

to Him, by promoting his blessed cause in the earth, I feel a hope that my request will not be made in vain. The work of teaching poor ignorant children the way to heaven, is at once *honourable* and *arduous*, yet important, "for the soul to be without knowledge is not good." Ah, look around and see how many are thus living—how many have died in consequence of their ignorance, not in peace but in darkness and despair. Oh! what friend of the Saviour can withhold the little effort with a peaceable conscience, which it is in his power to make, to instruct the untaught children around in the truths of the Gospel. Perhaps, some have not engaged in this great work from want of consideration, it may be, indeed, this is *your case*, you have not thought of the hundreds of ignorant children that are around you, but, oh! do not remain unemployed in this good work another week. I said it was an honourable work; yes, it is; God approves it, he has blessed it, he has set his seal of approbation on it by making it the means of salvation to numbers: I wish I could set before you but an hundredth part of the benefits that have flowed to the world by the establishment of Sabbath Schools, yet I conceal not that the work is *arduous*, that there are many obstacles, many difficulties—that the teacher needs no ordinary share of piety, patience, perseverance, and faith, who would be *successful* in training up a class for usefulness on earth, and for the kingdom of heaven. But two such objects as I have last named shew the *importance* of the work—yes, to reclaim the vicious—to draw the wandering from the paths of destruction—to be the means of teaching them the fear of the Lord, that they may walk uprightly and honestly in their stations in life, and to become a blessing instead of the pest of society, *must be an important*

work, and honoured indeed will that teacher be who perseveres therein, and seeks divine assistance to render his efforts availing. Thus far for the moral effects of Sabbath Schools: but these, though important, are *not* all—no, it is *the soul*, the *precious soul*, the salvation of the precious soul, for which the godly Sabbath School teacher labours with unceasing diligence—it is to make known the Lord Jesus to perishing sinners, even to sinful children, that the teacher toils, and prays, and perseveres;—to save the soul of a poor child *from hell*, and to teach it the way to heaven is the glorious object of Sabbath Schools. To this honourable, arduous, and important work, I now invite *you*, my dear young friend; "they who turn many to righteousness shall be honoured, for they shall shine as the stars for ever and ever," and to this honour you are invited: who can tell how many poor children through *your labours* shall be found in the kingdom of heaven. Let these hints animate you to begin in so great a work: you must bring with you a heart filled with *love to the Saviour*, and then you will *love the souls* of the children for *his sake*; you must be earnest in prayer, that you may have patience and faith—think much of the worth of *their souls*—of what they would be if they lived ignorant and unconverted, and of what they *will become* when by the Holy Spirit blessing your labours, they shall be made fit for *the kingdom* of heaven: with such motives, desires, and prayers, you will enter upon the work with delight—you will continue in it unmoved by *disappointment* or trouble—you will see the blessing of the Lord resting on it—and in eternity rejoice that "your labours were *not in vain* in the Lord." May you hear the Saviour say to you "*Go work to day in my vineyard.*" "Gather the children." "Feed my lambs." Farewell. X. X.

**LETTERS FROM THE LATE REV. I. MANN, A.M.
TO THE PEOPLE OF HIS CHARGE.**

SELDOM have letters been addressed to a Christian church more truly pastoral, or more circumstantially affecting than the following. From the prospective character of the latter, it will be seen how little the worthy writer of it suspected that his labours amongst his people had already terminated, and that a few days only, from the date of that epistle, would dissolve his connexion with them, and with all sub-lunary objects! yet such has been the mysterious arrangement of an unerring Providence. Should it be asked, "Why, seeing times are not hidden from the Almighty, do they that know him not see his days?"* The answer is obvious—it is a friendly reservation, for goodness and wisdom are alike concerned in this concealment. Happy they, who, as unapprehensive as was our departed friend of the near approach of "the last enemy," shall be found as well prepared to meet him,—as faithfully and as actively engaged in the service of their Lord when summoned into his presence.

We will only add, that the duties urged in these letters are not of a local or limited nature, but, for the most part, of universal obligation; while, doubtless, to that section of the Christian world on whose attention they are immediately pressed, they will wear an aspect of peculiar interest,—the death of the writer having imparted to his affectionate admonitions all the force of a testamentary document, all the tenderness of a final appeal. "Blessed is that servant whom his Lord when he cometh shall find so doing."

ED.

Hull, Sept. 10, 1831.

I am very desirous, at this moment, of saying all my heart to my dear charge at Maze Pond—but *now*, I cannot address them. I would say, if they could hear me, Be very watchful over the state of your hearts! I do not much fear your external conduct. You will not openly betray the cause of your Lord, into the hands of his enemies. You will not neglect those duties, which our Lord has especially enjoined. You will walk as becometh the Gospel. But, there may be a too eager pursuit of the world; there may be a beloved sin concealed in the heart, and these evils may corrode the heart, and almost destroy the power of vital piety.

Do not hurry over those duties which have most of spirituality in them. I doubt not but public duties will be discharged with a talent and propriety highly commendable. But, we may pray in the hearing of others, with apparent zeal, ability, and for a proper length of time, and, in secret, pass rapidly over the

ground, and scarcely exercise one Christian grace in the sight of God! We are so seldom in our closets and have so small a portion of time to give to meditation and secret prayer that we are in danger of being estranged from these most important duties.

Revolve the great principles of revelation constantly in the mind. There are truths *peculiar* to revelation. An apostle would direct you to Christ and him crucified and all the truths of the economy of our redemption. These are vital principles, and should be well understood, cordially embraced, and constantly embodied in our practice. Read the Bible with prayer, and devout meditation, and compare one part with another. Do take time for these matters! Alas! we must find time to die, and yet we have not time to live! How long does that man live, who lives for God and for the welfare of others. His works tell on his immortal existence! They bear fruits, which decay not in the autumn of life. How otherwise can

* Job xxiv. 1.

we redeem time but as we are thus vigorously engaged for God? I would add, be very solicitous to cultivate honourable thoughts of each other; avoiding every form of expression of absent brethren, which would at all lower y^{our} or others estimation of them. Look for *family likeness*: mark any conformity to Christ:—dwell on what is Christian in temper and behaviour, and hear not disadvantageous reports, but with reluctance and grief, and repeat them not but from sheer necessity. Live and love as brethren in Christ Jesus!

You know, my beloved Charge, the importance which I attach to prayer-meetings:—the Monday evening — the Lord's Day morning. These times indicate our condition. We are in a prosperous or decaying state, as we delight in converse with God, or otherwise. Our attendance on these services is much improved. O pray for still farther indications of prosperity! I cannot live without your prayers. Your affectionate remembrance of me in the closet, in the family, and in the house of God, will, if I am not already withered, preserve me from decay. You will thus animate and enspirit me. Thus will you be as Aaron and Hur unto me. And you will allow me this plea, for though you love your Lord supremely, and truly love his work, and on this principle alone would you increase and abound yet more and more, yet I know you maintain a warm affection for me, and would do much to promote my comfort. But our increase is of vast importance. Not from other churches, but from a fallen world; by the conversion of its inhabitants, the rescue of those who are ready to perish! Yes, let us rejoice together, God, even our own God, shall bless us!

I am anxious about our Sunday School. I fear it is not in a good state. The teachers and superintendants are in need of a word to

arouse them, and to encourage them. This School must be the nursery of piety and the birth place of souls. But I must close. Peace be with you all, and mercy from God rest upon Israel: my warmest love, and constant prayers attend you.

HIS LAST LETTER TO THE SAME.

46, Long Lane, Dec. 23, 1831.

My dear Christian Friends,

You may be well assured, that it is not a slight occasion which has induced my absence from the prayer-meeting this evening. A distribution of monies to the widows and fatherless children of poor ministers, and in which distribution I hope materially to aid two or three worthy individuals, leads me to another meeting at this hour. I doubt not you will accept this apology as sufficient. I regard our prayer-meetings as bearing a most interesting character. Their aspect is to me truly cheering. A large number is in attendance, a spirit of great seriousness and marked attention is very visible, and my brethren appear to possess the spirit of prayer. I have long said to our gracious Lord, "Shew me a token for good!" I accept of this as an intimation of mercy in store for, not my flock only, but this neighbourhood also. Amidst various commercial, agricultural, and political difficulties, we have nearly closed the year 1831. You have heard many sermons, you have participated in many mercies which others have not enjoyed. Prayer has very frequently been presented by you, or on your behalf. You have been invited to decide for God, and walk in the way to the heavenly Canaan. What use you have made of your mercies, how you have profited by your privileges, is a matter of no minor importance! Has greater spirituality been induced? Is Jesus Christ more precious to your souls? Are you more solicitous

than ever to grow in grace and abound in holiness? How feel you, my dear friends, towards an ungodly world? Multitudes around us are perishing, and the care of their souls is devolved upon us. We must invite them to the house of God, accommodate them when there, and attempt to snatch them as brands from the fire! Our own salvation will not suffice: we cannot be innocent of the blood of those around us, if they perish without a continued effort to save them.

This is our third meeting for extraordinary prayer for the nation. How much have we here to humble us! Drunkenness is an alarmingly growing evil. Let me press on all who are temperate to forbear wholly the use of ardent spirits, except medically. Our young friends will not in the first instance, copy the example of the intemperate, but of the temperate, and may, and in a thousand instances do, far outrun their precursors. We bewail Sabbath-breaking; let all in business close their weekly avocations in such time on the Saturday evening, that the domestics may have proper time for rest before the Lord's day, and not be occupied in preparing boots and shoes for their employers; or be detained at home by unnecessary cooking for that day. Employers ought to secure time to their menials to attend Divine worship a part of every Sabbath, and know that they do attend. May I not suggest also that a Bible, and one or two serious books should be always within the reach of servants for proper occasions. The accommodations for divine worship are not half competent to the inhabitants of this metropolis, and yet many of our places are not half filled. Let us be very exemplary in this matter. If, at any time, there be a straitness for want of room, let the members of this church be the first to turn into the aisles: let our door keepers be most diligent,

kind, and accommodating, and let no one feel himself in other than most pleasing circumstances when his seat is crowded. I would that our meeting-house, which has been large enough for a century past, should be speedily and unanimously declared too small. We owe a much larger place to the dense population around us. Nor can we better employ our money than in thus devoting it to God. Many of our religious friends are making larger debts than would amply enlarge our meeting-house, and pass over the loss as of common occurrence. Allow me to press, that our prayer-meetings be yet more numerously attended. Encourage servants and children to come with you, bring as many neighbours also as possible, and see to it, that you abound in prayer at home, in the closet, and in the family, and shall I add, "and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel." Having devoted myself to promote your soul's welfare, I would live for this only, and would pray God to enable me to retire willingly when my work is done, though it were to live and to die, in circumstances most scanty. Deeply and growingly impressed with a conviction of my utter helplessness without a large supply of the spirit of Christ, I implore, as your richest boon, an interest in your fervent prayers continually. Let me especially direct your attention to prayer, for the conversion of sinners. They are perishing around us in vast multitudes. Give and lend them tracts and copies of the New Testament. Let your Christian benevolence, piety, humility, and affection, win them to God! O be ye my fellow-labourers in this and all other departments of holy service. Where is the spirit of Baxter, of Whitfield, and other eminent saints, who abounded in exertion,

and whose exertions were crowned with abundant success? I am not satisfied with an increase from other communities; I would that they who are ready to perish should come in and taste the goodness of our God! Having spent this week in indisposition of body, I accept the intimation of my mortality, and would work while it is yet day! These overflowings of an exuberant affection and care, ask your sympathy and vigorous concurrence. Our years have passed by in harmony, we have met together, and our faces have been enlightened! May God vouchsafe his blessing still more abundantly!

I am, my dear friends,
Your truly affectionate pastor,
I. MANN.

PLAN FOR EXTENDING THE DENOMINATION.

To the Editor of the Baptist Magazine.

WHATEVER tends to strengthen and consolidate the bonds of union amongst Christians, must commend itself to every devoted follower of the Son of God.

I am one of those, Sir, who think with the venerable Booth, that "there is great folly and impiety in attempting to advance the interests of peace and charity at the expense of truth and duty;" nor can I think that the merging of names and interests in the religious world, which has been recommended by many in our day, would produce those happy results which appear, in the descriptions of late writers, as splendid but unsubstantial visions. I would yield to no man in affectionate regards for the interests of other religious communities, but I love my own denomination with strong attachment, and would not sacrifice my designation as a Baptist at any shrine. If our peculiar sentiments are valuable, being founded on the

canons of the Scripture; if we glory in the men whose names are prominent in our records as martyred saints, who signed the declaration of attachment to our principles with their own blood; if those principles involve, and we believe they do, the honour and potency of revealed and immutable truth, then let us not only fearlessly avow them, but give them the widest possible diffusion. I have often mingled my regrets with those of my brethren in the ministry, when contemplating the divided and insulated aspect of our churches; and have frequently joined in sketching the outlines of a federal and efficient union, such a union as would combine our interests and energies, and make us feel vitally and indissolubly one.

It is true we have district and county associations, but it would be difficult to ascertain what is the ostensible object of the parties who compose them, or what practical benefits result from such institutions. Opportunities are certainly afforded for the exchange of civilities, and the enjoyment of religious exercises: and in the superabundance of single and double lectures, which such exercises comprise, we cannot but perceive the correctness of Mr. Ward's judgment, and the power of his sarcasm when he pronounced that, "the people of England are labouring under a preaching surfeit." But is it not lamentable that the talent and devotion of a province are thus frequently concentrated in a given place, without producing a substantial and permanent influence, that would breathe the spirit and wear the aspect of immortality. The independence of our churches is a convenient argument, with some, against closer approximation;—it is well if the suspicion be unjust, that, when so used, it is a mere shelter to cold-hearted indifference;—however, such independence is a wintry scene, where, amidst chilling colds

and frost-bitten energies, the Christian presents a crippled movement, meagre and shrivelled, unblessing and unblest.

It forms no part of my design to propose any specific measure, but I must say, that it appears exceedingly desirable that our ministers and churches should exhibit a more direct attitude of compact and powerful agency devoted to the interests of religion, and vigorously advancing to the final consummation of the Redeemer's triumphs. At a meeting of ministers and others, held a short time since, in a distant part of the kingdom, it was proposed, by one of our most respectable and talented ministers, that a decided effort should be made to extend our agencies to populous districts where there were no Baptist interests, or such only as were weak and decaying. The detail of the measure presented the following outline: to select a suitable place; direct the energies and resources of all the churches in the association to that spot; erect a good chapel, and appoint an active and a talented minister on a competent salary; patronage to be continued until the concern was fairly established, then commence on a similar plan elsewhere. Such a measure is demanded on the ground that, at this moment, some of the finest towns in the kingdom are not occupied by any agency in our connexion, nor can they be until other principles are applied than what have been in operation. This is not the time for refined sentimentalisms, or capricious jealousies on the relative influence of churches. It is a legitimate deduction from the history of past ages, that if christian character and effort do not correspond with existing claims, churches scattered, and sanctuaries desolated by some ruthless foe, will publish the mournful tale before all the world, *that Christians betrayed their own interests.* The crescent of Mo-

ammed now towers in lofty and barbarous pride over plains once hallowed by the wondrous scenes of apostolic times.

Coseley.

C. T.

BAPTIST MINISTERS' WIDOWS.

To the Editor of the Baptist Magazine.

SIR,

I have perused, with much pleasure, an excellent paper in your last number, headed "Baptist Ministers' Widows," and bearing the signature of "Iota:" the benevolent feeling that dictated it, as well as the affectionate solicitude it breathes, cannot but be admired and esteemed by every Christian, while it has, no doubt, been read with the deepest gratitude by all those whom it more immediately concerns, and whose necessities it is intended to alleviate.

With deference to "Iota," I cannot but think one of his plans subject to obstacles (I had almost said insurmountable), I refer to a church "insuring a certain sum on the life of their pastor," &c. Now supposing a church to do this in some respectable office for 1000*l.* it would probably cost them from 25*l.* to 30*l.* per annum, and after having done so for five or seven years, it is not *unlikely* that, in the course of Providence, their pastor may remove from them and be settled over some other congregation where his circumstances might render the step less necessary, and, perhaps, *that church* might not feel disposed to continue the insurance, and in the event of its falling, a considerable sacrifice would be made, whilst the vacancy in the *former church* might be filled by an individual for whom a similar step is not required.

Your correspondent inquires, if it is not the "bounden duty of every minister whose church will not undertake this service, however small his income, to make some such pro-

vision for his wife," &c.:—*undoubtedly it is most desirable*: but, let it be remembered (whilst it must be deeply regretted), there are many excellent and truly deserving ministers in our denomination *whose salary is so small*, that, although the *greatest economy* is observed, it would be utterly impossible to make such provision, whilst, had they the means of obtaining an object so desirable, their minds would be relieved from much anxiety for their dear wives and families, and the most grateful feelings would pervade their breasts.

Here, Sir, I would beg respectfully to notice a point with regard to the salaries of some of our esteemed ministers. Many of our churches do much, very much, not only for their pastors and various institutions claiming their kind attention, but are also ready, at all times, to lend the helping hand whenever a special call is made upon the benevolence of the Christian public; there are also many of our churches,—to whose honour and praise be it spoken,—who strain every nerve that they may enjoy the privileges of a ministry in accordance with their own faith and practice, and deny themselves, that they may administer to the wants of their affectionate and esteemed pastors.

Yet, Sir, are there not many instances in which *much more could be done* by some churches for their spiritual teachers? do they not too frequently content themselves with doing this or the other, without inquiring if they could not do more for those who spend and would gladly be spent for them? Did such individuals know the *deep felt anxie-*

ties of their minister, who, having but *little of this world's good*, looks upon a beloved wife and tender family, thinking, at some future-day, he must be called to leave them totally unprovided for: I repeat, could they read the emotions of such a breast, those who subscribe their guinea would give two, and those who have given two would cheerfully subscribe five, in order that the views of your esteemed correspondent might be met; and when *love*, that powerful motive, *impels us to the performance of duty*, we shall even deny ourselves that we may increase the happiness of others, and thus the benevolent heart will feel the truth of the assertion, "It is more blessed to give than to receive."

Sincerely hoping that some *far more able* pen than mine may be directed to the furtherance of an object so desirable, as the more fully providing for the "widow and fatherless," and that other of your correspondents may pursue the subject,—with prayer for increased exertions on the part of our churches in general,

I am, Sir,

Your's respectfully,

I. E. I.

P. S. I feel, Sir, an apology to be necessary for this intrusion on your notice. I rely upon your kindness to pardon it; it is my privilege to be connected with a church perhaps little known to the religious world, but the strong desire I have to see the families of deceased ministers better provided for, has induced me to pen the above.

* * We can assure our unknown correspondent that we do not consider his paper intrusive, or requiring an apology. We shall be happy to open our pages to any suggestions calculated to elicit the best mode of realizing "*Jota's*" benevolent object; which contemplates the future necessities of those who have special claims on the care and provision of our churches.—ED.

REVIEWS AND BRIEF NOTICES.

Speech of John Poynder, Esq. at a General Court of Proprietors of the East India Company, on Wednesday, September 22, 1830: containing Evidence in Proof of the direct Encouragement afforded by the Company to the licentious and sanguinary System of Idolatry; and demonstrating the Amount of Pecuniary Profits derived by the Company from the Tax imposed on the Worshippers at the different Temples.—Hatchard and Sons.

WE can scarcely conceive of a more palpable misnomer, than the application of the term *Christian*, to the nation, as such, of which we constitute a part. A small minority only of the population are the disciples of Christ; the mass of the people being justly denominated, by common consent, *nominal Christians*. That such a fallacy is, on many accounts, prejudicial to the extension of the Redeemer's kingdom, will be obvious to every reflecting mind; and on our heathen dependancies its influence must be eminently pernicious. What can they think of that system of religion, professing to be Christian, whose advocates contend for the right of buying and selling their fellow-men, with its consequent barbarities; and pertinaciously adhere to the systematic aggrandisement of their revenues from the impure and destructive rites of idolatry?

That these are national sins, is undeniable. While the traffic in human blood is *legalised*, and the participation in idolatry is *chartered*, what can be more idle than an exclusive outcry against the Directors of either the Eastern or the Western usurpations? True, in the perpetuation of these enormities, they follow their inclination. But what then? They are *permitted* to do so; and so long as the nation shall *allow* them to act as they will, so long, unquestionably, will the guilt be national.

We are aware it is fashionable, just now, to inveigh against national sins; and yet perhaps a more dangerous fallacy never presented itself to the mind than the idea

commonly conveyed by this expression. With the multitude, national sins are the sins of *the government*; and what can be easier than to lament these? It involves no personal humiliation—no personal sacrifice. But by national sins, if we may be allowed a truism, we mean the sins of the nation—the sins of *the people*. Were the people virtuous, the government could not be vicious; and to the congregated mass of *individuals* in the nation, who withhold their indignant protest and their energetic hostility, must be attributed the awful prolongation of these crying evils.

Nor may *the Christians* in the community be permitted to hide themselves in the promiscuous multitude. To them, we fear, belongs the larger share of this tremendous guilt. They certainly *could* do what they seem little disposed to do. Only let those who have been divinely enlightened diffuse their light, and darkness will flee away. It is little better than hypocrisy, in multitudes of professing Christians, to reflect on the Government, to decry the Eastern and Western abominations, to impugn the Court of Directors and the House of Assembly, and, with uplifted eyes and sanctimonious demeanour, to sigh and cry over the supineness of the people. *They* are supine; *they*, by their inactivity, encourage these enormities; *they* are tardy in strengthening the hands of Government in the accomplishment of those schemes of benevolence to which it is evident they are favourably inclined. With the vigorous and energetic aid of the Christians of the land, the present Government especially—equally removed from the ultraisms of tyranny and licentiousness—might easily sweep away, at once and for ever, the foul stain of British participation in either slavery or idolatry.

Are we asked, *What can Christians do?* They can talk. They can write. They can publish. They can circulate just sentiments from one end of the land to the other. They can hold meetings; they can

deliver lectures; and they can petition. They can induce the people at large to petition. They can besiege the authorities with petitions, until they furnish them with the best possible reason for refusing any longer to listen to the clamour of the interested few. Had Christians only been faithful to their principles, and acted in the spirit of their Lord, who was consumed with zeal for his Father's glory, the evils we are now deploring, and many more, might long ago have become matters of history. No government, however averse, could long withstand the reiterated virtuous demands of a virtuous people.

We have been led to these—we hope not unprofitable—reflections, by the perusal of the painfully interesting pamphlet announced at the head of this article; and it affords us unfeigned pleasure to except its benevolent author from the charges we have been compelled to institute against Christians in general. It is quite refreshing to find so noble a reformer in the very purlieus of Leadenhall Street—a Christian in Cæsar's household.

“We are amenable (says he) as a Company, far more for the support and extension of our common Christianity—operating, as in that case it cannot but do, to the gradual and peaceable extermination of idolatry—than we are for the preservation of the national prosperity, and the aggrandisement of the public revenue: and if the Company can be shewn to be openly, and unnecessarily, promoting the extension of idolatry, to the injury and depreciation of true religion, she has forfeited her trust, more signally and emphatically than she could have done by negligence or malversation in her pecuniary or commercial relations; precisely in the proportion that morals are of more importance than politics, and the interests of eternity superior to those of time.”—*Preface*, p. vii.

The moderation of the rejected motion is admirable. It does not propose, as in the case of Suttees, the abolition of the idolatrous rites, nor any infringement on the liberty of the worshippers, nor any interference of any kind. Nor does it propose *immediately* to withdraw the encouragement so directly afforded by the Company. It simply “recommends to the Honorable Court of Directors to take such measures as may have the effect of imme-

diately directing the attention of the Indian government to this subject, and of eventually removing such a reproach from a Christian empire.” And this recommendation, Mr. Poynder tells us, was rejected by a small majority, constituted by the votes of the directors themselves—a sad retrogression this since 1809! The directors of that day nobly protested against the very evil which their successors are now so unwilling to relinquish—a monster, which would in all probability have been strangled in its infancy, but for the fostering care of the Board of Control. But, alas! since then, the coffers of the Company have received more than a million sterling, the clear profits of this detestable system, in connexion with four temples only. And “how hardly shall they that have riches enter into the kingdom of heaven!”

We have neither space nor inclination to present our readers with the humiliating details necessarily introduced by Mr. Poynder in support of his argument. Drawn from a variety of sources, they exhibit a melancholy agreement. No Christian can read them without grief and holy indignation, or without adopting the exclamation of the Patriarch, “O my soul, come not thou into their secret: unto their assembly, mine honour, be not thou united!” But it is not sufficient to stand aloof. Against such a system, every Christian is imperatively called to set himself in hostile array. “If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain;—if thou say, ‘Behold, we know it not;’—doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall He not render to every man according to his works?”

We have only room to add the peroration, which is clear, bold, and powerful. But alas! Felix only trembled, and said, GO THY WAY!

“Upon the whole, then, I feel myself fully justified in contending, that the abominations I have endeavoured to expose, contain in them one prominent feature of evil, beyond even the atrocious case of widow-burning itself; namely, the profit which I have proved to accrue to the Company. In the

other evil, the Brahmins alone were profited by the murders which they fomented—the Company was clear from that innocent blood: but here, the Company is at once a partaker in the crime, and a partner in the profits. In the other case, the Company had only to bear the guilt and odium of permitting what they might always have prevented: in this, they at once lie under the double responsibility of mixing themselves up, as a Christian government, with idolatry and its observances; while, at the same time, they participate in all the profits of the unhallowed connection.

“To this may be further added, the amount of moral profligacy which is involved in these practices; and which thus receives the sanction of the Company’s influence to an extent of which the case of the Suttees furnishes no parallel example. There, indefensible as was the practice itself, it was not found in connection with all that is execrable and loathsome in vice and profligacy; and therefore the same extent of moral evil did not, in that instance, receive the sanction, or boast the authority, of a Christian government—a government, which, with almost incredible inconsistency, is now found, with one hand, bestowing the benefits of her own ecclesiastical establishment upon India at large; and, with the other, actually building and repairing idolatrous temples, hiring prostitutes for their supply, and fostering a system of lust and pollution, which is absolutely without an example in the history of the Christian world.”—pp. 156, 157.

Baptism in its Mode and Subjects considered; and the Arguments of Mr. Ewing and Dr. Wardlaw refuted. By ALEXANDER CARSON, A M., Minister of the Gospel.

(Continued from p. 62.)

WE will now resume our attention to Mr. Carson’s work. After what has been already noticed respecting the washing of cups, &c. in Mark vii. 4, and Luke xi. 38, Mr. Carson meets an objection raised against the practice of immersions, both Jewish and Christian, that there was not water enough in Jerusalem for the purpose. On this point he observes, that—

“If immersion is the meaning of the word [baptism], it is not optional to receive or reject it.” Again, “When a thing is proved by sufficient evidence, no objection from difficulties can be admitted as decisive, except they involve an impossibility.” p. 76.

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Some very good observations then follow, shewing how unfair it is to refuse plain evidence respecting any fact, unless all the difficulties that may be raised against it can be explained; and that, on such grounds to reject the testimony of the Bible, is a species of infidelity which it is dangerous to indulge.

Mr. Carson proceeds to the “examination of Mr. Ewing’s system.” It is not necessary to repeat this system, as our readers will remember from what has passed in our former reviews, that Mr. Ewing was for resolving *Bawla* to its radical letters, and supposed that there were *bap*, and then, he makes *bap* into *pop*, so that we are furnished with the old accustomed words in a new form, and have *popto*, and *poptizo*, and *poptisma*, and the other derivations all in due order. Hence it follows, that to baptize a person is to *pop* water upon him! Mr. Carson refers to Dr. Cox’s reply to Mr. Ewing, which he terms “an admirable exposure of this fancy,” and, in addition, he gives us many of his own observations and reasonings, in which he does not handle Mr. Ewing’s theory very tenderly, nor can we be surprised at it. It is astonishing that any man of Mr. Ewing’s years, talents, and learning could be led astray by such an *ignis fatuus*. Mr. Carson justly says, “it applies etymology beyond its province:” that so far from etymologists having authority in theological controversy, their researches have no authority in criticism with respect to the use of words in classical writers. Classical writers are an authority to the etymologist, but the etymologist cannot give law to them.

“In controversy, a word occurring frequently in the language, is never to be taken arbitrarily in a sense which it cannot be shewn incontestibly to have in some other passage.” Again, “A word that applies to two modes can designate neither.” p. 98, 99.

In the course of Mr. Carson’s observations on Mr. Ewing’s theory of *pop*, &c. applied to baptism, he has occasion to refer to several of his criticisms on various passages quoted from different authors who have used the word *baptize* in their writings, and in our esteem fairly convicts

his opponent of prejudice and misrepresentation of evidence, though he freely confesses his conviction that Mr. Ewing had no intention to misrepresent it.

The next subject is the *Baptism of the Spirit*, a subject often much misapplied in the controversy under consideration. Some supposing that if they have only the *baptism of the Spirit*, they need not think of any other baptism, thus proving that they know not what was pointed out by that expression: and others, pleading, that because the Spirit was *poured out* from on high when the primitive disciples were *baptized* with the Holy Ghost,—therefore, it is certain, that baptism is *pouring* not *immersing*. On this point Mr. Carson's observations are extensive and curious, relating very considerably to the use of words in figurative language. Here he shews his acuteness of mind in remarks which not only apply to the present case, but to the language of figure in many other instances. Indeed, one would think that all which was necessary to guide us through such representations as appear in the figurative parts of God's word, was merely a little common sense, such as dictated the following remark of our author:

"A foreigner might as well contend that, when it is said in the English language, 'water was *poured into* a bath, and they *immersed themselves*,' it is implied that *pouring* and *immersing* are the same thing." p. 123.

Yet, strange as it may appear, it is true, that every conceivable method seems to have been tried of late years to set aside the plain meaning of the terms relative to the ordinance of baptism. The ancient fathers made no such attempts: those who spoke and wrote in Greek, and of course *thought* in that language, who were by this means far more familiar with the common and accepted sense of its words than we can be, felt no difficulties about the *descent* of the Spirit on the day of Pentecost, as a figure of baptism. *They* say that the emblems of the Spirit's descent, filled the house, as *water filled the baptistery*; thus clearly recognizing the idea of *immersion*.

The *syntax* of the word is examined in the next place, and here the use of the term,

when in near conjunction with the prepositions *with*, and *in*, and *into*, and *out of*, is carefully examined: again, Mr. Ewing's *popping* scheme is held up to castigation and ridicule; and his criticisms about *Jordan*, meaning the *valley of Jordan* or *Jordan dale*, are shewn to be inapplicable in the extreme. We agree with Mr. Carson in his observations on the use of prepositions, at least generally. Much has been said on all sides concerning these prepositions, often not to the purpose, but so unwilling have Pædobaptists been to go *into* the water, and so desirous of keeping *out* of it, that they have given such applications of these words, as would have a strange effect if used in other connexions. Among other things the *vague import* of a Greek preposition is urged. Mr. Carson meets this with his usual courage, and appeals to the common sense of his readers, and adds:—

"Admitting all that is demanded for this supposed vagueness, is it not incredible that, with respect to this ordinance, each of these three prepositions [*in*, *into*, *out of*.] should assume, as it were in concert to deceive us, its most unusual signification? Can we ascribe such a miracle of delusion to the Spirit of truth?"

We are prevented from a long transcription on this point only by a want of room.

The next subject of examination is, the evidence from Rom. vi. 3, &c. Here Mr. Carson observes that the apostle Paul is answering an objection, "Shall we continue in sin that grace may abound," and he refutes it by the fact, that—

"From our union with Christ we have died with him; and that we have died with him, he proves from our baptism; and, therefore, we are buried with him: and as our baptism is an emblem of our being buried with Christ, so also it presents an emblem of being raised with him to a new life. Hence, there must be something in baptism that is calculated to be an emblem of a resurrection, as well as of a burial. *Immersion* is a mode that answers both; and immersion is the *only* mode that can do so." p. 171.

The manner in which attempts are made to get quit of the plain force of this representation has often astonished us. Mr. Carson expresses also his full share of surprise, especially at the way in which

Mr. Ewing endeavours to turn it aside, which, in fact, comes to this,—the passage cannot refer to baptism as an emblem of our being *buried* with Christ, for, properly speaking, Christ was *not* buried, he was only put into a sepulchre! In opposition to Mr. Ewing's theory, Mr. Carson enters into a discussion of considerable length, but his observations admit not of successful abridgment. He pursues his object by some very acute observations on the following verse, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection," and contends, in opposition to Mr. Ewing, that the word *συνφύτοι* does *not* mean *grafted*, but, according to its classical use, signifies "*incorporated, growing together, united, joined with, &c.*;" and hence he considers the passage to mean,—"*we have become one with him, or have been joined with him;*" and high authority may be quoted for this rendering.

Our author next attacks Dr. Wardlaw's explanation, which he observes proceeds "*on the supposition that baptism has no likeness to burial in any sense!*" p. 186. And that the phrase, "*buried with him by baptism into his death!*" merely directs the attention *to that into which* believers were baptized. But as Mr. Carson well observes, it is in Rom. vi. 4, *by* baptism, and not by faith that they are said to be buried; and in Col. ii. 12, the phrase is different, but equally express, for there it is buried with Christ *in* baptism. The two expressions taken together make the action the more definite. In subsequent observations, Dr. Wardlaw's attempts to give Rom. vi. a turn unfavourable to our views are shewn to be utterly in vain; and Mr. Carson considers them so opposed in their principle to Mr. Ewing's explanation, as virtually to proclaim it a failure.

Some "brief strictures on Mr. Ewing's miscellaneous remarks on the hypothesis of immersion," close this part of the work. The common objections of want of delicacy, of decency, and in Jerusalem the want of water, are here noticed. Mr. Carson meets these charges boldly and indignantly. He refuses to give them a discussion because he rests the weight of the

subject on the evidence of the Scriptures;—that if baptism *was* enjoined, and *was* immersion, there *were* means of obeying the command, and objecting to it is objecting to the appointments of infinite wisdom. Hints are thrown out which might be expanded into a detailed reply, but this was not our author's intention: nor is it our's, farther than merely to suggest, that enough is known, and can be produced in evidence, to shew that immersions on many occasions, were in the time of Christ and his apostles, enjoined on the people of Judea and Jerusalem by their elders; and hence the conclusion naturally follows, that they had the means of obeying the injunctions, and if so, the same conveniences used for Jewish purifications by immersion could be used for Christian baptism in the proper sense of the term.

At length we come to the consideration of the "*subjects of baptism,*" on which Mr. Carson does not dwell at such length as on the mode; probably because he found, as others have done, that it is the mode which is to many the great objection. He says, "having ascertained the mode, and the meaning of this ordinance, I shall now inquire who are the subjects of it. If our minds were uninfluenced by prejudice this inquiry would not be tedious. We have the answer *obviously* in the words of the apostolical commission." p. 204. He then quotes Matt. xxviii. 19, and afterwards Mark xvi. 16. He observes that our opponents—

"Run over this commission with the greatest apparent ease, and are amazed at the want of perspicacity in their opponents, who see in it any thing unfavourable to the baptism of infants."

On the evidence of this commission, however, Mr. Carson is willing to hang the whole controversy; for he boldly asserts, that—

"According to this commission *believers only* are to be baptized. It is impossible that a command to baptize believers, can be extended to any but believers."

Again,—

"This commission to baptize believers, does not indeed imply that it is impossible that another commission might have been given to baptize infants, but, by necessity, it

excludes them for ever from being included in *this* command. If infants are baptized, it is from *another* commission, and it is *another* baptism, founded on *another* principle."

On this ground Mr. Carson reasons, that suppose there was another commission enjoining the baptizing of infants (though no one has yet discovered it), still,—

"When those infants who have been baptized in infancy, according to this supposed second commission, believe the Gospel, they must be baptized according to the commission, Matt. xxviii. 19, without any regard to their baptism in infancy. The commission commands all men to be baptized on believing the Gospel." p. 206.

Again,—

"That believers only can be baptized by this commission is clear from that into which they are said to be baptized: 'baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.' Surely none can be baptized into the faith and subjection of Father, Son, and Holy Ghost, but adults. Infants cannot believe nor express such subjection."

Again, stating his joyfully embracing as brethren in Christ all who are united with him in the doctrine contained in these words, he says:—

"My brethren love the thing imparted by baptism, while I lament that they spend so much zeal in endeavouring to establish a baptism not instituted by Christ. In doing so, they injure thousands and thousands of their brethren, and cannot but injure themselves. It is impossible to fight against God on any point without being wounded. I acknowledge I was long in the same transgression. Many infants have I sprinkled; but if I know my own heart, I would not now pour water into a child's face in the name of the Father, and of the Son, and of the Holy Ghost, for the globe on which I stand. Ah! my brethren, it is an awful thing to do in the Lord's name, that which the Lord has not appointed. Who has required this at your hands?" p. 210. *

This strong appeal may be urged in another direction, it applies with great force to *some*, who are convinced of the nullity of the infant ceremony in all its forms, and yet consent to have these solemn words repeated over *their* infants in the administration of a rite which they deem a corruption! How they can reconcile this conduct with their views, is to us a mystery. We must transcribe a few lines more on this part of the argument:—

"Never was a commission more definite: never was a commission violated with less excuse of ambiguity. Yet the arrogance of human wisdom has totally reversed the ordinance here enjoined. It has ordered infants to be baptized, who, by the very terms of this commission are excluded from this baptism; and it leaves unbaptized, believers whom only Jesus hath commanded to be baptized." p. 211.

This provokes Mr. Carson to exclaim, "Is not this the very spirit of Anti-Christ?" Here we must take our leave, at this time we cannot admit more, but intend to pursue the subject in a subsequent number.

(To be continued.)

A Call to Britain, especially to Young People; suggested by the Alarm excited by the Progress of the Dreadful Malady of Cholera Morbus: also Brief Statements of those awful Calamities the Plague and Fire with which London was visited in 1665-6.

THE pious writer of this small tract, much alarmed himself, endeavours, by sounding the alarm-trumpet, to impress the minds of his readers with solemn apprehensions of danger from the probable spread of the dreadful contagion which has carried off so many of our countrymen in Sunderland, and its contiguous towns, during the last few weeks.

We wish he had not drawn his account of the Plague from a Popish historian! Had he copied, instead of it, the sober statement given in the "Life of Richard Baxter,"* he might have noticed the zeal of the persecuted Nonconformist ministers (altogether overlooked by Dr. Lingard); an edifying example to their successors of the present day, now this disease has found its way to the metropolis.

The enumeration, given by the writer, of our national sins is correct and very humiliating. There was one feature, however, of the times when the "Plague" and "Fire" destroyed the city and 100,000 of its inhabitants, which does not apply to the present time: viz., the persecuting spirit of the Court and Parliament, who, even while the Plague was raging, and

* See Miscellaneous, p. 111.

when forced to reside at, and to meet at Oxford on that account, passed the "Five Mile Act!"

The exhortations are very appropriate, which abound in this pamphlet, calling upon the unconverted, from "the signs of the times," to "repent and believe the Gospel," and upon "those who have believed in God to be careful to maintain good works."

We copy the following awful examples of persons who have died of the Cholera at Newcastle, Sunderland, &c. from a small tract sent us, which, we are happy to find, has been reprinted by the "Christian Instruction Society," at Eagle Street, and may be had of our publisher.

**"STRIKING FACTS IN REGARD TO
DRUNKARDS.**

"The first case of Cholera that occurred in Gateshead, was in an aged female, who for many years has been remarkable only for her filthiness and intemperance. Her time was spent chiefly in begging and gathering up any kind of filthy offals which she could exchange for money. The money so obtained was generally spent in drink. In a state of extreme intoxication she was carried home, and in a few hours she was attacked by the Cholera, of which she died in a very short time, under awful circumstances.

"During the week immediately preceding Christmas day, some of the glass-houses presented scenes of excessive drinking. When some of those persons were reproved for their excesses, they jeeringly replied, '*We are drinking to keep the Cholera away.*' The sequel proved the reverse of their bravado; for some of those very men were among the first whom the Cholera fatally seized!

"About noon on Christmas-day (which also was the holy sabbath), in the lower part of this town and in Bottle Bank, such scenes of drunkenness and outrage were witnessed as would be disgraceful in a heathen country. Men and women were staggering in a state of complete intoxication. Some were brawling and fighting, while crowds were collected as spectators to glory in their shame. The streets, in this case, were almost impassable. But 'because of these things, the wrath of God cometh on the children of disobedience.'* That night, and the two following days, fully verified this divinely-inspired declaration, no less than 98 persons were smitten by this pestilence, a large proportion of whom died in a few hours. From the 25th of De-

cember, to the 5th of January, 325 cases were reported, and 102 deaths in Gateshead alone!! One of the worst streets, parallel with the Tyne, was said to be swept of confirmed drunkards from one end to the other, with a very small exception.

"The day following Christmas day, two men (one living in the town and the other a few miles in the country), attended a cock-fight in the afternoon; and at a public-house partook of a supper with the company that had been engaged in this cruel and wicked sport, and, without doubt, enjoyed the concomitant drink. While at supper, the townsman was seized with the Cholera, and was a corpse in about twelve hours; and the countryman was assailed by the same messenger of death as soon as he got home, and within two days was also in eternity!

"An aged woman, who was seldom sober when she could procure drink enough to intoxicate her, got to the door of her habitation about midnight, on the 24th, and found her door locked against her. Her husband and son were in a similar condition. After she had effected her entrance, the Cholera followed, and she speedily became its miserable victim!

"A pensioner, in the lower part of Gateshead, who was accustomed to see his money through before he ceased drinking, was cautioned by the gentleman who signed his certificate, on the 26th, to guard against his usual practice, lest that should be the last pension money he should ever receive. He unhappily disregarded the caution—took his place in a public house—drank to excess till midnight—was attacked by this fatal disease about two o'clock, and died at half-past six the same morning!

"A man in Bottle Bank, who was a confirmed drunkard and notorious cock-fighter, was induced to attend a place of worship on the Sunday evening (new year's day). What he then heard, alarmed his conscience. On reaching his home, he told his wife *he was in the way to hell*, took off the heads of his cocks, and declared that he would change his life, and attend the prayer meeting in the chapel next morning at six o'clock. He rose at five o'clock to be ready; before six he was seized by Cholera, and was permitted to enter the house of God no more! God, however, spared him two days, during which he most fervently prayed for mercy; and we trust that mercy was granted at this eleventh hour. In the most solemn manner he entreated his old friends, who visited him, to allow his untimely fate to be an effectual warning to them. May they have wisdom to take that warning, '*lest a worse thing come upon them.*'"

* Eph. v. 6.

Nonconformity : a Discourse, delivered at the Settlement of the Rev. W. Wild, at Market Harborough, November 9, 1831. By THOMAS TOLLER, pp. 33.—Holdsworth and Ball.

THIS is, in our opinion, a highly respectable performance. Its subject is neither of mere local importance nor of ephemeral interest; but is obviously entitled to the considerate and candid attention of all who profess allegiance to the "King of kings, and Lord of lords." In the opening of his discourse, this judicious author adverts to the ordinary course pursued on such occasions, of justifying dissent from the National Establishment, "as if," he remarks, "*prima facie*, there were a strong presumption against the propriety of declining to enter her pale." The ground he prefers occupying, and which we think he triumphantly maintains, is marked out in the following passage:—

"There are two points of view in which the Established Church may be regarded. In one of them there is no presumption at all against the propriety of remaining separate: in the other, the presumption is altogether on the opposite side." p. 6.

This double view of the subject is ably argued in a consecutive chain of nervous and conclusive reasoning. The following is a part of the summing up:—

"Before we can listen to the proposal to unite ourselves to an established Church, it must be satisfactorily proved, that man may justly claim that to which he has no right—that God will accept, as obedience to his will, what that will has never enjoined—that the way to insure a voluntary service, is to force its performance; and that the most effectual means of drawing respect to a man's example, is to lead him about in chains. When these points are cleared up, it will be time to commence the justification of our dissent from systems which involve such gross contradictions." p. 21.

Our author has so disposed of these limbs of his argument as to impart to it a regularity and compactness not less creditable to his attainments than inviting and instructive to his readers. We must make room for the last paragraph.

"Under these circumstances, while each party recognizes in the other the grand elements of the Christian character, nothing remains, but that we love and walk as brethren so far as we are agreed; and that with regard to

those points, on which our respective views are 'wide as the poles asunder,' we forbear to judge one another, conscious that we are sinful and erring mortals all; while with generous emulation we strive together to reach that world, the disclosures of which shall bind us, if we are true Christians, in perfect and unchangeable accord of judgment and affection." p. 33.

1. *The Time of Danger, the Means of Safety, and the Way of Holiness; being the Substance of Three Sermons preached on the Public Fast Days in 1757.* By the Rev. JAMES HERVEY, pp. 89.—Tract Society.

2. *The Rare Jewel of Christian Contentment.* By JEREMIAH BURROUGHS, A.D. 1645. pp. 285.—Tract Society.

MR. HERVEY'S three sermons are admirable specimens of admonition, instruction, and consolation. They are rich in sentiment, striking in expression, and earnest in spirit. We sincerely hope that this most seasonable tract, published in so cheap a form, will be distributed in every direction.

The six sermons on Christian contentment, by Jeremiah Burroughs, are a very valuable reprint. These refreshing and fertilizing streams, which in continuance are issuing from the depository of the Tract Society, convey through the whole extent of their widening diffusion the sacred principles of a moral and evangelical fruitfulness, which it cannot be doubted, as the Most High shall be pleased to command the blessing, will disclose its incomparable attractiveness, and impart to the spiritually excited appetite an abundant supply of vital nourishment.

The Revivalist : a Magazine exclusively devoted to the Revival of Evangelical Religion, pp. 24.—Simpkin and Marshall.

WE regret that we have omitted before to announce the appearance of the REVIVALIST, which became a candidate for public patronage at the commencement of the present year. If its encouragement be commensurate with the importance of its objects, it will obtain a wide and a lasting circulation.

MISCELLANEOUS.

BUNYAN'S CHARACTER AS A WRITER.

[From the *Edinburgh Review*, Dec. 1831.
Art. "The Pilgrim's Progress," by
Southey, Poet Laureat.]

"The style of Bunyan is delightful to every reader, and invaluable, as a study, to every person who wishes to obtain a wide command over the English language. The vocabulary is the vocabulary of the common people. There is not an expression, if we except a few technical terms of theology, which would puzzle the rudest peasant. We have observed several pages which do not contain a single word of more than two syllables. Yet no writer has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator, and the divine, this homely dialect—the dialect of plain working men—was perfectly sufficient. There is no book in our literature on which we would so readily stake the fame of the old unpolluted English language—no book which shews so well how rich that language is in its own proper wealth, and how little it has been improved by all that it has borrowed.

"Cowper said, forty or fifty years ago, that he dared not name John Bunyan in his verse, for fear of moving a sneer. To our refined forefathers, we suppose, Lord Roscommon's *Essay on Translated Verse*, and the Duke of Buckinghamshire's *Essay on Poetry*, appeared to be compositions infinitely superior to the allegory of the preaching tinker. We live in better times; and we are not afraid to say, that, though there were many clever men in England during the latter half of the seventeenth century, there were only two great creative minds. One of those minds produced the *Paradise Lost*, the other the *Pilgrim's Progress*.*

* And we may add—what, perhaps, even the Reviewer might not know—that these intellectual giants, whose mighty powers thus raised them above all comparison, amongst their contemporaries, and secured for them the admiration of distant ages—those illustrious individuals—extraordinary as the fact may appear to minds accustomed to associate the idea of littleness and narrowness with the term—these were both BAPTISTS.

ED.

THE PLAGUE IN 1665.

(*An Extract from Calamy's Life of Baxter. Abridgement, p. 583.*)

"In the time of the Plague, anno 1665, he [Baxter] went to Mr. Hampden's, in Buckinghamshire, and there was mourning for the desolating stroke which carried off about an hundred thousand persons in the city of London, besides a proportionable number in other parts of the land.

"The silenced [Presbyterian] ministers had, till this time, preached very privately, and but to a few (not so much through timorousness, as in hope that their forbearance might at length procure them some liberty). But when the Plague grew hot, and the [Episcopal] ministers in the city churches fled, and left their flocks in the time of their extremity, several of the Nonconformists, pitying the dying and distressed people, that had none to call the impenitent to repentance, nor to help them to prepare for another world, nor to comfort them in their terrors, when about ten thousand died in a week, were convinced that no obedience to the laws of any mortal man whosoever, could justify their neglecting men's souls and bodies in such extremities, any more than they can justify parents for famishing their children to death. And thereupon they resolved to stay with the people, enter the forsaken pulpits, though prohibited, and give them what assistance they could under such an awakening Providence, and also visit the sick, and get what relief they could for the poor, especially such as were shut up [in their houses.*] The persons that set upon this work were Mr. Thomas Vincent, Mr. Chester, Mr. Janeway, Mr. Turner, Mr. Grimes, Mr. Franklyn, and others. Often those who heard them one day were sick the next, and quickly died. The face of death did so awaken preachers and hearers, that the former exceeded themselves in lively fervent preaching, and the latter heard with a peculiar ardour and attention. And, through the blessing of God, many were converted from their carelessness, impenitence, and youthful lusts and vanities, and religion took that hold on the people's hearts, as could never afterwards be loosed.

"And whilst God was consuming the

* A red cross, one foot in length, was painted on the door of an infected house, with the words, "Lord, have mercy upon us."

people by this judgment, and the Nonconformists were labouring to save men's souls; the Parliament, which sat at Oxford, was busy in making an Act of Confinement, to make the case of the silenced ministers incomparably harder than it was before, &c.

"After the ceasing of the Plague Mr. Baxter returned to Acton, on March 1st, $\frac{65}{84}$, and

found the church-yard like a ploughed field with graves, and many of his neighbours dead, but his own house uninfected, and his family that he left there, safe. The number of ministers that were imprisoned, fined, or otherwise afflicted for preaching Christ's Gospel all this time was very great."

INTELLIGENCE, &c.

FOREIGN.

AMERICA.

Extract of a Letter from the Rev. A. MacLay of New York, dated 16th December, 1831, to Mr. Ivimey.

After having introduced the Rev. Nathaniel Paul (a man of colour, and brother of the Rev. Thomas Paul, who excited so much attention about sixteen years ago in London), he says, "The Lord has blessed the word of his grace in this country in the past year very greatly. Perhaps not less than 100,000 souls have been converted to God. About 70 have been added to our church last year.

"Affectionately yours,
"A. MACLAY."

DOMESTIC.

BAPTIST CONTINENTAL SOCIETY.

The Committee anticipate that the following account will awaken feelings of deep interest in the minds of the friends of the Baptist Continental Society. In their next communication, which the Committee hope to send for insertion in the magazine of next month, some account will be given of their general proceedings, together, it is probable, with interesting extracts from recent letters. As the object of attempting something for the evangelization of Continental Europe by our denomination, is one of great importance, and cannot be done without considerable pecuniary aid, it is hoped that our friends will promptly come forward with liberal contributions for this purpose.

F. A. COX, Secretary.

Hackney,
Feb. 9, 1832.

ORDINATION OF REV. C. E. DE VALMONT.

On Thursday the 8th of December, 1831, at the Meeting-house at Prescott Street, the Rev. C. E. De Valmont was ordained to the work of the ministry previous to his visiting France as a Missionary in connexion with this Society.

Mr. Steane proposed the usual questions, the first of which related to the evidences which he believed he had of his conversion.

Mr. De Valmont—My dear friends, if ever there was a being who had reason to acknowledge that he had experienced the loving-kindness of God, if ever there was an individual whom God, by his infinite mercy and grace, had more particularly led forth on this arena of sorrow and of trials, it is the individual who is now addressing you. From the earliest days of my childhood I have had every reason to acknowledge that God is indeed merciful. Few as my years have been, there is connected with them a concatenation of circumstances which renders the whole of my life a summary of evidences that the spirit of the Lord is with me. And as a narrative of some circumstances particularly connected with my early days, and with my first steps in the way of godliness, may not prove unprofitable, and as by the accompanying power of God's Holy Spirit upon us, a recital of what the Lord has done for me may prove an encouragement to others to rely equally upon our heavenly Father's providential care, I shall relate a few things.

I shall commence with the humiliating but just confession that I was born in sin, that in sin I was brought up, and that in sin I have continued. This is, then, the chief character I can give of myself.

It was my lot before I had yet seen the tenth year of my age, to follow to their last dwelling place the beings whom I most loved upon the earth. I was then left alone, and in sorrow I stood, and well I remember it, on the borders of the grave where the last scenes closed upon my parents. But a God of grace watched over me, and the hand of

humanity was soon extended to me. In speaking of my parents, I yet desire to speak of them with that reverence which becometh a child. I loved them, they deserved it; and often since when I have stood upon that spot, to me so sacred, under which they are waiting for their resurrection, my spirit has always whispered, "Rest ye in peace."

Thus left an orphan, without a single friend on earth, a poor cottager in whose neighbourhood my parents had resided, took me and intrusted to me the confidential situation of herding three of his cows. Whilst thus occupied I often used to read my Bible, though I understood nothing of it, and whilst one day reading, a gentleman of considerable fortune passed by, and on inquiring what book I was reading, and receiving for answer, that it was the Bible, asked me if I had no better book to read! So you may at once judge of the character of the individual. I told him that I was fond of reading, upon which, after some further inquiries, he invited me to stay with him. On a consultation with the person under whose care I was, I consented. My occupation there was no less humble than it had been before. I had to watch the fires in several rooms in the evenings. One evening, whilst so employed, I felt exceedingly drowsy, but fearing lest some of the lighted fuel might fall out and set the house on fire, I endeavoured to drive away my drowsiness by running from one room to another. On passing through one of the rooms, I looked on two book-cases, the books in which I had been strictly forbidden to touch, but the temptation was so strong that I yielded. I opened the door of one of the cases, knowing that I was doing wrong, and laid my hand on a small volume: I took it to the fire place where I generally sat, and opened it with a great deal of curiosity. It was a very old fashioned printed book, the title of it was "The Short and invaluable Time of Grace." I read it, and after having read a few pages, the impression that fixed itself on my mind was, that God was a holy and a just God, and that if man was to come to Him, he must be made holy and just, that is, to be received fully into favour. So I understood it. The commandment says, "Be ye holy even as I am holy," and so it was stated there. On examining further the nature of that holiness, I found that it was altogether incompatible with the character of man in his natural state; for he was described as by nature altogether filthy and abominable, being, as the apostle says, "filled with all unrighteousness."

It was not long before I fully perceived that my own character was traced in these few words; the conviction was immediately

brought home to my mind, that time being uncertain, if it should please the Lord to call me away, as I had seen my parents depart, I must inevitably be lost, since the law says, "Every soul that sinneth shall die." The question, What was I to do in order to please God? came before me. Taking my church catechism, which I always had at hand, I read over the commandments, and in the Swedish church catechism, at the close of the commandments, it is written, "Do this, and thou shalt live." This, for a moment, gave me some hope; but it was of a very short duration, for, on examining the very first commandment, I found that I had neither known God nor loved him, and that, consequently, by the fulfilment of the commandments I could not be saved.

At that time I should most certainly have become a victim to despair had not mercy interposed, for on again taking my book, I read that "by the law is the knowledge of sin." The object of the law then, I found, was only to make us know our sinfulness and our utter inability to fulfil it. It was given to remove all reliance on ourselves. But who could save me? and how could the sin of which I felt myself guilty be removed and pardoned? These things were mysteries to me; I met with a passage that "Christ came into the world to save sinners," a train of passages describing who that Christ was, the completeness of the atonement which he had wrought in freely giving himself a sacrifice for sin, the power of his precious blood shed on the cross to wash away all guilt, the righteousness imputed to them who are led by grace to believe in him, the declaration that all power was given unto him, that he was the way, the truth, and the life, were so clearly stated, and so plainly comprehended by me, that my heart was all at once filled with unspeakable joy. In fact, so great was my joy in seeing that there was some hope of my salvation in Christ, that I was obliged to lay by the book for a moment. I felt, in meditating on the great sacrifice which Christ had made of himself, that already I loved him. It came at once, and I loved him so that I could not help weeping. But on opening my book again, I could not find what I yet wanted, a fuller description of Christ. By notes I was referred to certain passages of the Bible, and there I read of the sufferings of the Lord. It came to my mind, Might this be the same Jesus Christ of whom I had read before in the Bible, and why did I never feel such attractions there? I referred to the passages to which I had been directed, and found that he was the very same: I then read of the cruel manner in which he had been treated by his enemies, his scourging,

the placing the crown of thorns on his head, the piercing of his hands and his side, the nailing him to the cross, and all the other agonies which he was obliged to endure, and being naturally of a tender disposition, I could not refrain from tears whilst I was reading, and felt indignant at those monsters who had treated Christ in that manner.

I had never yet prayed, but when I came to the passage where it was stated that in the midst of his agonies the Lord prayed for his enemies; I fell at once on my knees under the influence of a power which I cannot describe, and I prayed in all sincerity to the Lord Jesus, that as he prayed to the Father to forgive them, he also would forgive me. It was my first prayer and it was heard. Oh! how I now began to love Christ, and every attempt at addressing him in prayer increased my attachment; at the same time I was very much troubled. The question arose within me, Did that Saviour know me, or could he love me, if he knew me? I immediately thought of my sins; every act of disobedience to my parents stood before me. I considered myself much more wicked than any other child of my age. Overpowered by a secret sorrow I continued to weep. Those tears were answers to my prayers. It was, in fact, repentance; the first blossom that budded in the soil of infant piety. There was a pleasure even in those tears. What would I not have given for a friend to tell me that Christ saw me, that Christ knew me, or that Christ loved me. I had none, I was friendless. There was none to whom I could address myself upon the subject; none who could give me consolation or relief.

The next day I could not resist the desire I felt to call on the minister of the church near the place where I lived. I thought, surely, there I shall obtain some information with regard to the Lord; I therefore went, and described to him what had occurred to me in the evening before. By a mind filled with the love of Christ, such a visitor as I then was, ought certainly to have been welcomed; but such was not the case, the minister did not feel the same interest in the subject that I did. When I related to him what I have now stated to you, he said, "Poo, poo, boy, nonsense, foolishness, childish imaginations, extravagances, get away with you, do not trouble me with your pratings." That was the Christian instruction I received from the spiritual guide in the quarter where I lived.

I left him, and Satan tried every thing in his power to persuade me that I was wrong, and that the minister was right; that it was all nonsense; and I thought I had been acting very foolishly in thus exposing myself to be-

come an object of ridicule in his eyes. However, the Lord, by his Holy Spirit, did not suffer Satan to gain the victory. I felt that there must be something in it, and I longed for the evening when I could again have recourse to my book. The day was a day of mental agony; at length the evening came—the happy hour arrived, when in secret I could again commune with the Father and with his Son Jesus.

My joy was exceedingly great when again I opened those sacred pages, and those precious words occurred to me, "Whosoever cometh unto Him he will in nowise cast out;" I was at once encouraged, instead of going and seeking consolation from the minister, of whom I have spoken, to seek it directly from Christ himself. Yet I thought the word must relate undoubtedly to some who know a great deal of him. Perhaps, it is only the old people that can come to him. There is, perhaps, no way for a child: the book even supplied an answer to this, it referred to different characters that might come to him, and amongst others, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven;" and this was the very invitation I stood in need of. I intreated most earnestly the blessed Jesus not to cast me out because I had no friends to bring me to him, and more especially not to cast me out on account of my sins. I did not dare at that time to ask of him to become one of his kingdom. Such a thing I considered too much, too great for me; I prayed to him and I told him in secret that I would desire nothing more than only to be loved a little. I should be quite satisfied if he only would now and then think of me; and when again I was referred to the circumstance that refers to Christ praying to the Father for his redeemed, I requested him, most earnestly, while he was thus praying to the Father, to put in a little word for me, that the Father might, out of love to him, forgive me my sins; being assured that the Father would rather hear him than me. The more I prayed, the more distinctly I thought I could see Christ before me, and the more I saw Christ in my childish imagination, the more he appeared lovely, altogether lovely.

I have since that time fully experienced that nothing can separate us from the love of God which is in Christ, if that love has once been implanted in the heart by God's Holy Spirit. I was born again. Nay, I was saved; still I knew it not. My life now became a life of prayer. It constituted my daily delight. The more I prayed the more I became aware of my sinfulness. It was all my experience. Whenever I forgot Christ

I sinned; and again, whenever I thought of Christ and prayed to him to reveal himself unto me I avoided it. In the same manner my Saviour has always since fully proved himself to me to be "the same yesterday, to day, and for ever."

These things have I realized since my childhood, maturer age taught me to term the realization of that knowledge, faith, and experience has irresistibly exhibited it unto me as the free gift of God. Thus, without going any further into the history of my life, which time will not allow, I trust I have in a few words given you evidence that my heart has been born again, and that by faith I am united unto Christ and one with him.

Mr. De Valmont was then asked respecting his views of divine truth, and replied in a satisfactory manner. But it is deemed unnecessary to insert his answer since it would be found to exhibit only such views of the method of salvation, and of the doctrines and precepts of the Gospel, as are held in common by our denomination.

The third question related to the motives by which he was actuated in preferring to exercise his ministry abroad.

Mr. De Valmont—I have been for some time in this country, which I love, and I have travelled in several directions, and wherever I have come I have seen a sanctuary erected to the God of grace. There is scarcely a street in this metropolis, and in the larger places of England, but where you will see a chapel or a church in the public highways; in the roads throughout the country the Gospel is sounded every where; and what could my weak and feeble voice do here, when there are so many men gifted with talents a hundred times superior to mine. But when I know, on the other side of the water, where millions and millions of souls are perishing for lack of knowledge, there is no one to tell them about Christ, that they may obtain forgiveness and be numbered among them that are sanctified by faith in Christ Jesus; and when, besides, having the love of souls in my heart, how can I rest contented or happy till the Lord has sent me to places where I can speak out of the fulness of my heart? When I have felt unspeakable joy, why should I not desire to communicate that same joy to others? When I feel secure in my salvation, and, to the praise and glory of God, I make the acknowledgment, must I not earnestly long to have an opportunity of causing others to stand on an equally secure ground, to place their feet on that Rock of Ages, to cling to Christ casting the shadow of their hopes within the veil.

My friends, I could not rest—I cannot tell you why or how, but I could not rest with-

out preaching. I have been here only a short time, and I trust during that time I have not been inactive: whenever I have had an opportunity I have spoken of Christ. He is the dearest friend I have, I love him, and therefore whenever I meet with individuals, I like to talk of Him whom my soul loveth. But more especially do I desire to go abroad where that same friend is not known. Oh! I could wish to go even to the most distant part of the globe, and there to speak of the love of Jesus!

I am now by your Society, a Society which I hope and trust may increase, and whose labours may be abundantly blessed, appointed as an agent to go, not to the heathens but to the very country of my fathers, and there to speak to them of the unsearchable riches of Christ. France, the country to which I am about to go, is known in the world as a Christian country. There are, I am glad to say it, many dear children of Christ in that country; yet they are few in proportion to the population; and, oh! how happy shall I be if the Lord bless my labours. Oh, my friends, let me therefore entreat you, it may be the last time we shall see each other on earth; let me entreat you, if you take an interest in Missionary labours, if you consider it indeed as a work of importance and a work of love, not only to contribute the pecuniary means that may be in the power of some, but to contribute the means that are always in the power of rich or poor, high or low—your prayers. Your prayers will do a great deal more than your money: be assured souls are never purchased by money, but souls are always obtained by prayers; and if you should feel an inclination to wish me success in the labours on which I am embarking, it depends upon yourselves to secure that success, and to have the joy of hearing in such a place, the Lord blessed him—in such a place, the Lord blessed him. There he has been, by the rich grace of God, the instrument of bringing home, perhaps, one, two, three, or more souls.

Remember, though a soul cannot be purchased with all the treasures of the world, yet millions can be purchased by prayer. Oh! therefore, never enter within your sanctuaries, let me entreat you, without praying for the extension of the kingdom of Christ. If you are members of it pray for it earnestly, oh, pray earnestly—pray for all Missionaries abroad; and when you pray for them, pray for me. It will strengthen me, it will render me much more bold, much more zealous, much more active. There is a great deal to struggle with. Although France is considered a very civilized country, yet there are a great many strong holds where superstition

and ignorance reign; a great many emissaries of the enemy to religion scattered over it, who will every where oppose the progress of the knowledge of Christ. By your prayers, my friends, we may live to see the standard of the cross erected, and I may live to see many enemies of Christ and of true religion brought into a state of reconciliation and peace with God through his beloved Son. What a gladdening report will this be to send home? Oh! pray then that the knowledge of the Lord may cover the earth as the waters cover the deep.

The Rev. J. Ivimey concluded the service with prayer, especially commending our brother to the providence and grace of God.

REPORT

Of the Committee of Deputies of the Protestant Dissenters to the General Meeting, December 16, 1831.

Your Committee have the pleasure to state, that during the past year their protection has been claimed only in one instance, where a trustee of a congregation in the country has been complained of for withholding title deeds and money, forming part of the endowment of a chapel. Your Committee have caused an investigation to be made into the circumstances, in the hope that an amicable adjustment will be effected.

Pursuant to the arrangement referred to in the Report of your Committee last year, relative to the marriage law, they have held several meetings with deputations from the Protestant Society, and the Unitarian Association upon this important subject; but it is considered most prudent still to delay bringing forward any specific measure, occupied as the Government and Parliament of the country are with momentous affairs, some of which directly bear upon the proposed alterations in the marriage law, and the registration of births and burials.

Your Committee refer, with much satisfaction, to the petitions presented from this deputation to the House of Commons in February last, for the removal of all civil disabilities affecting the Jews, as an evidence that this deputation is still the strenuous and consistent advocate for civil and religious liberty.

Your Committee would draw your attention, in the last place, to a circumstance, which can hardly fail to prove peculiarly gratifying to every member of this deputation in particular, and to Dissenters generally; as affording an opportunity of rendering some return to a nobleman, for whose services on their behalf, Protestant Dissenters can never feel too grateful.

At the election which immediately followed the dissolution of Parliament, in the month of March last, the tried friend of civil and religious liberty, Lord John Russell, was proposed as a candidate for the large and important county of Devon. Your Committee having taken into consideration the propriety of calling a general meeting of Dissenters, for the purpose of promoting his Lordship's return, were at first apprehensive that their interference would prove rather injurious than beneficial to his Lordship; but it having been intimated, from an authentic source, that the co-operation of the general body of Dissenters, in promoting the return of Lord John Russell, was highly expedient, your Committee no longer hesitated to call a meeting of the Deputies, which was accordingly held, and resolutions were passed expressive of a determination to promote the election of Lord John Russell, by a subscription towards defraying his lordship's expenses, and by any other measures which might appear to your Committee desirable for effecting that object. A subscription was accordingly set on foot, which the Deputies commenced with the sum of £500. This was immediately followed by a handsome subscription from the Protestant Society, and numerous others from private individuals.

Measures were adopted for making public the resolution of this deputation; and your Committee have the satisfaction to know, that the Committee of Lord John Russell attribute the absence of opposition to his Lordship's return mainly to the prompt and spirited manner in which Protestant dissenters came forward in his Lordship's cause.

It will be in the recollection of the deputation, that the following acknowledgment was publicly made by Lord John Russell after his return:—

“The Protestant dissenters are always
“so willing to aid the cause of their
“country, that I am not surprised, al-
“though deeply affected, by your eagerness
“to assist Lord Ebrington and myself
“against the adversaries of Reform and of
“the existing Government.

“Your prompt liberality has helped to
“prevent the struggle which it was in-
“tended to sustain; and the field being
“abandoned by the enemy, it only remains
“for me to record your patriotism and
“my gratitude. “I remain, &c.

“J. RUSSELL.”

The return of Lord John Russell for Devonshire was effected at the small expense of about £350.; the whole of which has been defrayed out of the fund raised at the instance of this deputation.

ROBERT WINTER, Secretary,
16, Bedford Row.

SLAVERY.

The Anti-Slavery Reporter (No. 92), contains "The New Slave Code: Order in Council of November 2, 1831," and the "Instructions of Viscount Goderich to Governors of Colonies." These have been transmitted to the Crown Colonies, "as actual law," viz. Demerara and Barbice (now forming one colony under the name of British Guiana), Trinidad, St. Lucia, the Cape of Good Hope, and the Mauritius. The following commentary of Lord Goderich on the section which authorizes the attendance of slaves on all places of public worship, with certain restrictions as to hours and distances, shews the sentiments of his Lordship, and, we may add, of the whole government, as to the utility of the labours of dissenting missionaries on the condition of the slaves. His lordship observed, that—

"Though all religious teachers, not clergymen of the Established Church, must have a licence from the secretary of state, or from the governor, yet that the governor cannot too distinctly remember that 'for the conversion of persons who must unhappily be numbered amongst heathens, an ardent zeal for the diffusion of Christian knowledge, is the first and all-essential requisite; and that very many exemplary clergymen may be deficient in those popular arts, by which, in religion as in other subjects, uncultivated minds are most powerfully effected.' Your duty, therefore, (his Lordship adds) 'will be, to encourage, as much as possible, those religious teachers in whose good sense and sobriety of mind you can place the greatest confidence, and not to refuse your licence to any man, of honest intentions and decorous conduct, whom THE SLAVES THEMSELVES MAY BE DISPOSED TO RECEIVE AS A TEACHER. I confidently anticipate your concurrence in this opinion, that much as the extension of that church of which we both are members, is to be desired, the propagation of Christian knowledge, under any form of church government, or with whatever infusion of error in subordinate questions, is incomparably to be preferred to that state of heathen darkness in which the slaves in our colonies have, for so long a course of years, been permitted to live."

The following paragraph contains sentiments worthy the head and the heart of a British Christian governor: the last sentences deserve to be printed in letters of

gold: they would be worthy of being placed on every bench of judicature, on the doors of our senate-houses, and even on the steps of the throne.

"I must not (says his Lordship) pass over, without notice, an argument adduced in a letter addressed to me by Mr. Irving, the member for Bramber, who professes to act as the agent for some persons in Mauritius. He maintains that the proposed codes will virtually emancipate the slaves in the British colonies, and thus stimulate the foreign slave trade: so that in attempting to do good, the government will in reality be producing the most serious evil. Where the inference is so manifestly untenable, I cannot think it worth while to debate the premises. If neither the state nor individuals are to do justice, without an absolute certainty as to the possible consequences which are beyond their own control, the great rule of right is at an end, and every one may plead the probable injustice of another in defence of his own deliberate wrong-doing. I CAN NEVER CONSENT TO OPPOSE A TEMPORARY AND APPARENT EXPEDIENCY TO THOSE ETERNAL OBLIGATIONS WHICH RELIGION FOUNDS UPON THE LAW OF GOD, AND WHICH MORALITY DERIVES FROM AN EXPEDIENCY WHICH IS PERMANENT AND UNIVERSAL. I WILL NOT ATTEMPT TO PREVENT THE FOREIGN SLAVE TRADE, BY REFUSING JUSTICE TO THE SLAVES IN HIS MAJESTY'S DOMINIONS."

"At the Cape of Good Hope 3000 prize negroes have received their freedom, 400 in one day; not the least difficulty or disorder occurred:—servants found masters,—masters hired servants: all gained homes, and at night scarcely an idler was to be seen. In the last month, 150 were liberated under precisely the same circumstances, and with the same result."

The Editor of the South African Commercial Intelligencer, of the 9th of February, 1831, from which the above gratifying intelligence is extracted, says,—"These facts are within our own observation; and to state that sudden and abrupt emancipation would create disorder and distress to those you mean to serve, is not reason, but the plea of any and all men who are adverse to emancipation."

JAMAICA.

"One of the first fruits of the recent emancipation of the free blacks and coloured inhabitants of Jamaica, from the civil and political disabilities under which they had groaned so long, has been the return on the occurrence of two vacancies in the House of Assembly, of two gentlemen of colour, namely,

Mr. Price Watkis, a barrister, for the city of Kingston, and Mr. Manderson, for the populous and wealthy parish of St. James. The first vote given by Mr. Watkis was in support of an unsuccessful motion to adopt a compulsory manumission law for that island. He stood in a small minority, it is true, but the battle of freedom has been commenced in the very strongest hold of slavery; and its final triumph cannot be doubted."

Anti-Slavery Reporter, for Jan. 1832.

ADDRESS OF THE LONDON AUXILIARY TO
THE BAPTIST HOME MISSIONARY SOCIETY
FOR SCOTLAND.

THIS Institution has been in existence for several years, and has now nineteen missionaries, who are laboriously engaged in making known the glad tidings of salvation in the Gaelic language to their ignorant and perishing countrymen. The extreme destitution of the means of spiritual instruction which prevails among the inhabitants of the Highlands and Islands of Scotland is truly affecting, and were their real condition and circumstances better known, it is hoped that a deep feeling of commiseration would be excited in Christians in general, and proportionate efforts be put forth to emancipate them from the bondage of sin and darkness with which they are at present oppressed.

The thinness of the population, their great poverty, the want of means of general education, the difficulty of travelling from one place to another, arising from deep lakes and arms of the sea, all unite in keeping the people in a deplorable state of moral and spiritual degradation.

Some of the parishes extend from forty to sixty miles in length, and thirty in breadth, these, with but few exceptions, have only one parish kirk (church), and even here, in too many cases,

"The hungry sheep look up but are not fed:" a cold and dry morality being the miserable substitute for "the glorious Gospel of the blessed God." Surely the emphatic words of the Saviour, "Go ye into all the world and preach the Gospel to every creature," are peculiarly applicable to a people circumstanced as are these neglected sons of Caledonia. Their case can be met only by the *itinerant* preacher of the Gospel who carries the message of mercy to their very doors, and "speaks to them in their own tongue the wonderful works of God."* The agents of the Highland Mission are truly labourers. In order to communicate religious

* In the Highlands and Islands the Gaelic language is almost exclusively spoken by upwards of 200,000 people.

instruction efficiently, they must travel on foot many a weary mile, endure the severity of mountain toils, and encounter the danger of crossing the lochs, and boisterous sounds of the Atlantic to the different islands. Frequently are they in perils of waters, in perils of their own countrymen, in weariness and painfulness, in hunger and thirst. In this, however, they are not discouraged, but find their reward in their work, for the glorified Head of the church has not left them to labour in vain, nor spend their strength for nought, but by their instrumentality is making a "people willing in the day of his power." New and interesting fields of usefulness, which the limited income of the Society alone render it impossible to cultivate, are continually presenting themselves. The harvest truly is great, but the labourers are few, nor does the Society at present possess the means of adding to their number. An earnest and affectionate appeal is therefore made to all "who have tasted that the Lord is gracious," to assist this interesting cause, and by their prayers and contributions to come forward, "to the help of the Lord, to the help of the Lord against the mighty."

Subscriptions and Donations will be thankfully received by W. Napier, Esq., President, 1, Mecklenburgh Street; Mr. James Inglis, 9, Old Fish Street, Friday Street, Treasurer; Mr. Joseph Rothery, 20, Featherstone Street, City Road, and Mr. William Bayne, 7, Warren Street, Pentonville, Secretaries.

ORDINATION.

BIRDBUSH, WILTSHIRE.

On Wednesday, October 12, 1831, the Rev. Ebenezer Temple, late of London, and nephew of the Rev. R. H. Shepherd, of Ranelagh Chapel, Chelsea, was ordained pastor of the Independent Church at Birdbush, Wilts. In the morning the Rev. W. Powell read the Scriptures and prayed; Rev. R. Collins also prayed. Rev. T. Durant, of Poole, delivered an admirable introductory discourse on the nature of church government; the Rev. T. Evans, of Shaftsbury, asked the usual questions, and received Mr. Temple's confession of faith. Rev. I. Hyatt, of Wilton, offered the ordination prayer, accompanied with imposition of hands. The Rev. Alexander Fletcher, of Finsbury Chapel, London, delivered an affectionate Charge; and Rev. S. Little, of Mere, concluded with prayer.

In the evening the congregation re-assembled. The Rev. W. Richards, of Milborn Port, offered up prayer; the Rev. I. E.

Good, of Salisbury, preached to the people on the duty of their shewing "the proof of their love" to their minister, from 2 Cor. viii. 24; and the Rev. Mr. Bailey, of Cripple-stile, concluded the solemnities of the day by prayer. The Rev. Messrs. Standerwick, of Dalverton; Best, of Forent, &c., took part in the services.

The circumstance of there having been no ordination at Birdbush, for nearly thirty years, since the ordination of the Rev. Mr. M'Gibbon, excited considerable interest; so that, notwithstanding the unfavourable state of the weather, the attendance was overflowing. The labours of Mr. Temple have proved highly acceptable to the neighbourhood; and the prospect of comfort and great usefulness, is highly delightful. The Ordination Service has been published by the consent of the ministers who sustained the prominent parts on the occasion.

It may not be either uninteresting or unprofitable to extract from Calamy's Nonconformist Memorial, the remarkable, and almost romantic, origin of this venerable church, the first congregational church in the county. It is as follows: "Not long after the year 1662, Mr. Grove, a gentleman of great opulence, whose seat was near Birdbush, upon his wife's lying dangerously ill, sent to the parish minister to pray with her. When the message came, he was just going out with the hounds, and sent word he would come when the hunt was over. At Mr. Grove's expressing much resentment against the minister for choosing rather to follow his diversions than attend his wife, under the circumstances in which she lay, one of the servants said, 'Sir, our shepherd, if you will send for him, can pray very well; we have often heard him at prayer in the field.' Upon this he was immediately sent for, and Mr. Grove asking him, whether he ever did, or could, pray? the shepherd fixed his eyes upon him, and with peculiar seriousness in his countenance, replied, 'God forbid, sir, I should live one day without prayer.' Hereupon he was desired to pray with the sick lady, which he did so pertinently to her case, with such fluency and fervency of devotion, as greatly to astonish the husband and all the family who were present. When they arose from their knees, the gentleman addressed him to this effect: 'Your language and manner discover you to be a very different person from what your present appearance indicates; I conjure you to inform me who and what you are, and what were your views and situation in life, before you came into my service.' Whereupon he told him 'he was one of the ministers who had been lately ejected from the church, and that having no-

thing of his own left, he was content for livelihood, to submit to the honest and peaceable employment of tending sheep.' Upon hearing this, Mr. Grove said, 'Then you shall be my shepherd,' and immediately erected a meeting-house on his own estate, in which Mr. Ince preached to a gathered congregation of Dissenters, which continues unto this day." We may add, and has continued unto this day, upwards of 150 years from the beginning.

ST. SIDWELLS, EXETER.

On Wednesday, 15th February, Mr. Thomas Steel, late a student from Bristol Academy, was ordained to the pastoral office over the Baptist Church, at the Refuge Chapel, St. Sidwells, Exeter. On the preceding Tuesday evening, the Rev. Joseph Baynes of Wellington, preached a discourse on "The present state of the Christian church." On Wednesday morning, at seven, a prayer meeting was held to implore the Divine blessing on the solemn engagements of the day, when Mr. Davey, a student from the Western Academy, presided. At eleven the Ordination Service commenced in the usual way by reading and prayer, afterwards Dr. Payne, Tutor of the Western Academy, delivered the introductory discourse and proposed the questions to the candidate for ordination; Rev. Mr. Aikenhead (Wesleyan), offered up the Ordination Prayer, and the Rev. T. S. Crisp, M.A., of Bristol, gave the Charge. In the evening the Rev. Joseph Baynes preached to the people in South Street Chapel. The morning congregation being crowded to excess, although an additional gallery was erected for the occasion, it was presumed a larger place of worship would be necessary, which proved to be the case. All the interesting services of this day produced a most pleasing impression on the minds of those who attended, and showed that as great, if not greater, importance is attached to the ministerial office by those who do not conform, as by those connected with the establishment. May the Divine blessing be abundantly poured out on both minister and people. The other ministers who assisted in the services were, Independents, Rev. Messrs. Bristow, Clapson, Blondy, Davison, Glyde, Gregory, and Edwards; Wesleyan, Milverd; Baptist, Mason, Brewer, Hatch, Sharp, and Elliott.

DAY OF PRAYER AND HUMILIATION.

The 16th instant, according to our announcement in the last month, was seriously observed by many of our congregations in London and its vicinity. At Eagle Street,

the United Prayer Meeting, the Rev. Mr. M'Naughton read appropriate Scriptures and prayed: the Rev. Messrs. Harry (of Banbury), Rees, Davis (of Walworth), and Dr. Winter, also engaged in prayer. In the evening, the congregation of Gate Street united with the friends in Eagle Street. All the meetings, so far as we have heard, were very solemn, from the circumstance of the fatal cholera having just before broken out at Rotherhithe and other places in the vicinity of the city.

Recent Deaths.

January 21, 1832, died, after a very painful and protracted illness, serenely, in the arms of her Lord, Sarah, the wife of the Rev. Samuel Adams, of Walgrave, Northamptonshire, and eldest daughter of the late Joseph Hall, Esq., of Northampton.

Died, on the 9th February, 1832, aged 77 years, the Rev. W. Pendered, successively pastor over the Baptist churches at Newcastle and Dublin, and a short time at Hull; where he baptized the late Rev. W. Ward, of Serampore.—a circumstance he always adverted to with evident emotions of pleasure. He was subsequently settled at Royston, Herts.; while there, he published a volume of Sermons, which at the time was reviewed in this periodical. He was a fellow-student with the late ROBERT HALL, at the Academy, Bristol, for two years, and afterwards had frequent opportunities of intercourse with that illustrious individual, for whom he cherished the highest esteem, and spoke of in terms of unbounded admiration.

About ten years ago he removed to Wellingborough, Northamptonshire, his native place, where, in the faith of that Gospel which had long been the object of his hope, and the subject of his ministry, he breathed his spirit into the hands of his Redeemer.

NOTICES.

WIDOWS' FUND ANNIVERSARY.

The Rev. Eustace Carey, late of Calcutta, is expected to preach the Annual Sermon for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers, on Wednesday, the 11th of April next, at the Rev. J. E. Giles, *Salters' Hall Chapel, Cannon Street*. Service to begin at 12

o'clock at noon precisely. The subscribers and friends to the Society will dine together on the same day, at the Albion Tavern, Alderagate Street.

LITTLE PRESCOT STREET.

The Rev. C. Stovel is expected to commence the public discharge of his duties, as pastor of the church in Little Prescott Street, on the first Lord's day in April.

ADDITIONAL SUBSCRIPTIONS FOR THE BE- HEAVED FAMILY OF THE LATE REV. J. JONAS.*

Shortwood Subscriptions by Mr. John Hes- kins, Nailsworth.

	£.	s.	d.
Paid to Mr. Richard Ellis -	25	2	3

Subscriptions received by Richard Price, Coate.

Thomas Williams, Esq., Uxbridge	1	0	0
William Tomkins, Esq., Abingdon	1	0	0
John Tomkins, Esq., ditto	1	0	0
Miss Tomkins, ditto	1	0	0
Mr. and Mrs. Leader, ditto	0	12	0
Captain Walker, Kensington	0	10	0
Collections by Rev. William Glanville, Wontage	1	2	0½
Subscription by Rev. George Caper Farrington	3	3	0

Friends at Coate.

Rev. Richard Pryce	-	1	1	0
Mr. Joseph Dutton	-	0	10	0
Mr. Peter Williams	-	0	5	0
Mr. Joseph Williams	-	0	5	0
Mr. Joseph Francis	-	0	5	0
Miss Pinnock	-	0	5	0
Mrs. Williams, New Shefford	-	0	5	0
A Friend by the Rev. R. Fryce	-	4	0	0
H. Butterworth, Esq., Coventry	-	1	1	0
Mrs. Gouldsmith	-	1	0	0

ERRATUM.

P. 71, col. 2, l. 12, for *salvation* read *salutation*.

* LAMBDA may rest assured that our correspondent IOTA, in our last Number, would not have expressed the opinion, that enough had been done to meet the necessities of the above worthy family, had he been aware that a sum not exceeding £200. was all which had been contributed. We feel convinced that this statement will satisfy LAMBDA, and procure further assistance for Mrs. Jones and her children. Ed.

IRISH CHRONICLE.

MARCH, 1832.

THE measure proposed by the Government to exclude the Bible, as a whole, from the National Schools in Ireland, and to substitute, instead thereof, a book compiled of Scripture extracts, has most effectually roused the Protestants, both of Ireland and England, to oppose that plan, because they consider it an unworthy compromise of the Protestant principles, in order to conciliate the prejudices of the Roman Catholic priests. As a specimen of the reasons of the Irish Protestants we give the sentiments of the Archbishop of Tuam on the subject, as recorded in the report of the Education Commissioners :—

“ I do not regret the opportunity thus afforded, again and again to declare, until by frequent repetition it grows almost into a proverb, that it is an education founded upon the Holy Scriptures, to which I can give my support and concurrence: I think I can discover the tendency of these questions, and I sincerely deplore it: in the Scriptures only is the standard of eternal truth, and in them is to be found the only adequate corrective for the immorality, superstition, darkness, and turbulence, which have cursed Ireland since its connexion with Great Britain: her population requires the restrictive principles which the sanctions of the Bible can alone produce: the Almighty has given the whole as necessary for his responsible creatures; and has directed us to keep back nothing, but to communicate his whole counsel to them. And who and what are we, to mutilate and garble the testaments of his Word, or to accommodate their sacredness to the paltry passions and prejudices of very mistaken men? I, for one, will not venture upon a proceeding so rash and presumptuous; and when I observe what has been effected within the last twenty years, by the pious exertions of the clergy, the resident gentry of Ireland, and the many useful societies, both national and otherwise, to spread the blessings of gospel education; when I observe the benefits produced, not only to the young, but to the adult and the aged population, through the medium of such Schools; when I know and can testify, what a kind reciprocity has been marked out by their means between the elevated and the low; and how the children under education, and required to be educated, have established an extension of tenderness and charity in the one, and duty and affection in the other, I would hesitate at the boldness of breaking such a bond of communion, the inevitable consequence, if a system other than scriptural shall be forced upon us.

“ It is the Gospel and the love of it, which has created and still animates this intercourse and interchange: take away the Gospel, and the genial current is checked, and returns frozen and lifeless to the heart.

“ To such a system I could not lend myself, nor could I conscientiously require the clergy placed under my control to do so; and I am still sanguine in hope, notwithstanding the ominous breathing of the questions before me, that the Parliament of the United Empire, King, Lords, and Commons, never will countenance any measure, however recommended by a specious plausibility (and, least of all, a compulsory one), in any sort tending to depreciate the Bible, either by subtracting from its pages, or corrupting its text, spread over as it is with the sacredness and sanctity of the Lord, and incorporated as it is in our own authorized version upon the statute law of the realm.”

There have been two meetings, most numerous attended, held at Exeter Hall, on the 8th and 15th instants. The following petition to the legislature, agreed upon at the last of these, embodies the various resolutions which were unanimously adopted, and which lies at Exeter Hall to receive signatures:—

“ *To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled.*

“ The Humble Petition of the undersigned,

“ Sheweth,—That your petitioners earnestly desire to promote the glory of God and a knowledge of the Lord Jesus Christ, through the early reading and constant study of the Holy Scriptures; and are deeply impressed with the belief that the instruction of youth in the letter and principles of the entire Word of God is a duty of Divine obligation, and has been proved by experience to be essential to the moral well-being and social happiness of mankind. That the efforts made by Christians in this and the sister countries to impart to the ignorant poor of Ireland the benefits of a system of education, founded upon the whole

Word of God, have, under the Divine blessing, been attended with astonishing success, and that the result of the experiment has satisfactorily proved the practicability as well as the moral influence of the instruction dispensed. That as Christians and Protestants, we are opposed to any plan of education in Ireland which does not recognise the integrity of Scripture as its foundation. That we contemplate with alarm, the dangerous tendency of that system of national instruction which is now in progress, under the direction of the Board of Commissioners sitting in Dublin,—a system which imposes restrictions upon the free and general use of the Word of God, inconsistent with Protestant principles. That we view with equal regret, surprise, and alarm, that regulation in the new system which provides for the inculcation of the peculiar doctrines of the Church of Rome at the expense of Parliamentary grants, and under the direct sanction of a Protestant Government. Your petitioners, therefore, humbly pray that your Lordships will be pleased to take the premises into consideration, and to provide that all grants of public money for National Education in Ireland be applied only in the support of systems of instruction which are founded upon the entire Word of God, and which encourage the free and general use of the Holy Scriptures amongst all descriptions of persons, and, further, to provide that, in the application of such money, no unholy compromise be made with the Church of Rome, and no support or countenance whatever given to those who would substitute a part for the whole of God's Word, or who would 'teach for doctrines the commandments of men.'"

As a further development of the principles and feelings of the pious evangelical clergymen of the Irish Church, we present our friends with an extract from a letter of the Rev. Robert M'Ghee, dated Dublin, Dec. 15, 1831, addressed to Dr. Whatcley, the new Archbishop of Dublin :

"Your Grace is an exception to that class of divines who have not devoted any of their attention to consider the errors of the Church of Rome : but your Grace has, no doubt, well reflected that any theories, however learned, upon the '*Errors of Romanism*,' which are studied within the walls of a University, are very different from the practical application of eternal truth to combat those errors as affecting the salvation of millions of immortal beings, in that station of high and holy responsibility in which your Grace has been placed in this country.

"There are just four points, to which, for the sake of brevity and perspicuity, I would direct your Grace's attention, on the practical bearing of this question.

"The First is :—Those principles which Popery will admit in the Word of God.

"Secondly—Those principles which Popery will reject from the Word of God.

"Thirdly—Those principles which must be thrown open to the poor Roman Catholic of Ireland from the Word of God.

"Fourthly—The reception which any mutilated part of God's Holy Word, substituted for that sacred Book to suit the superstitions of Rome, shall meet from those who are determined to maintain the Gospel of Christ for the salvation of their poor Roman Catholic friends and neighbours in this unhappy country.

"Your Grace will not suppose that I presume to submit considerations of the first three heads to you, as if your Grace required information on the subject. No ; but being sometimes engaged in addressing my Roman Catholic friends and countrymen, it seems to me one of the most important modes of calling their attention to Divine Truth, of shewing them what it is their priests would give them, and what that important boon is which they withhold, and for which they withhold the Word of God itself.

"I mean but to specify those points essential to salvation.

"First then—The principles which Popery admits in the Word of God, and in which that Church will tolerate selections from the Scriptures, are neither few nor small. The history of the Pentateuch and the history of our Lord's birth, life, miracles, death, resurrection, and ascension, together with many of his parables and discourses, selections from the history of the Acts, and many preceptive parts of the apostolical epistles, they will readily admit, and probably many of the psalms, and selections from the prophets may be made, so as to gratify that Church ; and a very respectable volume, as far as it goes, may thus be produced ; all the morality of the Bible may be triumphantly paraded before us, and we may be told by the Romish Church, '*These are her selections from the books of the Bible, and are not these very good, and will not these amply supply a scriptural education for the poor ?*'

"To answer this, I must consider the second point, namely, those principles which Popery rejects from the Word of God.

"This brings us at once into the pith and marrow of the question.

"The whole Popish controversy, as far as it can affect the salvation of man, and I desire to press it no farther, lies within the compass of a nut-shell: it is also resolvable into the answer to that question, "What must I do to be saved?" and in this there are just these two points to be considered.

"First—The salvation which God proclaims to man in his Gospel.

"Secondly—The refuges of lies and superstition which the Church of Rome substitutes for his salvation.

"First—The salvation which the Gospel of Christ proclaims, though set forth typically and prophetically in various portions of the Sacred Volume, is not to be found detailed and explained except by the Apostles. This your Grace has very clearly set forth in your '*Essays on the Difficulties of St. Paul.*' It is exhibited in the brief extracts of the apostolic sermons in the Acts, and more fully enlarged on, vindicated, proved, proclaimed, and enforced, in the Apostolical Epistles to the Churches, and, as if by an anticipated judgment on the Papal apostacy, it is more fully detailed in the Epistle to the Church at Rome than in any other. There the impossibility of the sinner's justification by his works, moral, penitential, ceremonial, or religious, is set forth, and the full, free, finished salvation wrought by the adorable Redeemer, in his righteousness, fulfilling the law for man, and in his death bearing the curse and making the full atonement for man's transgressions, is enlarged on for the instruction, the edification, the comfort, the salvation of the sinner's soul.

"The proclamation of this Gospel is the office of a minister of God. All the prophecies, histories, parables, miracles, and morals of the Bible, without this, were but shadows without substance, precepts without motive, and curse without salvation.

"Your Grace needs not to be informed that the whole religion of the Church of Rome, so far from being founded on the truth of the Gospel, is built on the assumption that it is false—that the righteousness and blood of the Redeemer is not the foundation of a sinner's salvation. She has perverted the moral law—she has mutilated the commandments of God, stealing from her ordinary catechisms that commandment which forbids the idolatry that she inculcates, and perverting and denying those which she has left, by her venial sins and her mortal sins; and having thus corrupted the law, she then denies the Gospel, and instead of teaching men to trust freely in the Lord Jesus Christ for the glorious pardon which that blessed Gospel reveals in Him, she hides and denies this—and making merchandize of men's souls, she sells to them superstitious and human fictions in its place.—There she attempts to support by a few texts which she perverts from their meaning in the Bible, and lest the poor people should discover this, or examine, or hear, or read, or understand that blessed truth which would give them real peace and hope, and bring at length, light, mercy, salvation, tranquillity, and happiness to this miserable country, their priests shut them up in the dark, as they would lose the sale of their unctions, their indulgences, their absolutions, their penances, their masses for the living, their masses for the dead, by which they persuade the poor ignorant people that they obtain a pardon for their own sins and for those of their deceased friends. They would lose, in short, the sale of all their superstitions, which is their livelihood, if the poor Roman Catholics of Ireland did but know the great salvation of the Bible. Hence the outcry against the Holy Scriptures.

"It is just the same as at heathen Ephesus against the preaching of that apostle of whose writings these priests have such a dread—'Their craft is in danger to be set at nought.'

"Therefore, my Lord, the principles which Popery rejects from the Word of God, are all those blessed testimonies of the apostles as to the great salvation for sinners in the Lord Jesus Christ, and the only selection from Scripture suitable to the superstitions of the Church of Rome, must be one that excludes all the apostolic reasonings on the fundamental principles of the justification and salvation of the human soul, which enable a sinner to know 'what he is to do to be saved.'

"I need not remind your Grace that this is the '*articulus stantis aut cadentis ecclesie*'—that the whole pith and marrow of the controversy between Protestantism and Popery—light and darkness—truth and falsehood—God and Satan—heaven and hell is concentrated in this grand principle, nor need I tell your Grace of those difficulties in the '*Errors of Romanism,*' which your arduous situation has imposed on you the necessity of either being to combat irreconcilable hostility to the Gospel, or of surrendering the very foundations of salvation for the human soul.

"This, therefore, brings us to the third point—namely, what those truths are which must

be thrown open to the Roman Catholics in Ireland—and the answer is condensed into a single sentence—for when it is asked, What they are? the answer is—*Those identical truths which it is the object and interest of their priests to conceal from them; the points which they would keep back are those that ought to be brought forward; the principles that they would exclude are those which especially require to be insisted on.* This principle, your Grace knows, is as clear as the sun at noon. You know, my Lord, that the Church of Rome would omit those very truths that bear on her iniquities, and further those very iniquities by the truths which she would retain; she would evade the detection of her idolatries and superstitions by omitting part of God's eternal Word, and borrow a sanction for those superstitions from the authority of the remainder. This—this, my Lord, is the master-stroke of Popery, in her selections from the Word of God.

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* * * A box of pin-fences, petticoats, pin-cushions, tracts, &c. for the children in the Woolwich School, has been received from Mrs. Freeman, and sent to the Rev. Wm. Thomas.

Twelve bags, needle-books, needles, bodkins, and cotton-balls, from a young female friend, have been forwarded to the Rev. J. McCarthy.

Subscriptions received by W. Napier, Esq. Grand Junction Wharf; Mr. P. Millard, Bishopsgate Street; Messrs. Burle, 26, Lothbury; Rev. J. Irviney, Devonshire-street, Queen-square; and Rev. G. Prichard, 4, York-place, Pentonville, gratuitous Secretaries; and by Messrs. Ludbrook and Co. Bankers, Bank-buildings.

MISSIONARY HERALD.

CALCUTTA.

By a letter from Mr. Geo. Pearce, dated 31st of August last, we learn that Messrs. Yates and W. H. Pearce had just returned from a visit to the new station at Kharee, where they had baptized *fifteen* natives on a profession of faith.

Mr. W. Pearce briefly alludes to the circumstance in the following terms :—

Brother Yates and myself are just returned from a very gratifying and encouraging trip to Kharee, particulars of which I hope soon to forward in a Journal.

He adds in the same letter, (Aug. 30)

The brethren here have just engaged the services of Mr. Beddy, a pious well-informed man, under the ministry of the General Baptist brethren, as missionary for Digah. Full particulars will be sent you by an early opportunity. If another should come for the station, Brother Beddy can immediately remove a few miles to Patna, an immense city, for whose illumination, comparatively, no efforts have yet been made,—so do not be afraid of sending to India as many missionaries as you can procure.

COLOMBO (CEYLON).

Letter from Mr. Daniel to the Secretary, dated Colombo, 26th September, 1831.

As the "Sarah," from Bombay to England, is expected every hour to touch at Colombo, and as her stay may be only a few hours, I think it well to embrace the opportunity of having a few lines ready to transmit to you, especially, as some time has elapsed since I have sent any information of a direct missionary nature to the Society.

I shall confine what I have to communicate to my own exertions, leaving you to obtain information respecting my colleague, from his own diary, which I shall either send with this or the next parcel I convey to you.

I have now been on this island something more than a year,—and on looking back on the different scenes through which we have passed,—we may indeed say, "Having obtained help of God we continue to the present

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day." It has been a year of much trial and labour, but connected with many mercies : in consequence of which we will bless the name of the Lord. If you ask what I have been doing during the year, I would say that almost every hour I could spare from active exertion, has been occupied in trying to learn the language of the country ;—I mean the Singalese : thinking it would only perplex me to be engaged in the learning of two languages at once. I have almost exclusively devoted myself to the study of the Singalese, as being by far the most difficult, and most extensive, as a mode of usefulness in this part of the island. As long as Mr. Siers remains in Colombo he takes the Portuguese services. It has not, therefore, been requisite for me, at present, to do any thing in that tongue. The effort to acquire the Singalese language has been a very laborious employment : and yesterday I had the pleasure to deliver my first sermon in it. By the means of an interpreter, I had before preached to the natives the truth of the Gospel ; but I have now thought it proper to commence speaking to them myself ; and though a first effort in a new tongue must be very imperfect, yet I have the satisfaction to know, that enough was understood to give the people an acquaintance with the way of salvation by Christ. I hope that by persevering study and practice, I may attain such an acquaintance with it, as will make it easy to myself, and intelligible to all my hearers.

Our English congregation in the Fort has lately suffered much diminution ;—this has arisen from two causes : one is, the Fort chaplain having died, has been succeeded by a young man of much piety and devotedness to his work, who has set up preaching on a Sunday evening,—the only time at which we have preaching on the Lord's day : this has naturally drawn many to the church who attended with us. The other cause to which I have referred, is the removal of the 8th regiment to Candy. In this regiment were almost the half of our members. Through Divine mercy, much good has been done in this part of my labour. Twenty three have been added to the church during the year ; although some of them have been led away through temptation, caused us to mourn, and to exclude them from our Society, yet others stand fast in the Lord.

Our Sabbath School in the Pettah for the Portuguese is in a state of considerable promise. We were told at its commencement it

was a vain thing to attempt any thing of this kind here, for we should have no one to instruct. However, from small beginnings we have proceeded, amidst many discouragements: we have now between fifty and sixty children, several of them of fifteen and sixteen years of age. This, to people in England, may seem a small number, but in this superstitious and heathen part of the world it does not appear so. They are taught by some friends who interest themselves in the welfare of the rising race. One of them delivers them an address in Portuguese every Sunday morning. I preach on Friday evenings in this place, and the attendance is encouraging. Mr. Siers's congregation here, on a Sabbath evening, is, I understand, improved.

The native congregation in Grand Pass is, through the goodness of God, much improved. Previous to my arrival it was almost destroyed; often, I have understood, not above ten persons attending. It now of a Lord's day wears a very pleasing aspect; I should think yesterday 130 persons were present: some of them appear seeking the Lord, and, I hope, will find him. One person has been baptized and joined this part of our church; one the Portuguese part of it in the Pettah; and two have joined the church at Hanwell.

As Colombo extends over a large surface of ground, and you cannot expect Pagans and Papists to come from a distance to hear the Divine Word, I have, therefore, several different places in the town where I preach the Word of God, at nearly stated periods:—at some of them we often obtain serious and attentive audiences, and we hope the seed thus sown, will, in the end, spring up, and bear fruit to eternal life.

There are a number of villages at different distances from Colombo, to six or seven of which, I go to deliver the Word of God. At Byamvillee, one of them, things appear to wear a promising aspect; several of the people say that previous to our coming among them, they knew nothing of the true God or the way of salvation; but now they are determined to leave worshipping Boodha, and to worship the true God alone:—that they have left off Sabbath labour, and wish to spend the day in the worship of God. This village is nine miles on the Candy road from Colombo; I visit it once a fortnight. I have taken under my care there a school of between thirty and forty children. I wish I could go there on a Lord's day, but my other services forbid it. I could very much wish an active, pious missionary could be sent out to aid me. Though my health, through mercy, is as good as when in England, yet when I think of the uncertainty of life; of the situation to which things would be soon reduced here without an European mission-

ary;—which may be collected from the condition in which I found them;—I do hope the Society will take the subject into their serious consideration. I know the difficulty you have to find suitable persons willing to come to these distant parts of the world, but probably God may raise up some one able and willing to embark in this holy enterprise. Let not the friends in England think Ceylon sufficiently supplied with missionaries. If one hundred additional missionaries were immediately to enter Ceylon, they would be insufficient for the work to be effected.

At Colombo there is a Mahomedan population of between eight and nine thousand; they speak a different language from the Singalese, and for their salvation scarcely an effort has been made. At one of our missionary meetings I brought their case before my brethren, and suggested the great importance of doing something for their eternal good. It was said they were very inaccessible. I told them I thought if a Tract addressed to them, were drawn up in a proper spirit, and translated into their vernacular tongue, and left at every Moorish house, it might do them good. The proposal met with their general approbation. At their request I drew up a Tract on the insufficiency of Mahomedanism for the salvation of men, and the claims of Christianity. It met with the entire approval of my brethren. It has been sent to Jaffna for translation into the Tamul language. When it comes back I have every reason to conclude the Colombo Tract Society will print it at their expense. The good Lord prosper the effort and crown it with success.

But my paper is nearly full. I must defer any other information till my next communication, when I hope to send you an account of our different Schools, with some other information, my paper will not contain. As I believe the vessel for England came in last night, and may stay but a few hours, there may be no time to make up a parcel, I shall therefore send this by "Tapal," or, as we call it in England, the Post. I have the pleasure to say that the Female School, which is begun and carried on by my own family, is in a very promising state. We were told in this part of the town we should have scarcely any scholars: we have now about forty-two, near forty of whom are in daily attendance.

I hope our dear friends in England pray much for us, that the Spirit of the Lord may be poured out on our labours. If they be needed in England, it is much more so here, where the hearts of the population seem peculiarly adverse to the reception of the Gospel: being a compound of selfishness, idolatry, superstition, deception, and immorality, of which those who have never been among them can form no adequate idea. Only the

Spirit of God can do them saving good. O that we could see similar scenes as are witnessed in the West Indies. My dear family join in kind regards to yourself and all friends.

JAMAICA.

For a long period, it has been a pleasing part of our duty to lay before our readers the most gratifying information respecting the progress of the work of God in this very important field of missionary labour. We are in possession of intelligence of this character still: but are compelled, for the present, to postpone other articles, that we may introduce some of a different character, which came to hand on the very day (Feb. 20) the materials for the Herald should be sent to the printer.

We are deeply pained to announce, in the first place, that the Mission has been deprived of another valuable agent by the hand of death. We refer to the Rev. John Shoveller, of Kingston, who was personally known through a large part of our connexion, and beloved wherever he was known. Only a few months ago, we rejoiced in witnessing the spirit of self-devotion in which, under circumstances not a little trying, he addressed himself to the important work. We deemed him eminently qualified, by the fervour of his piety, the variety of his acquirements, and the peculiar suavity of his disposition—combined, too, with considerable experience in his sacred vocation—for the station he was about to occupy, and trusted that he would be permitted long to retain it. Experience has fully justified our favourable estimate of his fitness, but it has pleased God to frustrate our expectations of his continuance; and to remove him, in the full vigour of manhood, to his heavenly rest. *Even so, Father, because it seemeth good in thy sight.*

Letters, announcing this mournful event, have been received from the officers of the bereaved church, from Mr. Tinson and Mr. Clarke.

We insert that written by the last, as it contains the fullest account. It bears date from Spanish Town, Jan 2, 1832.

I have at this time to address you under feelings of deep distress, and on a subject which will affect your heart, and the hearts of all friends, with poignant sorrow; yet being able to look beyond time, and acquiesce in the will of him who does all things well, you will say, "It is the Lord;" and, though "clouds and darkness are round about him, yet righteousness and judgment are the habitation of his throne."

Dear Brother Shoveller has gone to the world above:—at the call of his heavenly Master he has left a large field of usefulness, to dwell in that blessed region where "the inhabitant does not say, I am sick:" and those by whom he was highly esteemed, on account of his piety, kindness, and zeal, with heartfelt sorrow mourn their loss.

On the evening of Thursday the 8th ult. he lectured as usual, and at his usual time retired to bed; during the night he felt himself unwell, but did not call upon his servant until five o'clock on the Friday morning: he took some medicine, but, as he became worse, a doctor was sent for, who attended to him with the utmost diligence;—on the Saturday he seemed worse, and Dr. O'Brian wished to have the assistance of a physician, who was immediately called in. There was on the Sabbath no abatement of the progress of the dreadful malady; and on the Monday morning, at two o'clock, he coughed a little, and began to bring up blood: during the forenoon he was at times affected with delirium, but seemed to suffer very little pain. A few minutes after twelve o'clock at noon a visible change took place, which informed us that death was very near;—he breathed hard, and uttered some groans, but soon again became quiet, and continued so until about five minutes before he expired; when something affected his throat and caused a few uneasy moments, after which he was again quiet, and fell asleep in Jesus at one o'clock, p. m. Dec. 12th, after an illness of about three days and a half.

He was as one waiting for his Lord, and beheld the approach of the messenger without dismay: yea with calmness and resignation, often arising to joy and gladness. He had pleasure in looking forward to the moment when his heaven-born soul should leave the clay tenement, to be ushered into the presence of his Saviour and his God.

I did not know of his illness until the evening of the day before he died. When I reached Kingston his medical attendants thought it would be best for me not to speak to him until

morning, lost, by doing so, I should prevent him from sleeping for the night. I attended to their advice, and so did not converse with him until morning. He knew of my arrival, and at 6 o'clock, a. m., sent to request me to come into his room: he was scarcely able to give me his hand, and spoke in short sentences with some difficulty. He said, "My dear brother, all is well; I look to the propitiation—to that Saviour I so long have preached—his name is precious and sweet to me. I have of late prayed fervently that I might know more of the love of Christ; and perhaps this is the way in which God is about to make me further acquainted with it." Afterwards he said, "I wish to live for the elect's sake:" but immediately added, "God can perform his work very well without me." He requested me to engage in prayer, and when I had done, said, "The voice of prayer is sweet to me." A short time afterward, brother Tinson, when about to engage in prayer, asked if he had any particular request which he wished to be made to God, he said, "Pray for the prosperity of the Messiah's kingdom." He said to me, with much feeling, "I have often feared I should be troubled with doubts when I came to die, but I hope I shall not. I trust to the finished work of the Saviour." To a gentleman who visited him, he said, "Ah, Sir, I am very weak; but I have firm confidence in Christ,—I have no other hope if this fail me; *but it will not fail me—it does not fail me.* I firmly trust to the atonement." To the doctor, "I expect salvation through the blood of Christ." When affected with delirium, he said, "These poor persons must be attended to; will you please to lend me a little money to give to them? I will be sure to return it again to you." He also spoke of some tame doves he had, and desired they might have their liberty, if we thought they would be happier; adding, "I am more than ever convinced that it is my duty to make every thing as comfortable as I can." These two last I mention merely to shew the pleasant state of his mind, after the seat of reason was affected. About two hours and a half before his death, with much feeling, he exclaimed, "O my dear, venerable, holy father;" and desired paper, pen, and ink, to write to his father: he attempted to do so, but could not. I have preserved the sheet of paper on which he wished to write a few words, and shall send it to his father, in some one of the boxes in which his books will be sent home. A little while after this, he exclaimed, "O for heaven, heaven, heaven; I hope heaven is not far off now."

"Praise God from whom all blessings flow,
"Praise him all creatures here below,"

then stopped, as if unable to say more. After much wandering of mind, he became composed, and appeared engaged in prayer. I heard him say, "Chosen in thy Son; called by thy grace; sanctified by thy Spirit through thy holy Word." And these were the last words I recollect hearing him utter in an intelligible manner. Some words which he spoke to others in my absence, may be perhaps proper to notice, as, no doubt, his venerable father will have a mournful satisfaction in being made acquainted with whatever came from his lips. On the Friday he said to one attending to him, "It seems as if it were all one to me whether I live or die;—if I die I shall be happy with my God; if I live I shall be labouring for God. I should like to live for his work's sake." On the Saturday he said, "My fever is very great. If it be the will of God to take me from this world, I shall see the Saviour's face and the Saviour's glory, and be with those held so dear, that have gone before me." He at one time alluded to the unkindness of those who had put such things in the papers against him; said he had felt it, but that it did not disturb him now. On the morning of Monday, when he saw the blood he was not alarmed, but said, "This mortal must put on immortality:" observed he had done what he could in order to save his life. God was good and wise, and did all things well. He had read to him, at his particular desire, Ephesians i, 1 John i, and a part of chap. ii, Romans viii, from verse 26 to the end, Psalm xxiii, and 1 Thess. iv. from verse 14 to the end. He often seemed quite overpowered in mind, and unable to contain his feelings while those verses in Romans were read. To a deacon he said, "I hope you have seen the importance of true religion; of an upright and an honest walk with God. You are blessed with the affection of many of your fellow-members, and I hope you will endeavour to be useful to them." Another deacon was weeping by his bed-side, he observed him, and, with much tenderness, said, "O why do you weep? After death my joys shall be lasting as eternity. My hope is in God, who made heaven and earth, and in the blood of Jesus Christ, which cleanseth from all sin. I go to him as a needy sinner, depending entirely on his grace. Self-righteousness will not do. God would be just were he to cast me away: in myself I deserve no favour from him. A very solemn scene is before me—a world of spirits. I have been praying to the Lord, in private, that I might know more of the unsearchable riches of Christ; more of the love of God which passeth knowledge. I praise the Lord for bringing me into a large field of usefulness; and have prayed that he would

make me useful." He inquired of one present, if he was thought to be dying? The person not replying, he added, "I am not afraid to die: you need not hesitate to inform me."

Thus, my dear Sir, I have given you some account of the state of mind our dear brother was in, previous to his departure; but to do justice to the affecting scene is not in my power. Since I have had the happiness of knowing him, he has appeared to me as one who walked with God. His delight was in the study of the Sacred Scriptures; in prayer; in profitable and holy conversation; in attending diligently to the various important duties that devolved upon him, with the appearance of one whose heart was deeply interested in the work of his holy calling; and in alleviating human misery, to the utmost of his power. In him the Mission has lost a faithful and devoted agent: the church, over which he was placed, an affectionate pastor: and the writer of these lines, a friend, to whom he was warmly attached, and whose attachment was, as acquaintance increased, becoming stronger and stronger. But our dear brother has gone to a land where perfect holiness is possessed by each inhabitant—where the engagements are similar to those of angels—where no enemy annoys—where all are friends—and where sin and misery are alike unknown. He has now his desires fulfilled—he sees his "Saviour's face, and his Saviour's glory;" and, with angels, rejoices over every sinner that repenteth: and, perhaps, additional joy may be felt, when friends who have been left behind, in this vale of tears, are seen entering the pearly gates into the city of their God.

On Tuesday, the 18th ult., the mortal part of our beloved brother was put into the vault in the chapel, where, with the dust of the late dear brethren Kitchen and Knibb, it is to remain to await the resurrection of the just. Four pious clergymen and five Methodist missionary brethren favoured us with their attendance. The voice of lamentation was most affecting; and surely it was a voice that answered to the feelings of the hearts from whence it proceeded. About 3000 were present at the interment. Brother Tinson conducted the services, and the Rev. Mr. Barry prayed at the vault. On the following sabbath, funeral sermons were preached at Kingston and Spanish Town; and on sabbath last I baptized one hundred and twenty-seven persons; most of whom were examined by our dear departed brother. Brother Tinson and I have engaged to supply East Queen Street Church for the present, until arrangements can be made. Mr. Tinson goes to reside in the house; and I leave Port Royal, to reside at this place, in accordance

with the wish of the Committee. In my next, I shall be able to enter more into particulars, respecting the arrangements made, and other matters relating to the past painful event; for the present I conclude, and am, with much affection and esteem,

Your's in the bonds of Christian love,

JOHN CLARKE.

P.S. The Island is in a dangerous state; the negroes have risen up in many parts, and have set fire to trash-houses on many properties. The regulars are gone to endeavour to bring them to obedience; and the militia have been called to arms. Various reports are abroad as to the cause of the insurrection, the extent of mischief done, lives lost, and the like; but none can, as yet, be relied upon.

The postscript to Mr. Clarke's letter will furnish a suitable introduction to the remaining article of intelligence we have to communicate. Before this sheet is in the hand of our readers, many of them will be aware, not only that serious disturbances have taken place among the negroes in the parishes of St. James and Trelawney, on the north-west of the island, but that three of our missionaries, as well as two of their Wesleyan brethren, were taken into custody, as abetting or instigating the revolt! Incredible as this statement may appear, the fact that Messrs. Knibb, Whitehorne, and Abbott have been arrested, is, we apprehend, true; and while we are entirely convinced of the groundlessness and absurdity of the charge, we are not at all surprized that it should be made. The occasion was deemed favourable, and it has been seized with insatiate eagerness by the party who have uniformly shewn themselves prepared to go all lengths in their opposition to the religious instruction of the negroes. We shall presently give a specimen of the manner in which a public journalist of this class has thought proper to express himself, that our readers may judge for themselves whether the language we have used be too strong for the occasion.

When the packet left Jamaica, the insurrection appears to have been completely put down. There had

not been time for an inquiry into its origin, but from all the information we have been able to procure it seems to have commenced in a misunderstanding between the negroes on an estate, near Montego Bay, and their manager, as to the duration of their Christmas holidays. *Three days* have usually been allowed; but as Christmas day fell on the Sunday, the manager calculated *that* as one of the days, and required the slaves to go to work on the following Wednesday, Dec. 28. The negroes, however, regarding the Sunday as their own, conceived themselves entitled to three other days in addition to that, and refused to return to labour till the *Thursday*. If we are not misinformed, this apparently trifling circumstance led the way to all the mischief which followed. Holiday-time, among the poor ignorant negroes, as well as elsewhere, is a scene of low, riotous, sensual indulgence; and when thousands of them were inflamed by intoxication, from day to day, they were just in the state to break forth into acts of lawless violence and outrage on the slightest provocation. They have done so; much valuable property, on many estates, has been consumed by fire, and not a few of the poor misguided slaves have forfeited their lives in the successful effort made by the military to reduce them to subjection.

On what shadow of suspicion any of the "Sectarian Teachers" have been placed in custody, we know not. That they have laboured hard, to correct the vile excesses we have mentioned, and that they have so far succeeded as that, in various parts of the island, the precaution of a double guard at Christmas is no longer necessary, are facts, we apprehend, as notorious as the sun at noon day. A private letter, indeed, without a signature, inserted in one of the Jamaica papers, mentions that on some of the captured negroes were found "tickets" connecting them with the Baptist Society. Supposing the fact were

so, which certainly is not impossible, what does it prove, even as to the holders of the ticket themselves, much less as to the missionaries?

We have already adverted to the tone adopted by the Editor of a well-known journal, the *Jamaica Courant*. This person, after alluding to his persevering and well-meant attempts to enlighten the Jamaica public as to "the machinations of the sectarians," takes no little credit to himself that the truth of all his previous assertions has appeared at last.

"The sectarian preachers" he writes "have now the *pleasing* satisfaction of knowing, that they have succeeded in rendering the fairest fields in Jamaica barren wastes, and have sent forth many of our most respectable families into the world houseless, and without the means of existence! These, indeed, must be *gratifying* reflections to men who *pretend to preach and teach the mild and benign doctrine of our Saviour to our slaves*, but whose souls is bent upon the destruction of the fairest portion of the British Empire; and that *merely* because they are paid by the Anti-Slavery Society to hasten our ruin.* They have progressed one step too fast, and we may, perhaps, be able to make their infamous conduct recoil upon themselves. Three Baptist preachers are now in custody, and as we are satisfied they would not have been taken into custody upon slight grounds by Sir Willoughby Cotton, we hope he will award them fair and impartial justice.—Shooting is, however, too honourable a death, for men whose conduct have occasioned so much bloodshed, and the loss of so much property.—There are fine hanging woods in St. James's and Trelawney, and we do sincerely hope, that the bodies of all the Methodist preachers who may be convicted of sedition, may diversify the scene."

Such is the ferocious malignity which a British editor has dared to exhibit before the whole world. Happily, however, all are not of this stamp. From the *Watchman*, a periodical ably conducted by a gentleman of colour in Kingston, we extract the following article.

"The assertion of the Cornwall Courier which has been adopted by our contemporaries in their Bulletins, that the missionaries

* The *Italics* and the *grammar* of this sentence belong entirely to the author.

are the instigators of the deplorable occurrences in the leeward parishes must be received with great caution by every individual in whose bosom the principle of justice exists. It is utterly impossible that men, professedly engaged in the work of Christian instruction, in destroying those principles from the minds of the untutored negroes—minds adverse to that religion which is “peace on earth, goodwill towards men,” who have devoted their time, talents, and strength in promulgating the beneficial doctrines of religion, can have forgotten themselves or betrayed the country. It is impossible that these men are guilty, though a host of rebels may arise to condemn them. Were they the instigators of this horrid rebellion, what benefit would accrue to them—would honour and distinction await them, or would they not have to account for the blood of their fellow-men? Can it reasonably be supposed that they who teach the imperative command of the Deity in that memorable part of the Decalogue, *THOU SHALT DO NO MURDER*, would impiously mock the Eternal, and set at naught his commands, by imbruing their hands in human blood, or by exciting their ignorant fellow-creatures to the commission of acts at which humanity shudders? We repeat the assertion—it is impossible! and time will shew that they are as innocent of the horrid imputation as the angels of heaven. But is it worthy the sons of Britain to criminate and condemn, unheard, these men for no other crime than bearing the character of missionaries? The war whoop had long since been raised against them—but by whom? by those whose impure lives are a stigma on man, who have professed unblushingly the horrid principles of Atheism, and have been foremost in decrying the very appearance of religion. The opposition which the missionaries have so steadily and wickedly received has arisen from this source; and no wonder, because their doctrines and conduct were a lecture unbearable by the haters of morality—by the lovers of forbidden sensuality. It is said, with malicious inveteracy, that the missionaries have, in their sermons, preached sedition, but all men know that assertion is not proof—let the proof of their having so done be brought forward—let the accused be confronted with the accuser—let the benefit of an impartial trial be afforded them, and we are convinced that their hitherto implacable enemies will hang their heads with shame. What! is it consistent that a man must of necessity be criminal because it is so reported? If so, then justice has abandoned our shores. With just as much propriety may any individual among us of known respectability and unimpeachable moral worth, be deemed a traitor, a murderer, or a robber, because it has been

so reported, to gratify the vindictive malice of some who detest virtue and encourage moral depravity. We speak to facts, let them answer. Is it because certain intemperate, ungenerous, and unjust editors, actuated by feelings of animosity, have indulged in acrimonious tirades against the missionaries, that they are and must be the abettors of incendiarism, and have sacrificed their Christian principles to bring about results as hellish as they are detestable? The supposition is an insult to reason; and, for the sake of humanity and justice, we trust, the community have not abandoned their better judgment, nor given themselves up to the direction of men of perverted minds who would rejoice in the knell of christianity. Let justice be done to those missionaries who, for aught we know, have been criminated by some unfortunate rebels in order to prevent their being made examples of to their deluded fellow slaves. The missionaries should be heard in defence of themselves, for, according to British laws, every man must be regarded innocent until found guilty. Can justice therefore pronounce them guilty, and will our fellow-citizens not rather suspend their judgment until further accounts are received? The apprehended missionaries will, perhaps, ere this, have been arraigned before a military tribunal, but from which the country expects impartial justice; consequently to anticipate their condemnation is certainly an act of the most enormous injustice. Thousands in this island, of every grade in society, have heard the sermons of the missionaries, and will any man, knowing that he will have to appear before the dread tribunal of heaven, declare that any thing seditious has been uttered by those calumniated individuals? If members in the Societies to whom they are sent to preach the peaceable and consolatory doctrines of the Gospel, have blindly and wickedly renounced their faith, have engaged in rebellious and murderous conspiracies, is it just to charge that act upon the missionaries, who preach and teach benevolence, submission, and subordination? With as much propriety may the rebellion of a disobedient child be charged on his afflicted parents.

“The names of Messrs. Knibb, Whitehorne, and Abbott have been associated with traitors and rebels, but is the association borne out by facts? Far otherwise—they are accused because *they are missionaries*. Is not Mr. Whitehorne well known to almost every individual in this city—a gentleman by birth and education, a native of the island—whose family is amongst us, and whose interests are identified with the island? Is he not moreover a Christian? These circumstances induce us to believe he is innocent; and his past upright, manly, and Christianly

conduct are the criterion by which he should be judged. It is unreasonable to condemn him unheard, although a rebel might be false enough to accuse him in order to prolong his own worthless life. We cannot close this article without referring to the case of the St. George's insurrection: that unfortunate circumstance is still fresh in the recollection of the community, who must know that had slave evidence been then admissible, the lives of two innocent persons, Leccane and Escofery, had been sacrificed because they were implicated by a rebel, who would have secured his life at the expense of theirs!

"We trust sufficient reason has been advanced in this article to refute the opinion of the missionaries' imputed guilt, and we are convinced that no conscientious or reasonable man will refuse to adopt the language of that forcible maxim, 'Do unto others as you would they should do unto you.' The missionaries, we again assert, are guiltless, and the lapse of a few days will confirm the truth of our declaration."

R. & Since the preceding article was sent to press, we have perused the dispatches published by Government in the Gazette Extraordinary, which have somewhat modified our views as to the cause of the insurrection, but we have neither time nor space for enlargement. *It deserves particular attention, however, that in these ample communications from Lord Belmore and Sir Wilmoughby Cotton, extending to the 6th January, no mention whatever is made of the arrest or imprisonment of our three friends, Messrs. Knibb, Whitehorne, and Abbott.* It seems very difficult to account for this omission if they were really in custody.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES...	Rev. George Pearce	-	Chitpore	-	Aug. 31, 1831.
	W. H. Pearce	-	Calcutta	-	Aug. 30
	Ebenezer Daniel	-	Colombo	-	July 29
	Ditto	-	Ditto	-	Sep. 26
WEST INDIES...	Rev. William Knibb	-	Falmouth	-	Dec. 27
	T. F. Abbott	-	Luca	-	Dec. 24
	H. C. Taylor	-	Spanish Town	-	Dec. 23
	Edward Baylis	-	Mount Charles	-	Dec. 15
	Joshua Tinson	-	Kingston	-	Dec. 19
	Messrs. Brooks and others	-	Ditto	-	Dec. 29
	Rev. S. W. Hanna	-	Anotta Bay	-	Dec. 28
	Samuel Nichols	-	St. Ann's	-	Dec. 24
	John Clarke	-	Spanish Town	-	Jan. 2, 1832.
	Joseph Burton	-	Manchioneal	-	Dec. 26, 1831.

Contributions received on account of the Baptist Missionary Society, from January 20, 1832, to February 20, 1832, not including individual Subscriptions. £. s. d.

IRELAND.
Collections by the Rev. E. Carey and the Hon. and Rev. G. H. R. Curzon.

	£.	s.	d.
Dublin	51	16	6
Athy	1	4	0
Castle Comer	1	12	0
Carlow	0	2	6
Kilkenny	1	10	8
Clonmel	1	16	0
New Ross	3	5	0
Waterford	46	15	5
Youghal	1	15	7
Cork	35	17	4
Fermoy	2	2	0
Mallow	3	15	8
Tralee	4	15	10

Limerick	9	12	0
Clough Jordan	3	4	0
Birr	5	4	11
Portarlinton	2	8	0
Munstereven	1	0	0
£177 17 5			

DONATIONS.

Sigma, West India Fund	50	0	0
Friend at Peckham	5	0	0
W. Middleton, Esq. Cheshunt	1	0	0
E. N. A.	2	10	0
E. H. N.	2	10	0
Friend in Surrey	0	5	0

(Remainder of Contributions unavoidably deferred.)

THE BAPTIST MAGAZINE.

APRIL, 1832.

MEMOIR OF THE LATE REV. ROBERT HALL, A.M.

(Continued from p. 94.)

THE religious state of the society at Cambridge, over which Mr. Hall was called to preside, has been noticed in the preceding number. It has not been attempted to describe it fully; but a slight attention to the sketch there exhibited will be sufficient to convince the reader that the extinction or permanence of that society would depend, in a very unusual degree, on the character of the future minister. The situation of its affairs was in every sense critical; and the greatest importance would, of necessity, attach to the appointment of a successor to Mr. Robinson. The wisdom of the choice that was actually made, appears not only in the talents and endowments of Mr. Hall, which peculiarly qualified him for such a situation, but from the Divine blessing which evidently rested upon his labours for the defence and propagation of the truth as it is in Jesus. Had the new minister been a Socinian, the evangelical part of the congregation would have sought, in fresh pastures and by the side of other waters, that spiritual food and refreshment which they could no longer find at home. Had he been orthodox in sentiment, and fervent in spirit, but defective in talent and general information, his zeal would scarcely have compensated for these deficiencies even among the poorer members, while the intellectual and speculative part of the congregation would have pro-

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bably given a separate invitation to a minister more congenial to their taste, who would have matured their indifference to evangelical religion into socinianism or infidelity. And had Mr. Hall been a narrow-minded bigot, or an indiscreet supporter of divine truth, he would never, with all the weight and splendour of his talents, have succeeded in correcting the evils he deplored, or of "withstanding" with any effect "the dangerous errors that were in vogue, in the place where Providence had appointed his lot."* It was not likely that the men who had imbibed the principles of religious liberty, and learnt the value of private judgment, in the school of Robinson, would be inclined to bow implicitly, even to intellectual domination, and still less to any inferior species of authority. But Mr. Hall was attached, as warmly as his predecessor, to these important principles, and maintained and acted upon them with unusual ability; hence he possessed every advantage for the inculcation of his sentiments. And as he set out with the conviction that "the Divinity of Jesus Christ and the Atonement lie at the foundation of the true system of vital religion, and that sinners will never be converted to God by a ministry that excludes them," the tendency of his instructions must have been highly favourable to evangelical religion. When, in addition to these propitious circumstances, the extra-

* Vide his Letter to Mr. Birt in the preceding number.

ordinary mental powers of Mr. Hall are taken into consideration, it will appear that his ministerial services were eminently adapted to arouse attention, to disarm prejudice, and to work conviction on the mind. The opportunity was a golden one: it was eagerly seized, and applied with all the energy of his soul to a holy and beneficent purpose,—with what success, the subsequent condition of the church and congregation will best declare. “We bear you witness,” say the members of his church in their address on receiving his resignation,—and never was a testimony more freely given, or more richly merited—“We bear you witness that the prevailing desire of your heart, and the constant object of your labours, was to disseminate amongst us the knowledge of the true God, and of Jesus Christ whom he hath sent, and to fit us, by divine grace, for the enjoyment of a future world. . . . We entreat an interest in your prayers that the great Head of the Church will supply us with a pastor zealous for his honour, and qualified to feed the people of his charge with the bread of immortal life.”

But Mr. Hall's usefulness in this station was not limited to his regular and stated hearers. Many young men of inquiring minds, or of literary taste, transiently or permanently resident at Cambridge, either in the University or the town, attracted by the fame of his eloquence, were induced to attend his ministry, and received from it impressions which they will have reason to remember with gratitude to all eternity. In seeking the gratification of their taste, all were instructed and delighted; and some received a higher blessing than they sought at the commencement of their attendance, “even the salvation of their souls.” There is reason to believe that more instances of good in this direction were produced, than Mr. Hall was

ever acquainted with, and more than will be generally known till the day that revealeth all things.

As the congregation continued to increase, the place of worship became too small to accommodate the hearers, and it was consequently enlarged by a subscription raised entirely by the attendants at the place, which was, in a short period, by gradual accessions, as well filled as before the alteration.

During a great part of Mr. Hall's ministry at Cambridge, it was his practice to expound the Scriptures regularly every Lord's day morning. He thus went through the principal narratives of the New Testament, with our Lord's parables, and discourses to his disciples and the multitudes that followed him. He then proceeded to the Acts of the Apostles, which he treated at considerable length and in a masterly style, to the great instruction and profit of his hearers; and afterwards went through several of the Apostolic Epistles, from which he drew and dispensed much spiritual benefit. He was always fond of Exposition, deeming it the most suitable method of elucidating scriptural truth which a stated minister can employ, at least once on the Sabbath; and most admirably was he qualified to excel in this mode of edifying the church. The extent of his researches, the correctness of his judgment, his knowledge of human nature, his keen penetration, his comprehensive mind, his power of delineating characters, of unveiling motives, of deducing and enforcing principles, of tracing tendencies and results, and, above all, his reverence for the divine Word, his love of it, and his implicit submission to its dictates,—all combined to fit him for this important task; and how well he executed it those can gratefully testify who had the benefit of hearing these admirable expositions.

In the afternoon service he gene-

rally took a single text or passage as the basis of his sermon, and devoted his great powers in another manner to the edification of his audience. During many of the latter years of his ministry at Cambridge, the afternoon services were attended in term-time by many serious members of the university. It was not unusual to see fifty or more of them present at this service, "having shortened their dinners at the College-hall for the sake of enjoying a more mental and sacred repast. Among them were noticed several who are now popular and useful clergymen in the established church, and some of our senators, who received their first lessons in eloquence from the lips of Mr. Hall." He also frequently preached on the evening of the Lord's day, especially in summer, at one or other of the villages adjacent to Cambridge. When he was not thus engaged, he sometimes attended the ministry of the Rev. C. Simeon, at Trinity Church.

His only other regular service in the week was on a Thursday evening, when he met a few of his people, chiefly of the poorer class, in the vestry. After singing, and prayer by one of the members, he would give out another psalm or hymn, and then in a style of chaste and simple pathos, not to be described, sometimes tender and sometimes solemn, he would, for about twenty minutes or half an hour, address his little band on "things pertaining to the kingdom of God."

Though he enjoyed, as was natural, the company of his intelligent friends, he did not on their account neglect the poor of his flock. His visits to them were marked by great kindness and spirituality. He was enabled to indulge his liberality by setting apart a certain portion of his income for the purposes of charity: though he never stopped short of his limit, there is reason to believe he frequently went beyond it. "It may

surprise us," as Mr. Hughes remarks, in his funeral discourse, "and at the same time serve to enhance our admiration, that neither at Cambridge, nor at Leicester, nor here [at Bristol] did he frequent, with particular zest, the circles of learned, scientific, and ingenious men; notwithstanding he could so clearly estimate their greatness, and might, for the most part, be greeted as their intellectual chief." In truth, such was the devotional cast of his mind, that he always preferred piety to talent, and moral to intellectual greatness. He encouraged and sometimes attended, a weekly meeting for prayer at the house of one of his poor members, considering such assemblies, when wisely conducted, as nurseries for the church; and nothing gave him more cordial delight than to hear of the progress of vital godliness, either in his own community, or in any other into which the Christian world is divided. Recognizing, in its full extent, the maxim of his Lord that "one is your master, even Christ, and all ye are brethren," he hailed with unfeigned satisfaction every accession to the Redeemer's empire—the empire of peace, and love, and purity.

Of the general style and character of his preaching at Cambridge, some idea may be conveyed, to those who have never heard him there, by the following sketch, drawn up by one who had a favourable opportunity of observing it.

"As a preacher he was unrivalled, at least in modern times, and, perhaps, no age of the church has produced his superior. He was the first and the last of his class. He stood alone among the 'company of preachers.' This singularity of position did not arise from the predominance of any one quality, for others have possessed one or more of his separate powers in an equal degree, but from that peculiar union and balance of many excellences

which in him was so remarkable. This honourable station has been accorded to him, not by the members of his own community alone, but by the general consent of all liberal and intelligent men, who thus 'glorified God in him.'

When he began he was usually calm and collected, speaking in a low tone, and looking onward as he went, as if to survey afresh the region of thought he was about to traverse, but not often giving an indication of those torrents of eloquence that were soon to be poured from his lips.

Sometimes at the commencement, he hesitated, and seemed perplexed; as if dissatisfied with what he had intended to say; at others, when he was about to establish a truth, or enforce a general principle, he would enter upon a course of clear and powerful reasoning, rendered equally attractive and astonishing by the delectable purity and beauty of his style. In this latter case, the sentences were finished with such exquisite care, that he appeared to have selected not merely the most appropriate, but the only words which served his purpose, and yet delivered with such freedom and ease, that they seemed the first which came into his mind. As he proceeded, he increased in animation and strength of utterance; in his application of the principles he had advanced, or the doctrine he had discussed, he grew more intense and ardent; and when he had risen to a certain pitch of holy excitement, his brow would expand, his countenance brighten, and drawing back his majestic form in the pulpit, he would come forward again, charged with the fulness of his message to his hearers, and address them in tones and languages which made every heart vibrate. But it was not with his lips only that he spoke; his eloquence was more intellectual and spiritual than audible sounds

could make it. His speaking eye told volumes. Whether beaming with benignity, or lighted up with intelligence, or blazing with intense and hallowed feeling, that eye indicated sentiments and emotions which words were not made to express.

It is impossible to describe the impression which many of his most powerful sermons produced; the glow, the rapture, the delight, with which they were heard; the breathless silence which prevailed in the assembly, so that even the ticking of the clock became an awful sound.

His appeals were beyond measure affecting, and his pleadings most urgent. With all the disadvantages of a weak voice, and sometimes with a rapid and hurried utterance, he soared to the greatest heights of human eloquence. He carried his hearers with him, as by an irresistible impulse, and induced in many of them an aspiration after the same heaven to which he was tending, and an admiration of the same God and Saviour whom he loved and adored.

His preaching was eminently calculated to enlarge the mind, as well as to affect the heart; and his hearers were conscious of an increase of mental capacity, as they followed him in the vast range of his contemplations.

The extent of his views was truly astonishing, but represented in so lucid a manner as to be distinctly visible to all attentive observers. Notwithstanding the frequent magnificence of his style, there was so much simplicity united with it, that the poorest and most unlettered of his hearers were able to profit by his discourses. They could not, it is true, quote many passages from them in the words in which they were uttered; but they were conscious of emotions which they had never felt before, or had suffered to languish in their bosoms; or they gained ideas, which they could

clothe in their own language, when they conversed with each other; while from the plainer passages and more familiar discourses they derived so much instruction, that they were scarcely behind their more intelligent brethren in their love and admiration of the preacher.

He sometimes ended abruptly, and sat down just when his hearers most wished him to proceed; when he had enkindled in their breasts a love of holiness and truth, or had impressed them deeply with the importance of eternal things, or displayed the love of God in Christ, or unveiled to them the glories of the spiritual temple, in which God dwells with his people, and they with him, for ever.

The earnestness of his manner must have been remarked by most persons who have heard him. It attended him in all his public ministrations, and gave him an immense advantage over the feelings of his hearers. They saw that he had something to communicate to them of surpassing interest; something which had absorbed his whole soul, and in which their own safety or happiness were deeply involved. Whether he warned the impenitent or consoled the faithful; whether he urged the sinner to flee from the wrath to come, or the saint to persevere in his heavenly course; whether he directed the self-condemned to the blood of expiation, or cheered the fainting spirit with the promises of the Gospel; whether he wielded the thunders of the law, or whispered the mild accents of merciful invitation, or exhorted his hearers in general that with full *purpose of heart they should cleave unto the Lord*; he appeared to be equally in earnest, equally intent upon doing good, and making a right impression upon all who heard him. He obviously spoke from the heart, and as in the presence of God; while nothing trifling or ir-

relevant escaped him to diminish the effect of such an impression.

The rich variety which pervaded his discourses, was quite as remarkable as the other characteristics of this great preacher. It has not been so universally attributed to him as some of his other excellencies, because his occasional hearers were obviously not in a situation to judge of its extent. Those who heard him once, or twice, or twenty times only, could form but a very imperfect conception of it; while his regular and constant hearers, who attended him through a long course, were struck beyond measure by the exhibitions of a power which seemed inexhaustible. It was displayed not only in the great diversity of topics which he discussed or elucidated, but in his manner of treating them. The same truth which had been previously exhibited in one form, or for some especial purpose, would be viewed from another position, or presented in a new aspect, or a new light, or drawn from a different source, and by a varied process; or placed in new associations, and applied to the ever-shifting scenes of human life and christian experience. His knowledge was very extensive, and always at command. He could range at will through all the regions of thought that are accessible to mortals, and, collecting fresh treasures in every excursion, bring all his acquisitions to bear upon the great objects of his ministry. He was not a loiterer in the service of his Lord, but a diligent and laborious "occupier" of the talents committed to him. He read much, thought much, and prayed much; his power of observation was continually in exercise; and hence, like a *scribe well instructed in the kingdom of heaven*, he brought out of his rich and capacious stores, *things new and old*, for the *edifying of the church*. It was this which,

more than any thing else, gave such an increasing interest to his regular addresses.

It would undoubtedly be but little to the honour of a Christian minister, if, while he delighted his hearers, he did not profit them; if he instructed without reforming them; if he enlarged their understanding, but did not touch their hearts; if he cultivated their taste, but not their piety; if he endeavoured to form their manners and qualify them to shine in society, but had no solicitude *that Christ might be formed in their hearts the hope of glory*. To this charge our friend was careful not to expose himself; for while he assiduously cultivated the minds of his hearers, and taught them to think, to reason, and to judge, he inculcated upon them the doctrines, and enforced the duties, of genuine Christianity, instilling its principles into their hearts, and exhorting them to abound in all the graces of the Spirit. He laboured to establish the *only sure foundation* of human hope, and to build them up *on their most holy faith*. The doctrine of the atonement through the blood of Christ, the divinity of his character and mission, the influence of the Spirit, justification by faith, the necessity of holiness, and the immediate and indissoluble connection between faith and works, were accordingly among the topics upon which he frequently insisted; and with what ability he treated them will long be remembered by those who have heard his best sermons upon these and kindred subjects. His preaching, though frequently imaginative, and not seldom profound, was eminently practical, and tended to *make the man of God perfect, thoroughly furnished unto all good works*. Often, too,—when wrapt in adoration of the divine excellence, he has been depicting the purity and bliss of heaven, the joys

that never fade, the high dignity and ineffable delight of the spirits before the throne, redeemed by the blood of Christ,—has he enkindled in the soul a celestial ardour, rendered it insensible to present things, and excited in it a desire to depart from all below to make those joys its own."*

It was not merely in the line of his professional duty that Mr. Hall endeavoured to be useful. Every thing conducive to the welfare of his species was interesting to him; and hence he occasionally turned his attention to other topics than those immediately connected with his ministerial character. The first part of his residence at Cambridge was a period of very unusual excitement. The French revolution had broken out the year before his removal thither, and had produced a strong impression upon all ardent minds, and indeed throughout the community at large. The greater part were alarmed at the progress of revolutionary principles in a country so near them, and consequently anticipated the downfall of all regular governments and the destruction of social order throughout Europe; while others hailed the emancipation of a great people from a vassalage which had been endured for centuries, as an omen propitious to the liberty and happiness of mankind. Mr. Hall was among the latter class, and soon took a decided part in the long controversy that ensued. "Spirits are not finely touched but to fine issues;" and it was not likely that one of his touch and temperament would long remain inactive in the universal contest. A dissenting minister, of eminent piety and exemplary character, had published a sermon inculcating political sentiments which were deemed by Mr. Hall and his

* Bosworth's Discourse, pp. 30 — 37. See our estimate of this excellent sermon in the May number of our last volume, p. 192.—ED.

friends inimical to the principles of the British constitution and to general freedom. To this sermon Mr. Hall produced, in 1791, a masterly reply, which was his first avowed and separate publication.* It came forth the same year under the title of *Christianity Consistent with a Love of Freedom*. He discusses with great ability, and in beautiful language, first the duty of common Christians in relation to civil polity, and then the duty of ministers in the same relation. He next examines more particularly the arguments of his opponent on these and other topics advanced in his publication, and concludes with a train of reflections, which one is almost tempted to pronounce as prophetic as they were descriptive, since they are as applicable to the present period as they were to that in which they first appeared, more than forty years ago. It is remarkable that though this was one of Mr. Hall's earliest compositions, it evinces the same correct taste, and the same power of thought, which were afterwards displayed, with still greater effect, in his more matured productions. This pamphlet Mr. Hall never would allow to be republished; because though "he continued to think the main principles correct and important," "he regarded the tone of animadversion as severe, sarcastic, and unbecoming;"† but chiefly, it is probable, on account of the personalities which were inseparable from the discussion.

The political ferment continued to agitate the nation, and even increased in violence. The ministers of the crown were alarmed, and

employed every means without discrimination to discourage and suppress the utterance of liberal opinions. The liberty of the press was not only checked, but threatened with extinction. Spies and informers were scattered over the kingdom; and the strong arm of power was directed against those who dared to think freely, and express their thoughts. At this crisis, Mr. Hall composed his celebrated *Apology for the Freedom of the Press and for General Liberty*, which made its appearance in 1793, attracted considerable attention, and passed through several editions. As this work has been extensively read, and is therefore well known, it is unnecessary to describe its interesting contents, to illustrate its powerful reasoning, or to point out the many splendid passages with which it abounds. It required no small courage at that period to avow sentiments like those which he here so ably defends and so eloquently inculcates: but Mr. Hall was not a man to be intimidated by danger, even when it threatened the most loudly; and while engaged in the discharge of his duty, he was often unconscious, or regardless, of its existence. But though, as we have seen, when adequate occasions called for their exertion, Mr. Hall did not refuse to employ his talents in the defence and support of great political principles and interests, when he conceived them to be in danger, he was yet careful that political considerations should not encroach upon others still more important, and hence he uniformly excluded them from the pulpit, except in two or three instances of special occurrence, when an allusion to such topics was inevitable. He knew the human character and Christianity too well to expect that the regeneration of the world would be effected by forms of government or political regulations, or even by the exten-

* He had previously written at Bristol, two or three lighter pieces, which originally appeared in the *Bristol Journal*, and are inserted in the third volume of his works.

† Vide Dr. Gregory's Note, in the new edition of Mr. Hall's Works, Vol. IV.

sion of science, literature, and civilization; he looked for the accomplishment of this event to the operation of higher principles,—the prevalence of Christian truth,—the conversion of the souls of men to God.

Early in the year 1799, Mr. Hall was attacked by a violent fever, which threatened his life, so that in his own apprehension he was for some days on the borders of eternity. The state of his mind at this solemn season may be collected from a letter to the Rev. James Phillips:—

“ I never before felt my mind so calm and happy. Filled with the most overwhelming sense of my own unworthiness, my mind was supported merely by a faith in Christ crucified. I would not for the world have parted with that text, ‘ The blood of Christ cleanseth from all sin.’ I never before saw such a beauty and grandeur in the way of salvation by the death of Christ, as on that occasion. I am fully persuaded the evangelical doctrines alone are able to support the mind in the near views of death and judgment. May you and I be more and more grounded in a conviction of their truths and acquainted with their power! It is to these doctrines the revelation of Christ is chiefly indebted for its efficacy in the hearts and lives of men.”

During nearly seven years from the publication of his *Apology*, Mr. Hall sent nothing to the press, except an oration at the interment of the Rev. Habakkuk Crabb, of Royston, who died in 1795, and a Letter in the Cambridge Intelligencer, on a subject of local altercation, which is not reprinted in the new edition of his works, and to which it is not necessary to make any farther allusion here. Meantime, he was not idle; he suffered not his powers to languish, or the spiritual interests of his flock to be neglected. He continued to feed them with the bread of life, and they to grow in grace and virtue under his pastoral care: personal and Christian affection were mutually increased as the natural consequence.

Among the results, or connected with the causes, of the French revo-

lution, a spirit, not of scepticism merely, but of open and fearless infidelity and atheism had displayed itself throughout that country, and was diffusing its poisonous influence over the Continent and in England. The philosophers of France, and especially the disciples of Voltaire and his fraternity, were not only anxious to deliver themselves from the restraints of a religion which they hated, but employed every method in their power to circulate their pernicious principles. In this unhappy enterprise they were countenanced and assisted by many persons of literature and science both in this country and on the continent. Mr. Hall, who was prompt at discerning the “ signs of the times,” and noticing the evil as well as the good arising from the momentous changes that were taking place around him, resolved to examine and expose the pretensions of this “ new philosophy.” The effort was completely successful, as far as argument and eloquence could avail to stem the torrent of infidelity, which threatened to inundate the world. He preached a sermon on the subject, first, in substance, at Bristol, and afterwards in his own place at Cambridge, on the 17th of November, 1799; and to so great a length did the discussion extend, that it occupied an hour and twenty minutes in the delivery. This wonderful sermon, written after it was preached, made its appearance from the press, under the title of *Modern Infidelity considered with respect to its influence on Society*, in the beginning of 1800, and passed through four or five large editions in the course of the year. Elaborated to the utmost degree of refinement, yet without losing any of its strength, it is, perhaps, the most finished and perfect of all Mr. Hall’s compositions, though separate passages of at least equal power and brilliancy may be found in some of his other productions. But criti-

cism is now out of place with regard to a work which was hailed on its first appearance with the applause of the learned, the wise, and the pious, and has long since taken its station among the standard writings of the language.

[To be concluded in our next.]

THE CHARACTER OF THE PRESENT PERIOD, AN ARGUMENT FOR THE NECESSITY OF THE REVIVAL OF RELIGION.

"Behold now is the accepted time." 2 Cor. vi. 2.

THERE is a strong tendency in the human mind to shrink from the direct application of divine truth to its own particular case, and from the demand which may be made for its immediate attention. Numbers will listen, not merely with patience, but even with complacency, to general or abstract statements, by whom a direct and specific appeal to conscience, in reference to their immediate duty, is regarded in a very different manner. Thus even the faithful Ezekiel was, to his hearers, "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument," and yet "they heard his words and did them not."^{*} And thus also when Paul the prisoner stood before Felix, it does not appear that his defence of "the way," which his enemies called "heresy," excited in the latter any symptom of displeasure or impatience; but when, at a subsequent period, in the presence of this unrighteous magistrate and his guilty associate, the servant of Christ "reasoned of righteousness, temperance, and judgment to come, Felix trembled and answered, 'Go thy way for this time; when I have a convenient season I will call for thee.'"[†]

Now there is no small danger of allowing this principle of resistance to the direct and immediate application of divine truth, so fatal to the best interests of man, materially to affect us, in reference to a subject now happily beginning to excite some attention in this country, namely, the Revival of pure and vital Religion. Religion itself may be approved, and even admired; we may listen with interest to the narrative of its revival in different places, and at different periods; but when the subject is brought home to our own particular circumstances, and the necessity for the revival of religion is urged on our personal and immediate attention, there is too much of a disposition to say with Felix, "Go thy way for *this time*, at a *convenient season* I will call for thee." There can scarcely, however, be any thing more injurious to the interests of vital religion than such a spirit as this; it operates, we fear, both on those who possess religion, and on those who possess it not; it makes both parties satisfied with things as they are; and, in the uncertainty of futurity, causes them to lose sight of what is important at present. "But now is the accepted time, now is the day of salvation;" and, therefore, it is the object of this paper to endeavour to combat the principle to which reference has been made, by shewing, not only the need there is for the revival of religion at the present period, but that there are certain features in the character of the period itself, which demonstrate that necessity. With this view the attention of the reader is requested to the following induction of particulars:—

1. *There is reason to fear that the character of the religion which exists at the present period, as well as its prevalence, fall far short of what existed in the primitive times of Christianity.*

^{*} Ezek. xxxiii. 32. [†] Acts xxiv. 25.
VOL. VII. 3d Series.

Whoever is acquainted with the state of religion forty years ago, and compares it with its present state, must admit, after making all due allowance for what is amiss, that there is a remarkable and visible change for the better. Then, the greater part of those noble institutions, from whence streams of mercy have issued to the ends of the earth, had no existence. At that time, the English Baptists, to whom one who will not be suspected of partiality, had awarded "the honour of giving the first impulse to public feeling"* on the subject of missions to the heathen, were just bringing into notice their mission to India; the London Missionary Society, upon a larger scale, quickly followed; but the Bible Society, and the Tract Society, and numerous other kindred Societies, were not in being. Now, however, may we not exclaim, both in reference to Britain and to foreign lands, "Behold, what hath God wrought!" Multitudes since the period referred to, in our own country, have been gathered into Christian churches, and many, from among the heathen, have been turned from dumb idols to serve the living God; whilst conquests, not a few, have been made over infidelity on the one hand, and false christianity and superstition on the other. And yet, admitting that all this exists, and exists to the extent to which we have referred, the question is, Does it partake of a sufficiently scriptural character? Does it accord with primitive Christianity, both as it regards the *kind* of religion professed, and the *extent* to which that religion has spread? In answering this question, it is to be feared we must admit that there is, to a considerable extent, a defective assimilation to the purity, simplicity, and energy of primitive Christianity amongst those

who profess the name of Christ; and that the extension of genuine religion, though considerable, falls short of what was witnessed in primitive times. The number of those who believed at Jerusalem, though a "multitude," were "of one heart and of one soul;" "great grace was upon them all;" while "the Lord added to the church daily such as should be saved."* Persecution, indeed, scattered them abroad, but impaired not their energy, for "they went everywhere preaching the word,"† and thus scattered those seeds which afterwards produced a plenteous crop. Other churches, notwithstanding their imperfections, were equally distinguished. Of the church at Rome it was testified by Paul, that "their faith was spoken of throughout the whole world:"‡ the same writer tells the Thessalonians that he "remembered without ceasing their work of faith, and labour of love, and patience of hope in our Lord Jesus Christ; and that from them the word of the Lord sounded out, not only in Macedonia and Achaia, but also in every place their faith to God-ward was spread abroad."§ By the labours of the Apostles and their colleagues, together with those who succeeded them, Christianity, though fiercely opposed, extended its benign influence over a large portion of the then known world, and numbered amongst its adherents men of many "nations, and kindreds, and tribes, and tongues." If, however, in making our estimate of religion, at the present period, we except (as we must) large numbers of merely nominal Christians who are to be found in those countries where Christianity is established by law, we shall not only find the remainder, comparatively speaking, few in number, but even

* Dr. Southey.—See *Eclectic Review* for February.

* Acts ii. 47, iv. 32. † Acts viii. 4.
‡ Romans ii. 8. § 1 Thess. i. 3, 8.

amongst them, we shall discover much that is amiss. Some "have a name that they live but are dead."* In others, religion is at a low ebb. In some sections of the Christian church, a denunciatory and bigotted spirit, allied, in some instances, to extravagant and heretical notions, has appeared; while, in others, there is a wide diffusion of worldly-mindedness and worldly conformity. Christianity has, indeed, widely spread, but still "there remains much land yet to be possessed." A vast apparatus is at work, in making known divine truth, in a variety of forms; and sufficient success has ensued to demand our warmest gratitude to God, and to secure our perseverance in the use of the means; yet when the amount of success is compared with the amount of effort, it must be acknowledged the proportion of the former is comparatively small; so that we are, at times, ready to exclaim, "Who hath believed our report and to whom is the arm of the Lord revealed?"† Taking all these considerations into the account, then, the inference to which it appears we are conducted, is, that there is need, great need, for the revival of religion, by the communication of a greater degree of the life and power of true piety, where it already exists, and by the conversion of sinners to God.

2. *The present is a period of great and increasing iniquity; and hence, if religion do not revive, there is reason to apprehend its decline.*

We have referred to the results of those various efforts which have been made for the extension of the Gospel, and have remarked that these results, though pleasing, are comparatively small. Let us, however, turn our attention, not to the results of such exertions, but to the condition of that part of society, especially in this country, on which no good effects have yet been pro-

duced; and here we shall find that a melancholy picture presents itself to our view. The records of crime, at the present day, are like the roll of Ezekiel "written within and without, with lamentation, and mourning, and woe." Never, perhaps, was there so much juvenile delinquency, never such a daring violation of the Lord's day. Thousands of the youth of both sexes spend the greater part, if not the whole, of that sacred season, in search of those pleasures of which they are "lovers, more than lovers of God."* A very small proportion of the adult population of most large towns attend a place of worship regularly; the rest having resigned themselves, either to indolence or dissipation. Intemperance has greatly increased; other sins to which it leads, unblushingly meet our attention in open day; whilst even where gross iniquity cannot be said to prevail, yet forgetfulness of God, that species of practical infidelity, extends its withering and ruinous influence, so that we seem to stand in the midst of a world "dead in trespasses and in sins."† Now, if such be the result, even of a cursory view of the surface of society, it must be admitted that there are causes at work sufficiently powerful to produce the most baleful effects on the sphere of their operation; and that, if they are not met by strong counteractives, religion will not advance but rather decline; the rising generation will not tread in the steps of such as fear God, but will grow up "a seed of evil doers, children that are corrupters." Religion will commence a retrograde motion, and as "iniquity abounds, the love of many will wax cold."‡ The antidote to these evil consequences, however, is furnished in the revival of religion, and hence from the actual state and threatened

* Rev. iii. 1. † Isaiah li. 1.

* 2 Tim. iii. 4. † Ephes. ii. 1.
‡ Matt. xxiv. 12.

increase of crime, we argue the necessity for seeking, by every scriptural method, the immediate revival of religion, both in the hearts of Christians, and in the world at large.

3. *The present is a period of great excitement; but if religion do not prosper, the excitement will tend to the increase of iniquity.*

There are times when society resembles a stagnant lake; there are other seasons when it more resembles the troubled sea when it cannot rest. The latter image, it need hardly be observed, describes the present period. The minds of men are in motion, as when the waves are agitated by the rising breeze; nor is it easy to say on what shore their undulations will break. There is excitement in the political world; the stream of revolution has set in; ancient governments have fallen, or are tottering; public opinion is asserting its dominion; tyranny and oppression must hide their heads, and liberty or resistance will be the order of the day. There is excitement in the literary world, especially in Britain; our population are fast acquiring the art of reading, and general knowledge is being widely diffused amongst all classes of society; in short, there is a movement in the public mind, and the question is not, shall it be arrested? for as soon might we hope to arrest the mountain torrent—go on it will, till it has reached the crisis at which it is the pleasure of Divine Providence it shall be permitted to arrive. Now, while we rejoice in whatever advances the civil liberties of men, and, especially, in the emancipation of the mind from the bondage of ignorance and superstition, let us remember that, unless religion keep pace with the advancement of society in other respects, the excitement which exists, will tend to the increase of iniquity; for if it be admitted that the bias of the mind is

to evil and not to good, then it follows that it will seek for objects to gratify it which correspond with its native depravity. Those who are roused from a state of previous torpor will be in danger of embarking on enterprises of iniquity; while such as read, in the absence of just religious principles, will be in danger either of rioting in the mere garbage of a licentious press, or taking refuge in the gloomy tenets of scepticism. If, then, these observations be correct, what follows? why, that the present period is one in which there exists a pressing necessity for all that love the Saviour, to seek the revival of religion, in the advancement of the interests of that “kingdom which cannot be moved.”*

4. Finally, *The present is a period wherein the judgments of God are abroad in the earth; and at such a period, we are especially called upon to learn righteousness.*

The ordinary method in which God communicates his mind to men is by means of his word. The sacred volume, sent forth amongst the nations of the earth, bears a silent, but powerful testimony in favour of his authority, and of the necessity of receiving his Gospel. Often, however, the voice of this monitor is drowned amid the confusion of dissipation and folly in which men are plunged, and which prevail in the earth. Superadded to his word, therefore, Jehovah is pleased to speak by his Providence. He has been doing so lately to the nations of Europe, and to our own nation, in a tone of displeasure so distinct and decided as not to be misunderstood. He has been giving us to see that though he is a God of long-suffering and forbearance, yet that “he that being often reproveth hardeneth his neck shall suddenly be destroyed and that without remedy.”† Reference is here made, it will be obvious, to the scourge of the

* Heb. xii. 28.

† Heb. xxix. 1.

Cholera, with which many countries, and amongst them our own, have recently been visited. This, however, it will be recollected is only one out of many of those plagues which a righteous God might, if he saw fit, inflict on the earth; and hence, since his hand has been stretched out, is not the necessity apparent for that humiliation and prayer which, whilst they should be directed to obtain the removal of the scourge, should above all, seek its sanctification by the revival of religion in our hearts, and by the awakening of a slumbering people from the repose of spiritual death? Should this voice of the Lord be disregarded, he may speak to us in a tone still more appalling; should this stroke be disregarded, a heavier may be commissioned to fall; or, what is still worse, we may be left in the situation of Ephraim when it was said, "He is joined to idols, let him alone."*

Let, then, every friend of Zion, and every friend of man, urged by this consideration, as well as by the foregoing considerations unitedly, be led to present the fervent prayer, "O Lord, I beseech thee send now prosperity."† Let us seek the more copious effusion of the Divine Spirit; and along with a spirit of humble reliance on Divine energy, let us connect those diligent and persevering efforts for promoting a revival of religion which Scripture warrants, and which the experience of the Christian church has, at former times, found to be successful. In this blessed course our transatlantic brethren have preceded us; but even in Britain, there are tokens for good. "The time of rest, the promised Sabbath comes."

A brighter day, we trust, will, ere long, dawn on Zion—a day in which the visions of prophecy shall be

realized, the promises of God accomplished, and an emancipated world exult in the liberty, the purity, and the blessedness which the Gospel of Jesus confers. Amen! "Hasten it Lord in thy own time."

G. S.

February, 1832.

REPLY TO B. H. D.

To the Editor of the Baptist Magazine.

DEAR SIR,

The paper I sent you some time ago, and which was printed in your number for October last, has occasioned remarks which I had not anticipated. And in your number for January last, I see you have published a long list of Queries which I do not feel it at all necessary to answer at length.

Permit me, however, to say, it would give me great concern if I thought I had written one line that could justly give pain to the feelings of your very respectable correspondent, B. H. D. I am sorry to see that he has in several places totally misapprehended my meaning; and therefore (unintentionally I doubt not) he has greatly misrepresented it. Perhaps you will allow me to add a few observations which I shall recommend to the candid attention of your readers.

1. I most cheerfully concede that *Philip Henry* and *Thomas Scott* were great men, eminent disciples of Christ, very extensively useful in the propagation of all Christian truth, dear to God, and famous to all ages: they were not, however, remarkably distinguished by their acquaintance with Jewish learning. But *John Gill* was probably above all his cotemporaries in Rabbinical literature. In 1767,* Dr. Kennicott thus acknowledged his obligations to him: "I have been highly obliged

* *Hosea* iv. 17.

† *Psa.* cxviii. 25.

* *Dr. Rippon's Memoir*, p. 42.

by the reverend and learned Dr. Gill, who has extracted and sent me the variations from the modern Bibles in the passages quoted in the Talmuds, both of Jerusalem and Babylon, and also in the Rabboth."

So accurate and profound was his knowledge in that department, that Mr. Ryland, who knew him well, observed in my hearing, he might have said: *Ego semel laboravi ne vos perpetuo.**

2. It surprises me that our worthy friend should ask whether Dr. Gill has any "substantial proof" for what he has asserted, when the learned commentator has placed the very words before our eyes. And Dr. Gill was most exemplary in giving reference to his authorities on every subject. His extreme accuracy has never been questioned before to my knowledge.

3. B. H. D. speaks of "the absurd volumes of the Jewish Rabbies."

That there are absurdities in abundance, and puerilities, and monstrous fables in the Jewish writings will not be denied; but the Targums and the Talmuds are not to be despised. Dr. Geddes† assures us that "the very worst of them will be found to have its use; and even from the dunghill of the *Jerusalem Targum* a pearl may be here and there picked up." Dr. Gill confesses his great obligations to the ancient Jews. From his modest preface to the New Testament we may learn that the *Misnah*, composed by Rabbi Judah, A. D. 150; the *Jerusalem Talmud*, A. D. 230; and that of *Babylon*, A. D. 500; and the abridgement of it by *Maimonides* in the beginning of the thirteenth century, all contain "what was disputed in the famous schools of *Babylon*, *Sora*, *Nahardea*, and *Pumbeditha*, and written down in

books, partly before Christ, and partly in the time of Christ, and a little after." Hillel and Shammai were the rival heads of the *Misnic* schools, and they had probably derived instruction from those who had been taught by some of *Ezra's* great synagogue.

4. The opinion which has given great offence to B. H. D. is not among the peculiarities of Dr. Gill.

Dr. Adam Clarke, in his commentary on the Lord's Prayer, speaks thus: "The very learned Mr. Gregory has shewn that our Lord collected this prayer out of the Jewish *Euchologies*, &c. Works, 4to. 1671, p. 162. See this proved at large in the collections of *Lightfoot* and *Schoetgenius*."

The reader will do well to consult also the very learned *James Alting*, *Catech. Palat.* p. 67, in *Op. Tom. 5.* and *Kuinoel* in *loc.* who refers to those above mentioned, and to *Witsius*, *Vitringa*, and *Wetstein* in support of the same fact.

It will be most readily granted that our divine Lord had "sufficient wisdom" to give directions to his disciples in the solemn duty of prayer and supplication; but surely it may be granted, also, that his wisdom might deem it expedient to employ words and phrases, taken from the compositions of those whom his disciples from their earliest childhood were taught to hold in the highest reverence.

5. I have to complain that what I have applied to one petition, my esteemed brother, B. H. D., represents me as applying to the whole prayer. See Query 7.

Again: in reply to Query 6, I have never said that it is "unlawful to use the Lord's prayer in private or in public. But I feel myself warranted in saying again that when we use the petition, "Thy kingdom come," we should be careful to "pray with the spirit and with the understanding also." We should

* I have once laboured that you may not be always labouring.

† Prospectus, p. 42.

keep in mind the very different circumstances in which the church is now placed. Thus Dr. Barrow :* "This petition . . . seems in its direct and immediate sense, to respect the state of things in that time, more especially befitting our Lord's disciples then, when the kingdom of God (that is, the state of religion under the evangelical dispensation) was coming and approaching." Thus Dr. Doddridge :† "It is reasonable to believe *this* petition had a sense peculiar to the period in which it was prescribed, and that we under this perfect revelation of the Gospel cannot properly use it precisely with the same meaning."

* Expos. on the Lord's Prayer.

† Family Expositor.

It is not necessary for me to go further into this matter. I cannot conclude, however, without referring your readers to some judicious observations on the Lord's Prayer, by the late Rev. Thomas Thomas, of Peckham, in your volume for 1813, p. 446.

May the divine benediction rest upon your publication ; that it may be eminently conducive to the conversion of sinners, and to the consolation of many who have already believed through grace ;—and that you and your coadjutors may have the pleasure of making many a widow's heart sing for joy by the distribution of its profits !

I remain,

Dear Sir,

Affectionately your's in Christ,
Bow, Middlesex. W. N.

POETRY.

THE HEAVENLY WORLD.

Come now, my soul, and stretch believing eyes
To see the wonders of the upper skies :
There day original, with high delight,
Pours on the soul, nor overwhelms the sight.

The sun grows faint, his splendors melt away,
Lost in a blaze of far superior day,
Whilst God himself emits his kindest beams,
And from his face perpetual brightness streams.

With eager eyes his blest attendants gaze,
And, whilst they look, with His resemblance
blaze,

Before the throne they bow with holy fear,
And yet, with bold confiding love, draw near.

Wrapt in his arms, and blest with smiles divine,
They see his face with blended glories shine—
loving majesty and awful grace,—
And gain consummate bliss in his embrace.

In flames of love each holy spirit burns,
And with augmented heat the flame returns :
Still fuel ever feeds the immortal fires
And still consumes, and still excites desires.

The more each breast with heavenly rapture
glows,

Thro' all the soul the greater vigour flows ;
Thought grows intense, affections still improve,
Till perfect light is kindled all to love.

'Tis transport all within the upper skies,
Fix'd thought, and flaming love, and feasted
eyes ;

Full tides of glory pour upon the soul,
And in full streams perpetual pleasures roll.

No transient cloud will ever veil the sight,
There day gives place to no succeeding night ;
No present pain, no fear of future ill
Will pall the taste of joys fresh sprouting still.

No weary moments interrupt the blest,
Pleasure's their exercise, and this their rest :
Past all the danger of returning woe
Their bliss is perfect, and for ever so.

For ever ! who can grasp the important sense,
Or stretch his thoughts to boundaries so im-
mense !

The joys of heaven our utmost thoughts
transcend

Without alloy, abatement, or an end !

REVIEWS AND BRIEF NOTICES.

Saturday Evening. By the Author of
"Natural History of Enthusiasm."

THIS is a book of great merit with a most inappropriate title; for although there are occasional references to Saturday night, yet they contain no instruction as to the proper employment of a portion of time in immediate preparation for the Sabbath. The author in his advertisement, alludes to a double significance of the title, as intended to refer to the expectation of many Christians, that our times are precursive of the era of *rest* which has been promised to the church, and to the world; and he intimates that his conviction on this subject has furnished no small part of the motive of his undertaking, and given direction often to his thoughts. We agree with him and with the sentiment, which, we believe, is very generally adopted by the Christian world. Every thing around us appears to indicate a movement towards some great crisis, and if there ever were signs of the times of a peculiarly imposing and portentous aspect, we confess that such are at present conspicuous. It is as if the machinery of Providence had been almost standing still for a period, but is again set in motion by the great prime mover, and has been touched with an extraordinary impulse. The spirit of inquiry is on the alert on every subject, theological, scientific, and political; new theories are adopting, new discoveries made, and new fancies, as might be expected, or the resuscitation of old ones, starting into life. Speculation is every where, but, unhappily, most in religion. And yet, perhaps, we ought not to say unhappily, because whatever follies may be generated by the stirring of the muddy waters they will soon vanish like breaking bubbles on the surface, and leave, at length, the stream of truth more pure and tranquil in its flow.

What is the duty of Christians in general, under existing circumstances? Is it to be indifferent to what passes? Is it

to refrain from the examination of the particular parts of Scripture which have been more prominently brought forward of late, because of the tortuous interpretations that have been given, or the progress of fanaticism and self-delusion which has been consequent upon them? Certainly not. The duty of Christians is at all times to search the Scriptures and compare its predictions with passing events, but more especially in seasons of great agitation. We do not find fault with research, but urge it; but we do condemn hasty conclusions and vain imaginings, which generate pride, censoriousness, and rage for novelty and effect. We do deeply deplore when men lay aside sober criticism, and dispense with the best attributes of reason, and voluntarily place themselves under the influence of a kind of religious delirium, which is, indeed, like its analogous madness of the physical kind, sufficiently soothing and agreeable in its bewilderments. We do lament, when men are made exclusive and sectarian by their faith, and can see no piety but in their own church, and no religion but in their own practice, which practice, by the bye, has to do with any thing and every thing but real life, the appropriate sphere of a heaven-born and heaven-directing Christianity. In a word, we grieve when even good men are so misled as to pretend to work wonders, while they call names, and present a strange contrast, in the eye of the world and of the church, between the principles of the Gospel and the temper of their own minds. The present state of theology is thus adverted to in the work before us, and the statement furnishes, at least, a clue to what sometimes has been deemed unaccountable in the proceedings of certain individuals whose day of notoriety is, we apprehend, a little past the meridian.

"The decline of theology is favoured moreover by incidental causes, which, as they are inseparable from human nature, and not di-

rectly blameworthy, may be adverted to without offence. Men of sense, and of fair information, well know that there are, within the range of religious meditation, subjects which cannot, with much hope of advantage, or even with propriety, be made matter of open converse until after much patient and private consideration has been bestowed upon them. They ask for days or months of devout attention. Too ingenuous to stand forward as moderator of serious discussions upon matters of that sort, without the pre-requisite competency, he who is centre of his circle, and who feels responsible for its movements, deems it a point of discretion to hush or pro-rogate conversation. In this manner religious intercourse, even in the best circles, takes its range lower than well it might. On the one part, it becomes tacitly a rule (and especially while so much extravagance is abroad) to hold all great or exciting themes under interdiction; and, on the other part, a point of good breeding and defence, not to moot any such questions. There is left open whatever is most trite, vapid, or unimportant.

"But that kind of discretion which seeks safety in ignorance and silence is always short-sighted, and fraught with peril: or if there have been times when it might be put in practice, this is not such a time. The remarkable tendency to extravagance and exaggeration which distinguishes the present era, we may confidently say, is to be encountered, and held in check, only by free, candid, intelligent biblical learning. Cautions, interdictions, comminations will not serve us: such modes of treatment may retain within the bounds of sobriety those who are in little danger of being seduced from it, namely, the timid and the sluggish; but will only hasten the departure of those whom we shall most grieve to see led away. It is not, perhaps, unfair to regard the heresies, and the follies, and the rancorous conceits that are now preying upon the intestines of the church, as the natural consequence of the *unthoughtful* and *unstudious* habits that have grown upon us. During now a long course of years we have been running hither and thither—spending our days in crowds;—have lost all relish for mental labour;—have abhorred the toil of private meditation;—have applauded only that which tends to maintain and promote an artificial agitation of the spirit. We deny a hearing to writers who ask to converse with the reader in his closet. We have become thoroughly superficial, not to say frivolous, in matters of religion: or, in a word, have reduced ourselves to a condition in which we have no alternative, but to follow every *capricious* phantasy that shews itself, or to wrap ourselves in the thick mantle of igno-

rance and apathy. Poor preparation this, for arduous times!

"We do not look to all the consequences of that movement which is rapidly going on. Whenever the Christian community comes to be pretty evenly divided between the adherents of a servile "sobriety" on the one side, and the eager votaries of novelty on the other, it must soon happen that all high belief and credulity will belong to the latter, while a disposition hard to name—but not altogether unlike scepticism, will characterize (or secretly influence) the former. Visionaries and fanatics of all classes, feel, as if by instinct, that to admit any sort of check in their course—to listen at all to mere reason—or to grant that any dogma is less than infallibly certain, is to lose hold of their prop: the tumid expansion of the mind dwindles;—a mortal chill enters the heart; and all is lost! Reckless belief, more and more voracious every day, is the necessary mode of this order of feeling. And it must be granted to find a palliation or apology in what is now happening around us, when a bold atheism in one quarter, and the spread of an insidious theological infidelity in another, seem to make unblenching faith the capital virtue of a Christian; yet, who does not know, that exorbitant credulity, which overlays Christianity with absurdities, can never make head against unbelief? Much rather does it promote the mischief it oppugns. This, at least, is clearly seen by the "discreet" party among us, and the inward disgust given them by the vehemence and intemperance of many, disposes them to entertain too favourably the modern sceptical theory of interpretation. It is not that this theory is accepted or accredited; but it lodges itself in our closets;—is spoken with in secret;—advice is asked of it under difficulties. Yes, we are dealing with the German infidelity, much as an honourable man who has fallen into embarrassment, holds a whispering parley at a private door with a usurer whom he knows to be plotting his ruin."

The work consists of a series of philosophical essays on Christian subjects. We need not enumerate the whole of them; the mention of a few will shew their general importance. The most prominent are "Laxity and Decision"—"The Means of Mercy"—"The Church and the World"—"The Limits of Revelation"—"Vastness of the Material Universe"—"Licentious Religionism"—"The Family Affection of Christianity"—"The Few Noble"—"The State of Souls"—"The Third Heavens"—

“Endless Life”—“The Perpetuity of Human Nature”—“Unison of the Heavenly Hierarchy.”

Baptism in its Mode and Subjects considered; and the Arguments of Mr. Ewing and Dr. Wardlaw refuted. By ALEXANDER CARSON, A.M., Minister of the Gospel.

(Concluded from p. 108.)

OUR former observations will give our readers a general idea of the manner in which Mr. Carson reasons on our Lord's commission to baptize believers; for the purpose of trying the interpretation he had given, he next appeals to the practice of the apostles. Here he contends, that there is no evidence for the baptism of infants on any ground. He investigates the supposed case of infants being in households; he is even willing to meet the argument on the supposition that there were infants in these families, by shewing that, even so, there is no evidence of their baptism, and in addition to this, that if they were baptized, it was not on the ground of the commission, but for some other reason, so that nothing is gained by their infant baptism, for they must be baptized again when they believe. On this point he says, “if you prove one instance of infant baptism, I will baptize infants; but a million of such examples would not set aside believer's baptism.” p. 220.

In this part of his work he takes considerable notice of Mr. Hallet. Many of our readers know that this gentleman stood high in his day, and in his class (though not among the orthodox), for his talents, literature, and research; and that in his *notes and observations*, he has said much in favour of infant baptism, and laboured hard to establish it. However, Mr. Carson turns his back to no opponent who is at all likely to deserve attention, and Mr. Hallet's criticisms and reasonings are scrutinized by our author in a manner similar to what we have already noticed.

In the course of his argument he examines what has been said concerning the unbelieving husband being sanctified by the wife, &c. 1 Cor. vii. 14, particularly in

opposing Mr. Ewing's reasonings, which he says open the door to the introduction of unbelievers into the church of God; and that, on the supposition that the holiness spoken of in that passage is more than the holiness of a *marriage state* and the issue from it, the spirituality of Christ's kingdom is destroyed; and he pushes the consequence home in a fearless manner. He says that, in such a case,

“Baptism into the name of the Father, and of the Son, and of the Holy Ghost, may—must be given to a professed worshipper of Jupiter, Neptune, and Apollo, with the thousands of inferior gods, if the person is the husband, or the wife, or the slave of a believer, and will condescend to submit to this Christian institution!” p. 258.

A bold startling assertion, but there is more truth in it than many will allow; and we do not see how it is to be repelled.

The next part of the volume is on the *allusions* to baptism in the New Testament; and then, the *Abrahamic Covenant*; but here Mr. Carson's reasoning does not admit of successful abridgment. He considers this covenant as having a letter and a spirit; that three promises were made to Abraham. First, of a numerous posterity; literally fulfilled, and also fulfilled in the spirit, by the constitution that makes all *believers* the children of Abraham. Secondly, that God was to be a God to him and his seed, fulfilled in the letter by his first protecting and then delivering Israel from Egypt, and by his subsequent dealings with them, till they were cast off by their rejecting the Messiah; and fulfilled in the spirit by God's being a God to all *believers*. Thirdly, that his seed should inherit Canaan; and fulfilled spiritually to the true Israel in their heavenly inheritance. But he contends, that let Pædobaptists make what they will of this covenant, it is no foundation for infant baptism. They call it, he says, the new covenant; let it be so, infants are not saved by this new covenant, but by the blood of Christ; and then, not by faith in that blood, from their natural incapacity to believe. On this ground he denies the existence of a latent infant faith. He denies that the infants of Abraham himself, who died in infancy, were saved by this covenant; or

that he had any spiritual connexion with his infant seed. He denies that this covenant was made with *all* believers, for God never promised to each of them, as he did to Abraham, that *he* should be the father of a great nation, and become celebrated like Abraham. That the promises of this covenant were not to his seed, either carnal or spiritual, in the same way as to himself; and that while circumcision was a seal to Abraham, it was not a seal to individuals who were circumcised, of the same blessings that it sealed to Abraham. That baptism did not come in the room of circumcision; that the supposed evidence of the succession of the one institution to the other, utterly fails when fairly examined; that the injunction to circumcise the slaves of Abraham, and also to circumcise Ishmael, neither of which parties had any claim to the land of Canaan, nor were the heirs of the promises, shews that the right was not, properly speaking, spiritual in its nature; that the Jewish church, though typical, was not the same with the Christian church;—that baptism is not the seal of the new covenant;—and that to place the grounds of infant baptism on the Abrahamic covenant, is to make intelligent obedience impossible to the generality of Christians. This discussion closes Mr. Carson's labour. The outline we have sketched will not do more than shew the general subjects which are discussed, and very partially exhibit our author's mode of reasoning, but it may have the effect of rousing the curiosity of our readers to peruse his work for themselves, and if it answers this purpose our labour will not be in vain.

If Mr. Carson should see the review which we have written, we hope he will take in good part a few observations of a different kind. We hope he will have occasion to print a second edition, and that he will prepare for it. His work is very fairly printed, but there are a few typographical errors which the author would do well to correct in his own copy, and to see that they are corrected when he prints again. To deliver a work to the public *correctly* printed, is a much more difficult thing than those who are inexperienced in this business would imagine; and probably we should not have thought of noticing a few inaccuracies in

printing, had we not observed, and that too of late, that there are persons who when they do not like the argument of a work, will seize on mere mistakes as an occasion to run an author down. We therefore wish to see Mr. Carson armed *cap-à-pie*.

We were surprized to find him calling Mr. Robinson, of Cambridge, an *Arian* Baptist. From another use of the term *Arian* in the course of his work, we suspect that he includes in it every degree of deviation from the belief in Christ's proper deity. If so, we cannot deny him the right of using his terms in his own sense, if only he gives us his definition of them; but this use of the term *Arian* is, in our view, not correct, nor here in England, is it common among the well-informed. How it may be used in Mr. Carson's circle we know not. Applying this term to the person who believes that Christ was in his superior nature *created*, and, therefore, *subordinate*, which in our view is its proper application, we do not believe that it is a just description of Mr. Robinson's opinion. The writer of this article made some inquiry, not long after his death, among those who had the best means of knowing what were his sentiments, and the result was, that though it was difficult to say *what* he was in his latter years, yet nothing occurred that suggested the idea of his being an *Arian*.

When a second edition comes forward, we shall be glad to find a more extended notice of 1 Cor. vii. 14, "The unbelieving husband is sanctified by the wife," &c. We fully agree with Mr. Carson that the argument hence drawn in favour of infant baptism is futile; but whoever has considered to any tolerable extent the manner of speaking and writing among the Jews on the subject of marriage, will find additional evidence that no such *holiness*, as is supposed to be a preparation for the baptism of infants, could have a place in the mind of the apostle.

We hope also, on a review of his book, Mr. Carson will soften or obliterate a few expressions which occasionally bear hard on his opponents. This would not weaken his argument, while it would tend to remove a prejudice, and in many ways

do service. His own good sense will here be a sufficient guide;—and though we doubt not that he has met with a good deal of provocation, and has had a train of strange arguments to combat, yet, it is undesirable that an opponent should have occasion to complain of the manner in which he has been attacked. A strong built fortification does not require the assistance of a thorn.

We have only to add, that if a good Table of Contents is added to the next edition, it will increase the value of the book, as a work of reference, and if the edition and page of the works of his opponents which he has quoted, were better noted than in this edition, it would be to some a great convenience. We now bid Mr. Cannon farewell; with the assurance that we shall be very glad to see him again.

Memorials of the Stuart Dynasty, including the Constitutional and Ecclesiastical History of England from the decease of Elizabeth to the abdication of James II. By ROBERT VAUGHAN, Author of "The Life and Opinions of Wickliffe." In two volumes.—London: Holdsworth and Ball.

THE grand subject of this work is, the history of puritanism, considered both politically and religiously: a valuable appendage to Neal's History of the Puritans; Brooks's Lives of the Puritans; Wilson's History of the Dissenting Churches; Imlay's History of the English Baptists; and Wilson's Life of De Foe. It contains full proof of the correctness of Hume's observation, that "to the Puritans the English nation owes all its civil and religious liberty."

It is surprising that the writer should have spoken of the "Origin of Puritanism" as being in the reign of Mary among the protestant exiles at Frankfort, on account of Dr. Cox having insisted on the introduction of the English liturgy, and which led to the expulsion of John Knox as their pastor. Surely he knew, or might have known, that a congregation of persons of similar sentiments existed in the reign of Henry VIII., who assembled in Bow

Lane, Cheapside, of which a Mr. Thomas Rose was the pastor, and of which Richard Baynham and others of the martyrs of that period were members. We venture to suggest to Mr. Vaughan that had he traced the river to its source he would have found the fathers of puritan principles to be the disciples of Wickliffe, as dissenters from the established church when it was popish, known by the general name of Lollards, or as "known men," or "just fast men:" congregations also of these existed in the reign of Henry VIII., at Oxford, Amersham, Newbury, and other places. They were the admirers of Tyndale and Frith, called by the churchmen "Sacramentarians," by themselves "the people of the congregation." We object to our origin as protestant dissenters being attributed to any who separated from the protestant establishment: our predecessors had never been members of that establishment, because, in their opinion, it was not so reformed from the corruptions of popery, that they could unite themselves with it. Tyndale, whom Fox calls "the apostle of England," was the originator of our principles: in his writings nothing can be found in favour of the supremacy of the king as head of the church; nothing in favour of episcopacy, or of the liturgy.

We are fully aware that Mr. Vaughan confines his view of the Puritans to the dissatisfied ministers and members who belonged to the Protestant establishment, or he might have noticed the Baptists as a distinct sect in the reigns both of Henry VIII. and of Elizabeth: he would have found too a separate congregation of them in London as early as 1611; and probably he would not have overlooked the fact, that the Parliament in 1620 received from them an "Humble Supplication," &c., in which they maintained that the "church of England seeth and acknowledgeth diverse damnable doctrines of the church of Rome," this among many, "that the Scriptures are not the only rule of faith, but that men ought to be constrained to believe as the church believes;" and that "persecutions for cause of conscience is against the doctrine of Jesus Christ, King of kings," &c. &c. Mr. Vaughan says, when

speaking of the Puritans, who in 1621 emigrated to America, "The first party in christendom to advocate the cause of religious liberty—we mean to advocate it fully and consistently—was this party of outcasts." O no! the American Independents soon gave full proof that they did not even understand the doctrine of religious liberty, much less could they advocate it "fully and consistently;" and if they had, the Baptists, six years before, had published their views on the subject as "fully and consistently" as they have been stated and defended by any one, even in the present enlightened and liberal age!* a

A perusal of this work will satisfy the candid reader that the principles of the four monarchs of the Stuart Dynasty were of the most despotic nature; and their conduct of the most profligate kind. They hated the laws which they swore to execute, and were no longer favourable to parliaments than they found them subservient to their arbitrary maxims of government. To carry their design of enslaving the nation into effect, the obnoxious tribunals of the Star Chamber and High Commission Courts were established; and we blush for the character of Britain, in being forced to say, that they always found convenient tools in English prelates and judges for carrying their most arbitrary measures into effect. It was because the Puritans and the Nonconformists opposed the approaches to tyranny in the state, and to popery in the church, that they were so persecuted and oppressed. It would be impossible to count the groans of those patriotic men, the amount of money wrested from them, or of the multitude of their lives sacrificed by those royal murderers, because they refused to fall down before the image of despotism which they had set up. Who can feel any surprise that the oppressions of the two first of this race, assisted by the popish practices and the cruelties of *Leah*, should have driven the nation into

the "grand rebellion," or who can deny that the perfidy, and cruelty, and diminution of Charles I. excused, if not justified, his being brought to execution as a traitor against the people whom he was bound to have protected? And who can wonder, in reading the history of Charles II. and James II., and their acts of misrule, baseness, extravagance, falsehood, and hypocrisy, that they were distrusted and execrated by all who revered the laws and detested popery. The forced abdication of the last of these tyrants, was the necessary result of his despotic maxims, and his popish principles. The event which we call the "glorious revolution" in 1688, put an end to this state of things at that period, and the protestant succession in the glorious house of Hanover, in 1714, prevented the return of the Stuart Dynasty: and the revival of those principles of monarchy which had for more than a century, with the exception of a few years from 1648 to 1660 turned "a fruitful land into barrenness."

Our limits prevent us from giving more than a transient glance at the contents of these volumes, we recommend them as worthy of being carefully read as an impartial history of England; at least of that period of it which, as regards civil and religious liberty, is certainly the most eventful and instructive.

The Pilgrim's Progress from this World to that which is to come: delivered under the Similitude of a Dream. By JOHN BUNYAN pp. 378. Tract Society.

WE have great pleasure in announcing and recommending to the Christian public, the Tract Society's edition of the *Pilgrim's Progress*. To say any thing of the work itself, would, by every one, we presume, be regarded as superfluous; but, of the impression now before us, of this almost incomparable work, we may be permitted to remark, that, in plates, paper, and typography, it is just that which is likely to secure its circulation to an extent most gratifying to its benevolent publishers, and most favourable to the moral and religious interests of the community at large.

* This was published in 1622, with a second edition of a pamphlet which had been published in 1615, entitled "Persecution for Religion judged and condemned." The fourth edition has been lately printed.

An Humble Attempt to Answer the Important Question "What think ye of Christ?" or Twelve Lectures on the Person of Christ and his Mission into the World. By NUN MORGAN HARRY. —R. Baynes, Paternoster Row.

IF there were any occasion for severe remarks upon these neat and impressive Sermons, the arm of criticism would be paralyzed by the announcement in the title-page, and which is fully explained in the advertisement; that "The entire profits of this work will be applied towards the liquidation of the debt incurred in erecting the Independent Chapel, Adderbury, Oxon." We know the Chapel (having preached in it), and shall be happy if this article, though not exactly a review, should lead many of our readers to purchase the Sermons, which are truly evangelical and faithful, and, therefore, well worth the sum charged for the volume, which is designed to bear a good profit.

Scripture Natural History; or a Descriptive Account of the Zoology, Botany, and Geology of the Bible. Illustrated by forty-three Engravings. By WILLIAM CARPENTER. pp. 549. Second edition.—Book Society for Promoting Religious Knowledge.

WE are exceedingly glad that the ancient and excellent Book Society for Promoting Religious Knowledge, has adopted this interesting work. It is admirably calculated to induce young persons, and even some more advanced, to peruse the inspired volume, who may not, from superior motives, have been previously so disposed. Indeed we are much gratified by observing the frequent additions this valuable Society is making to its list of books peculiarly adapted to carry into effect the design of its original founders, and its present supporters.

A Pastor's Address to his People, requesting their Assistance. By JAMES HARGREAVES.—Holdsworth and Ball.

WE have read this tract with great pleasure, and can very cordially recommend it to the Christian public. It contains many important sentiments, and much

excellent advice, which the members of our churches in general might read with great advantage. To the congregation at Waltham Abbey, over which the esteemed author presides, this work of faith, and labour of love, will, no doubt, prove highly acceptable and useful. And, we trust, by the divine blessing upon his exertions, he will have the satisfaction to see that ancient church fully recovered from the blighting influence of erroneous doctrine, and rising to a high degree of christian prosperity.

The Excitement, or a Book to induce Young People to read, for 1832: containing remarkable appearances in Nature, Signal Preservations, and such Incidents as are particularly fitted to arrest the Youthful Mind. pp. 391.—Waugh and Innes.

THE editor of this work informs us, that the encouragement he has received in publishing the two preceding volumes, induced him to prepare the present; and that, should this prove as acceptable as those, he has a collection of articles, in preparation for a fourth, which, he presumes, will not be less interesting than its predecessors. The volume before us contains *fifty-three* extracts, and *five* original articles. Amidst so great a variety of extraordinary scenes, events, and characters, our youthful readers may find much to admire, to instruct, to admonish, and to abhor.

An Attempt to elucidate Divine and Saving Truth, and to rescue the essential Gospel of God's Grace from an Anti-Christian Sectarianism. By ONESIMUS. pp. 33.—Nisbet.

IT may be in our simplicity, but we confess, that, after looking through this pamphlet, we cannot resist the conviction, that as a cognomen for its author, Ishmael would have been far more applicable than "Onesimus." But it becomes us to be exceedingly wary, for he says, "he would not pledge himself for any future conflict in which he may have to engage, to give any quarter whatever, as he considers it a war of extermination, and in it Jacob is the Lord's battle axe."

INTELLIGENCE, &c.

FOREIGN.

BAPTIST CONTINENTAL SOCIETY.

As many friends have been desirous of receiving information respecting the proceedings of this Society, since its formation in May 1831, the following brief sketch is subjoined.

Soon after the public meeting of last year, the Secretary undertook a journey to Jersey, and the opposite coast of France, to ascertain whether any and what facilities existed in those parts for commencing evangelical efforts. Accompanied by Mr. Carré of Jersey, he travelled through a district of country between St. Malo and Condé, and had the satisfaction of finding several pious persons who are disposed to aid in the diffusion of sacred truth at Condé, Frêne, and Montilly. If a suitable agent were found, he might, no doubt, be usefully employed in preaching the Gospel, conversing with the people, and establishing schools for religious instruction. At present missionary operations have not been undertaken in that quarter, chiefly in consequence of other matters of more immediate and urgent necessity.

The attention of the Committee has been also called to the North of France. A young man of the name of Lorrians having been strongly recommended as likely to become a suitable agent, he has been placed with M. Monod of St. Quentin, for the purpose of completing his preparatory instructions. Two others, who reside in the neighbourhood of St. Quentin, having already acted in some measure as evangelists, have offered themselves as labourers. Satisfactory testimony as to their fitness for the work having been obtained, measures are taking to bring the association to a proper conclusion.

The Committee have engaged M. Thieffry for a few months as an experiment: he has been itinerating in the neighbourhood of Santoir, and visiting in the villages from house to house.

With regard to the success of these various labours it must be recollected that this is but the *seed time*. We have, however, every encouragement to proceed in the patience of hope and with the prayer of faith; for many an open door is set before us, and valuable agents are continually presenting themselves. At Caronge, near Geneva, the Committee have secured the services of M. Ami Bost, who has been for many years employed in missionary work in different parts of the Continent, and whose labours have been much blessed by our Divine Master. Besides his itinerant efforts, of which we hope soon to be able to furnish some gratifying accounts, he is regarded as a useful consulting agent, and, at his recommendation, the Committee have recently determined to employ *three* individuals, who appear to be eminently qualified for this important work. The Committee had entered into an engagement with a valuable agent in the same vicinity which was almost immediately dissolved by the mysterious providence of God. A young minister, named Gruner, was labouring with great usefulness among the German population at Lausanne and the neighbouring Cantons of Switzerland, but even before the arrival of the decision of the Committee respecting him, he was removed to his eternal reward. This affecting dispensation at the very outset of our undertaking, while it forcibly reminds us, that not the purposes of our hearts but the counsel of the Lord shall stand, solemnly enforces the scriptural admonition, "Whatever thy hand findeth to do, do it with thy might."

Other arrangements are in contemplation, but they are not sufficiently matured to bring before the public. The existing engagements of the Committee far exceed, however, their present income, yet, if more extensive pecuniary aid were furnished, the sphere of operation might be greatly enlarged. Under these circumstances they earnestly entreat the zealous co-operation of all their friends in this good cause; not only by liberal contributions, of which

there is evidently great need, but by fervent and persevering prayer for the Divine blessing, which can alone crown their efforts with success.

The following are a few extracts from letters of Mr. De Valmont, of whose ordination some account was given last month, and whose missionary labours in France have been followed in several instances with a degree of success which calls for the liveliest gratitude:—

Paris, January, 1832.

My much beloved friend,

I arrived in Calais at 11 o'clock on Thursday morning last. ——— On landing, and even in the Custom House, I had an opportunity to distribute a few tracts, received with pleasure, which very much cheered me.

——— Taking a walk towards the quay to distribute some tracts I perceived a brig from Stockholm lying there. Oh, thought I, that the captain were a good man! and so he proved to be. I ran on board, told him my desire to preach to the people on the quay, his answer was, "The Lord be with you and bless you." We soon hoisted the Swedish flag, called the crew on deck, and as the tide was out, and the vessel about fifteen feet lower than the shore, I mounted the top, and from that new pulpit preached for about an hour and a quarter to a large concourse of people, not without occasional interruptions, expressed by groanings, yellings, and blasphemous exclamations.

Paris, January, 1832.

I have delayed writing in order that I might have something of interest to communicate, and though what I shall have to say at this time does not yet answer all my expectations, nor, perhaps, yours and those of our other dear friends, still some good news is better than none, besides to be thankful for a little, generally insures further proofs of benevolence: first, then, let us lift up grateful hearts to our heavenly Father for his goodness and mercy in permitting us to work for him; and, secondly, for his rich providence in giving us something to do whereby to try our sincerity and to animate our love. In my last letter I had the pleasure to inform you of the beginning of my missionary cares, and of the trifling difficulties which, as a matter of course, I had to encounter. I am now happy to inform you that brighter prospects have opened, and that some success may lawfully be expected. It is true, that on one occasion since, I have been in some degree

ill treated, but we are apt, in moments of joy, to forget all our past sorrows. There is nothing it seems like a little adversity to rouse us; it is the case with me, the more difficult the task, the more my exertions become energetic, since I must cling closely to God, who alone is power, and who, moreover, is power irresistible. ——— I preached last Wednesday at noon to about 600 people, and at 3 o'clock in the afternoon to about 100, with scarcely any interruptions. During my prayer three Roman Catholics knelt down, although the place was not very clean: it was a sight very gratifying to me, and one that would have pleased our dear friends at home. ———

On Friday morning I preached at Melun, being a market day, in the large place where the country people assembled, about 1400 or 1500 present. Took Acts iv. 12, for text, a blessed meeting, enjoyed the sweetest spirit, seldom felt so happy: if any of my attempts will be blessed, surely that will. It was worth a lifetime's journey. I was asked by some country people to take refreshment with them, and to visit the villages around, I promised to do so next summer. There, my dearest friend, is work. May the Lord be blessed for ever. Afterwards I returned with the diligence to Paris. ——— I have distributed all the tracts I brought with me. A Catholic lady has given 100 francs for the purchase of others, but I must tell you how. After preaching in the garden of the Tailors I gave tracts to as many as would receive them, the fashionable people took none, a few of the poor some. Unwilling to return home with what I had, and being a little tired, I sat down among the many nurses always assembled there with children, for the purpose of inquiring if they had listened to my preaching. As the children were playing about me, I folded up some tracts in the shape of a bird and gave to them, knowing that some of them would bring the thing as a curiosity home, and supposing that they might fall into the hands of their parents, I prayed, and the scheme succeeded. Last Saturday I went again to distribute birds, when one of the nurses desired to know my address: thinking that she had some intention to inquire about something concerning my preaching, I gave her my card and some more tracts, and received in the evening, with a very polite note, 100 francs for the purpose above mentioned. Mr. ——— has moreover given me 50 Bibles and 100 Testaments for distribution on the road, with the offer of an equal quantity for the south. In my daily excursions I have visited 236 families of from three to six persons, that neither had seen a tract nor a Bible. My dearest friend, praise the Lord continually, and pray for his poor servant. ——— And

may the peace of the Lord Jesus Christ and His Spirit be with you and all of you for ever shall be the constant prayer of your much attached
DE VALMONT.

Vitry sur Marne, Sunday Evening.

After a journey of nearly 130 miles on foot I need some repose. This is the Lord's day—to me a day of rest—to my christian friends in England one of heavenly enjoyments. The distance that separates us from one another, although great, cannot prevent our adoring voices from ascending together to a throne of grace.——But you want some account of my proceedings; I must, therefore, relate what concerns my mission.——First, I parted at 12 o'clock to-day from my dear friend who has accompanied me hither. How I feel our asperation! but he could not stay any longer from his friends, or he would have gone with me. We have made, some days, eight leagues, some ten, and at others only five in the day. I had only three opportunities to preach. Thus our labours have been confined merely to village reading, and to distributing Bibles, Testaments, and tracts.

In a small village, called P——, one circumstance of interest occurred, which afforded us much joy. We had resolved to stop there during the night; and as there was but one house that had any thing like accommodation, although but a shelter, we succeeded in obtaining possession of a small room, not without much difficulty. Whilst our hostess was preparing the supper, we inquired concerning their religious feelings, and soon learnt that the whole family were strict Romanists. On asking them whether they had ever heard the Bible read, or if they knew what kind of book it was, they all hoped God would preserve them from coming in contact with such a book, as it had been a source of great sorrow to a dear neighbour of theirs, living about five miles off. Having thus excited our curiosity, we entreated them to inform us of the circumstances, assuring them that from our knowledge of that book, it could produce no evil, “Ah, Messieurs, nous ne le connaissez pas,” was the reply, “C'est un livre funeste qui a causé bien des malheurs, à la chère fille de notre bon voisin.” At last she told us “that an English lady, whose name she could not mention, had, five years ago, come to lodge in the neighbourhood. That she spoke French as a French lady, and that her husband had been an officer in the army; that she took a great fancy to her neighbour's daughter, a girl of about fifteen; that she instructed her in reading and writing, and

adopted her as a constant companion. Three years ago the lady died, and Mademoiselle Delphine, who hitherto had sometimes gone to mass, then altogether abandoned that good practice, and became what Mr. le Curé, with regret and shame confessed, a deep-rooted and incorrigible heretic, whom he was obliged, after many and many an entreaty, to exclude from the church and abandon to Satan and to everlasting damnation. But her parents could better inform us of her miserable end, if we would go there. Here our conversation, on that subject, ceased. After supper, we asked permission to read one chapter, and to pray with them, to which they at length reluctantly consented. I read the chapter about Martha and Mary. When concluded, I asked them what they thought of the character of Mary, with which they seemed highly pleased. After we kneeled down and prayed, they no longer considered us heretics because we prayed to Christ; nor did they think that chapter which we had read, dangerous; and when we offered to read something more, they all seemed happy. I again read a chapter, whilst my friend silently prayed that God would bless it; and we parted for the night. The next morning we were asked if we would stay to breakfast, which was agreed on: and, whilst preparing it, the old lady asked if I would not read another chapter, and pray, as she thought she felt happy last night. We agreed: and, after breakfast, departed to learn something more of Delphine's death, leaving behind us a Bible in the room we had occupied during the night, with a suitable admonition written on the first page. On arriving at the place where Delphine's parents lived, we found the father at work; without any ceremonies we told him our curiosity and our errand, and begged of him that if it were not hurtful to his feelings, he would tell us something of his daughter's acquaintance with the English lady; on which he led us to his wife, saying, “Voici des Messieurs Anglais qui desiront des nouvelles de Mme B —.” After many touching and tender recitals, she brought us a beautiful English Pocket Bible, also a French Bible, the property of Delphine, much read, the leaves turned up in many places, with frequent interlineations. On a piece of paper, neatly folded up and preserved in it, was written, by the hand of the young girl, a few hours before her death, “I know that my Redeemer liveth—to die is Christ. Father! for Jesus' sake, pardon my parents—teach them thy ways—they are life—pardon my enemies—and come, O Lord Jesus, that where thou art I may also be. Delphine.”

The girl only lived thirteen months after her English benefactress's death. She refused, on her death-bed, the assistance of the Curé; and is interred, in unconsecrated ground, at the side of Mrs. B——, in a beautiful little enclosure. We knelt down on the spot and prayed. The archbishop of Canterbury could not have consecrated it better. Thus much for English teaching and French Bibles.

I am satisfied that great benefit will accrue to our cause, from my walking through the country. It is a sure way of becoming acquainted with the people, their wants, and their religious sentiments. It is true the seed thus sown may require some time before ripening into fruit; but that time will come: others treading in my steps will have the happiness to see it bud. It is heart-rending to witness so many scenes of misery and wretchedness, as daily present themselves. Nowhere have I found the common sufferings alleviated by the sweet consolation that true religion affords. All is darkness on that subject, and, being so, what stimulus can there be to industry, to the practice of those virtues that adorn humanity, and which are the inseparable companions of a heart that loves the Redeemer, and fondly cherishes his commands. I am daily distributing Bibles and tracts which I sent before me from Paris to the different resting places in my road. ———The further I advance on my missionary career, the more I feel the value of the great cause that I am advocating, and the necessity there is, that its advocates should be men of talents and of a holy life. What abilities required! How much self-denial, and what great humility! Reflecting on these things, I feel my nothingness, my need of constant prayers. Oh! pray for me. Here is abundant work but few labourers—few indeed!

DE VALMONT.

N.B. Subscriptions and Donations will be thankfully received by the Treasurer, *Mr. Joseph Gurney*, Essex Street, London; and the Secretary, *Rev. Dr. Cox*, Hackney.

WILBERFORCE SETTLEMENT, IN UPPER CANADA.

The Rev. NATHANIEL PAUL, from Upper Canada, formerly pastor of the African Baptist Church in Albany, State of New York, but now pastor of the African Baptist church at Wilberforce, respectfully submits the following statement to the British public, relative to the condition of the people of colour in the United States, and the circumstances that gave rise to the Settlement recently established in the above mentioned province.

There are in the United States (according to the census of 1830), 319,467 *free persons of colour*, and 2,010,572 *slaves* in that land of boasted liberty! Slavery is chiefly confined to what in America are denominated, the *South and South-Western States*;—viz. District of Columbia (the seat of the National Government), Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Louisiana, Tennessee, Kentucky, and Missouri. It may probably surprise the people of this free country to be informed, that those who are denominated *free* in America, are not in any of the States entitled to *all* the privileges and immunities of *citizens*! Their condition, especially in each of the above named States is, from their oppression, truly wretched and pitiable. Though subject to taxation in common with all others, they are, notwithstanding, universally disfranchised; and having no incentives to rouse their energies and cultivate their intellect, they are obliged to submit to the mortification of being considered inferior to their oppressors. While they feel deeply sensible of their inferiority when contrasted with the more enlightened and accomplished white citizens, they are deprived by law of the advantages of education,—interdicted from attending as spectators the halls of legislation and courts of justice,—from filling posts of honour;—are prohibited the use of the press, freedom of speech, and from the power of locomotion;*—debarred from a participation in the agricultural, mechanical, and commercial pursuits and advantages, in common with the whites;—precluded from ecclesiastical privileges, excepting only in a certain restricted sense, being forbidden by law to convoke assemblies of their own colour, unless the worship is conducted by a *white* minister. And of late, unconstitutional and cruel laws have been enacted to compel them to leave those States in which they were born; while in *no other of the United States* can these unfortunate and oppressed persons find an asylum without being subject to unpleasant, and often to cruel restrictions!

Even in those parts which are denominated *free States*, the coloured *free* people are by no means exempt from the effects of the most unjustifiable prejudices; for, whether at home or abroad, in public places of amusement or in the sanctuary of the Lord, they are alike the subjects of scorn and contempt! As an illustration of their degraded condition, even

* By this term is meant that they are not at liberty, after eight o'clock at night, to leave their own premises, or at any time to go from one State to another.

in such cities as Philadelphia, New York, and Boston, it is only necessary to state, that a *white barber would think himself grossly insulted, were a coloured person, however respectable in society, to enter his shop for the purpose of getting shaved!* Compelled, in consequence of those oppressive measures, and this degrading treatment, several families emigrated from Ohio and other States, in the year 1829, and settled themselves in the beautiful and fertile tract of country which lies between Lakes Erie and Huron, under the sanction and protection of the British authorities of Upper Canada. The name of WILBERFORCE was given by them to this new Settlement, in token of the unfeigned gratitude and high respect in which they hold that ardent friend of African emancipation.

Since the formation of this infant colony it has flourished beyond the most sanguine expectations of its warmest friends, and now consists of about *forty families*, who have been industriously employed in rearing comfortable log houses for their dwellings, and in bringing their lands into a state of cultivation. The God of mercy has graciously smiled upon the labour of their hands, so that they have raised, during the past year, nearly enough to supply their necessities.

While their temporal wants have thus been attended to by themselves, their spiritual necessities, considered by them as of paramount importance, have also been supplied. The Gospel has been introduced, and two Christian churches have been constituted, each of which has a pastor. A *Sunday School* has been formed, and is in successful operation. A *Day School*, also, promises to produce a very beneficial influence on the interests of the colony. In addition to these important institutions, a *Temperance Society* has been organized, which receives the countenance and support of the whole colony, which has resolved to prohibit the introduction of *ardent spirits*, even as an article of merchandize. It is proposed, also, to found in this colony a *Seminary of Education for Ministers and others*, upon the principle of *manual labour*; that the students, by employing part of the day in *agricultural or mechanical* pursuits, may provide, either in whole or in part, their own support.*

* This Institution was warmly supported and recommended by the Right Rev. the Bishops White and Underdunk, of the Episcopal, and the Rev. Drs. Macauley and Ely, of the Presbyterian Churches. A Subscription was headed by the Honourable Arthur Tappan, of the city of New York, with the

But at the same time, however, while all friends of the coloured people in America hail with delight the formation of this highly important Settlement, they cannot but deeply regret, that there are *thousands of free people of colour* who are anxious to join their brethren at WILBERFORCE, but who do not possess the means of meeting the necessary expenses for doing so. It is in behalf of those oppressed and unhappy individuals, and to promote the cause of education and religion, that the Rev. N. Paul has been appointed as an agent to visit England, "to memorialize government for the purpose of obtaining a sufficient portion of land for the enlargement of the colony." And, also, "to appeal to the benevolence of the British people for such donations, either in *goods or money*, as, for the accomplishment of such an object, they may be disposed to give. The sum necessary for the removal of a family consisting of six persons, would probably amount to £4.; and to support them at WILBERFORCE until they can bring their respective allotments into a state of cultivation, will require, for a time, some assistance. It will, therefore, be seen, that a considerable sum of money will be required, in order to carry this design into effect: but, it is not doubted, from the well-known benevolence of this Christian nation, that all necessary assistance will be afforded.

All sums furnished to the Rev. N. Paul, will be paid into the Bank of Messrs. Ladbroke, Gillman, and Co., Bank-Buildings; in the names of Thomas Pringle, Esq. and

liberal sum of 1,000 dollars. It was the intention of its friends to have established it in the city of New Haven, State of Connecticut, on account of the superior advantages of that place; but being disappointed, by the unexpected opposition of its citizens, as the following extracts of the proceedings of a meeting, called by the Mayor, on the 10th of September, will shew—they have resolved to establish the same at Wilberforce, in Upper Canada.

The Meeting at New Haven, after deprecating the establishment of institutions for the education of coloured people, and their elevation to equal standing with the whites, concludes as follows:—"Resolved, by the Mayor, Aldermen, Common Council, and Freemen of the City of New Haven, in City Meeting assembled, That we will resist the establishment of the proposed College in this place, by every lawful means.

"DENNIS KIMBERLEY, Mayor.

"ELISHA MONSON, Clerk,

New Haven, Sept. 10th, 1831."

the Rev. Joseph Ivimey, 52, Devonshire Street, Queen Square.

The following highly honourable Testimonial to the Rev. N. Paul's respectability, by his Excellency SIR JOHN COLBORNE, K.C.B., Lieutenant Governor of Upper Canada, is affixed :—

“Upper Canada, York, July 26, 1831.

“The bearer, Mr. Nath. Paul, has for a considerable time officiated as minister to the people of colour, and is now settled in the township of Bidulph, in the London district. He has employed himself with much success during the last nine months, in establishing schools for the people of colour under his charge; and has acquired the esteem and friendship of the settlers located in his neighbourhood, for his good conduct and exertions in the cause of religion and education.

“His object in proceeding to England, being for the purpose of obtaining assistance to enable him to complete the establishment, and to promote the welfare of the families residing on the blocks of land purchased from the Canada Company by the people of colour, who have lately been obliged to sell their property, and leave their native country. He is deserving of encouragement from the benevolent.

“J. COLBORNE, Lieutenant Governor.”

The following persons having seen the numerous respectable attestations possessed by the Rev. N. Paul, as to his character and motives, from *Episcopalians, Independents, Baptists*, and persons belonging to the Society of *Friends*, in America, most cordially recommend him and the object which he has in view, to the friends of *patriotism and religion* :

Rev. JOHN DYER, Secretary to the Baptist Missionary Society.

Rev. W. H. MURCH, Theological Tutor, Stepney College.

Rev. JOHN CAMPBELL, Kingland.

Rev. THOMAS PRICE, Spital Square.

SAMUEL THORROWGOOD, Esq. Peckham.

THOMAS PRINGLE, Esq. Secretary to the Anti-Slavery Society.

* * Communications may be addressed to the Rev. N. PAUL, 51 Devonshire Street, Queen Square.

DOMESTIC.

SOCIETY FOR EDUCATING THE SONS OF BAPTIST MINISTERS.

Many of our readers will remember an

article concerning the above Society in this Magazine for May, 1831. It was there stated, that seven boys were receiving the benefit of this Institution; since which, one more has been received: many others would have been admitted but the donations and subscriptions already received will not meet the present engagements, much less justify more extensive operations.

Mr. Southwood, in consequence of his removal to Dunmow, having given up his office of Secretary, the late much-lamented Mr. Mann had engaged to undertake it, and strong hopes were entertained of the efficiency of his powerful influence and exertions, but by his sudden removal these expectations were disappointed. The Committee have since requested us to become joint Secretaries, and we purpose soon circulating a concise statement of the Society's object, plan, and present circumstances, also to make personal application to obtain pecuniary assistance. Such exertions must instantly be made, or the Committee must curtail its present very limited scale of operation, instead of attending to the many pressing applications which they constantly receive.

Notwithstanding these difficulties we are by no means discouraged, as, hitherto, the Society has not been generally known, even in the Baptist denomination. We therefore feel a pleasing confidence that, by the united exertions of the members of our churches, both in town and in the country, the annual income will, in future, not only meet the present expenditure, but enable the Committee to receive many more to the benefits which the Society is designed and adapted to communicate.

Rev. J. CHIN, } Gratuitous
Rev. J. DAVIS, } Secretaries.

London, March 26, 1832.

Communications may be addressed either to the Rev. J. Chin, Gloucester House, Walworth; or to the Rev. J. Davis, 3, Broad Street, Cornwall Road, Lambeth.

A LIST OF THE COMMITTEE OF DEPUTIES, appointed to protect the Civil Rights of the THREE DENOMINATIONS of Protestant Dissenters, for the Year 1832.

Chairman,

HENRY WAYMOUTH, Esq. 17, Bryanston-sq.

Deputy Chairman,

THOMAS WILSON, Esq. 12, Highbury-place.

Treasurer,

WILLIAM HALE, Esq. Homerton.

BOMPAS, Mr. Serjeant, 9, King's Bench Walk, Temple

BOUSFIELD, William, Esq. 12, St. Mary Axe

BROWN, James Baldwin, Esq. L.L.D. 3, Harcourt, Temple
 BRACK, Edward, Esq. 13, Old-square, Lincoln's Inn
 CONLIFFE, Roger, Esq. 21, Highbury-place
 EDWARDS, Evan, Esq. Denmark-hill
 EVANS, John, Esq. 3, Gray's Inn Square
 GIBSON, Thomas, Esq. Hanger-lane, Tottenham
 GILLESPIE, Thomas, Esq. 12, Billiter-street
 HANBURY, Benjamin, Esq. 65, Great-Surrey-street, Southwark
 HANKEY, William Aiers, Esq. 7, Fenchurch-street
 JACKSON, Samuel, Esq. Dorking
 MARTIN, Robert H. Esq. 9, Finch-lane
 MILLS, John Remington, Esq. 41, Tavistock-square
 MONTGOMERY, James, Esq. Brentford
 PERK, Richard, Esq. 74, Coleman-street
 SEWELL, Isaac, Esq. Clapton and Salters' hall
 SHAW, Benjamin, Esq. 72, Cornhill
 SMITH, William, Esq. 5, Blandford-square
 WILKS, John, Esq. M.P. 3, Finsbury-square
 WOOD, Thomas, Esq. 10, Little St. Thomas Apostle

ROBERT WINTER, *Secretary.*
 16, Bedford Row.

SLAVERY.

At a Meeting of the Agency Committee of the Anti-Slavery Society, on the 23rd of March, 1832, it was resolved that the following Address be published:—

TO THE FRIENDS OF THE ABOLITION OF
 COLONIAL SLAVERY THROUGHOUT THE
 COUNTRY.

It is reported that His Majesty's government intend to bring forward the discussion of the Colonial question at an early day. It becomes, on your part, an imperative duty to prepare your representatives for the contest, by declaring, plainly and emphatically, the object which you have in view, and that you will not be satisfied until this object is attained.

If His Majesty's government still intend to propose any measure of immediate emancipation, they will be grateful to you for the support of such a declaration. If they possess no such intention, it becomes your sacred duty to protest against the disappointing expectations which they have themselves encouraged, and against their countenancing a system which they have hitherto condemned.

You were informed, most truly, by those who addressed you at the General Meeting of the Anti-Slavery Society, on the 23rd of April last, that then the eve of a dissolution of parliament was a most important crisis, at which it became you to exert yourselves with redoubled energy. The present period is yet

more critical. His Majesty's government had then announced their disposition; though they had not communicated their plans, their disposition was already known, and the renewed avowal of it only tended to confirm the hopes which you had cherished for years. Their plans are now before you, and these plans do not appear to contemplate emancipation at any given period, or to assign a certain limit to the endurance of the system—a system the atrocity of which has called forth the indignation of the British public to a degree never before expressed, and given rise to more petitions to parliament than were ever before presented. If, then, you are willing to receive the announcement of this plan in silence, it is right to tell you plainly that every hope of an early extinction of Colonial Slavery must be abandoned. It requires no great penetration to foresee that the proposed amelioration of the system must either prove too good for the planter, or too bad for the abolitionist. Protection has been tried for years, and official returns from those Colonies where the Crown can enforce it prove the plan to be fallacious, and even oppressive. The result has proved this reasoning to be correct—the Crown Colonies are almost in arms at the proposed amelioration—the chartered Colonies will not listen to the bare suggestion—the Colonial party at home is wild with apprehension; and yet it is to the combined good-will of all that the proposed amelioration must be intrusted!

But can we suppose that within a year of announcing their intentions to Parliament, and at the very first note of Colonial opposition, His Majesty's government have it in contemplation to substitute for the plan of amelioration any scheme that approaches to the immediate abolition of slavery?

Is that, however, the object of your wishes and of your petitions? Do you really believe this system to be one of national guilt, inherent injustice, and intolerable oppression? Then now is the time when you are imperatively called upon to protest against a substitution of any other measure. It would be irrational to expect, even if the proposed amelioration is adopted, that it will be much more than a dead letter in practice, and years will elapse ere it is admitted on all sides that the plan has had a "fair trial." Such will be the gag to stop your mouths if, during this period of prolonged negro suffering, you presume again to approach the Parliament with new petitions for abolition.

All that we ask might now be conceded, with as little violence to Colonial feeling, and as little danger from Colonial resentment, as this partial half-measure of amelioration. Our prayers for the negro cannot be resisted

with any show of consistency when Government is warmly supporting a contest for the restitution of our civil privileges, not of the first of natural rights. If they expose themselves to this charge, and are directly challenged with this gross political contradiction, His Majesty's government cannot hope for the support of that large, religious, and therefore influential, class of the community which you compose: but you must tell them this yourselves; you must boldly avow that, in your opinion, their best title to the respect, the confidence, or the support of religious and moderate men, is to be found in their even-handed justice, and in their firm adherence to the principle of moral as well as of political reform.

Be not deterred by apprehensions of speculative difficulty and self-interested assurances of contingent danger—be not deceived by that spurious humanity which affects alarm for the negro's safety!—be not discouraged by imputations which are known to be unjust against the purity of your motives—nor anxious to disclaim that false and contemptible insinuation that your principles are revolutionary, and your object to promote confusion and insubordination: those who make these charges will know them to be false. But come forward manfully and immediately to avow that it is your steadfast purpose to exterminate the system; not by the introduction of anarchy and disorder, but by substituting judicial for private power, and the constraints and penalties of law for the chains and the cart-whip of the master; and with the same voice declare that you will never be satisfied with less.

For this purpose you are entreated immediately to call together the Anti-Slavery Associations in your respective neighbourhoods; to read to them this address; and to invite the members of them to join with you in a distinct, specific, and decided declaration of their sentiments; and forthwith transmit that declaration to your respective representatives. You are most earnestly entreated upon this occasion, for it is one that probably will never recur, to spare neither time, trouble, nor expense. The assurances received from every part of the country, supported as they are by nearly 6000 petitions, are such that we cannot believe that this appeal will be unsuccessful. Every reflecting mind will perceive that the present is a most critical opportunity: but we must prove, by our actions, that our vigilance is unceasingly awake, and our determination unalterably fixed, until the negro's chains are broken at once and for ever.

JOHN CAIR,

Secretary to the Agency Committee,
18, Aldermanbury.

ORDINATIONS.

DONINGTON WOOD.

The Ordination of Mr. Thomas Elms Wycherley,—formerly of the Particularist Church of Shrewsbury,—over the Pellar Baptist Church at Donington-wood, county of Salop, took place on Tue Jan. 3rd, 1832, when the Rev. T. Jen Broseley, described the nature of a church, from 2 Cor. viii. 5 (latter ed) and asked the usual questions, the Rev. Thomas, of Broseley, offered the Ordination Prayer. The Rev. M. Kent (Mr. Wator), of Shrewsbury, gave the Charge 1 Peter v. 2, 3, 4. In the evening of the same day the Rev. W. Keay, of Wells delivered a Charge to the people, from xiii. 19. Messrs. Steel and Brooks also engaged in the sacred services of the day; Mr. Wycherley concluded by prayer, whole forming a solemn, delightful, and interesting scene, we hope not soon to be forgotten.

CUDDINGTON, DUCKS.

On Thursday, Feb. 16, 1832, Broth Bedding, was ordained pastor of the Baptist Church at Cuddington, Brother T. delivered an introductory discourse on principles of dissent, and asked the questions. Brother Bedding gave a pleasant account of his change by grace, and his to the work of the ministry. Br Hopcroft offered up the Ordination Prayer with the laying on of hands. Brother Bedding preached from Numbers xvii. 19, "him a charge in their sight." Brother Bedding addressed the church from Heb. xiii. Messrs. Butcher, Cooper, Statham, Dig Dodwell, Norris, Allnut, and Figgott, engaged in the other services of the day.

The members composing this Society, their pastor, were all honourably and nobly dismissed from the Baptist Church, denham, and formed into a separate church at Cuddington, December 7, 1831, with affectionate advice and fervent prayers from their former pastor and deacons. The evening closed with the celebration of the Lord's Supper.

NOTICES.

The following questions were adopted by the Board of Baptist ministers for their discussion on the first Tuesday in the next month at the Missionary Rooms, Fen-court,

church-street, to commence 3rd of April, at five o'clock. Tea at a quarter after four o'clock. The attendance of any of our ministering brethren from the country who may be in town is requested.

1. What are the best means of securing more extensively a practical union among the members of this body?

2. Can sufficient reasons be assigned for the present decline of the pastoral visitation of families?

3. How can the disproportion of Baptist churches in London between the years 1738 and 1832, be accounted for, taking into account the vast increase of population?

4. In what way may the resources of this body be brought to bear more advantageously upon the interests of the Christian religion in general?

5. Is a sufficient degree of attention paid to the public statement of the spirituality of the kingdom of Christ as subversive of human establishments of religion?

6. How may the religious heresies of the present day be most effectually resisted?

7. To what causes can we attribute the present low state of religion in this country?

8. What are the best means of maintaining the spirit of our office as Christian pastors?

9. What is the aspect of prophecy as to the future destiny of the Jews?

10. By what means can we most effectually promote a revival of religion among ourselves?

11. What are the advantages arising from the division of the Christian church into sects?

12. What is the Scripture doctrine of the Millennium?

Highgate Anniversary.—On Good Friday, April 20, three sermons will be preached at the Baptist chapel, Highgate, in the morning by the Rev. J. Hughes, A.M. of Battersea, in the afternoon by the Rev. J. J. Davies, of Tottenham, and in the evening by the Rev. J. Leifchild, of Craven chapel.

The ministers and other friends connected with the Oxfordshire Auxiliary Home Missionary Society, are reminded that the *Annual Meeting* will be held at Astwood, near Alcester, on Tuesday in the Easter week (April 24, 1832), at which they are hereby invited to attend.

The sermons, as usual, will be preached in the morning and evening, at half-past ten, and six o'clock; in the afternoon, at three. The report of the Committee will be read, and other business transacted.

On Tuesday, being *May-Day*, the Annual Sermon to Young People, at the Rev. R. Davis's Chapel, East Street, Walworth, will be preached by the Rev. J. Leifchild, of Craven Chapel, after which a collection will be made for the benefit of the Walworth Female Charity School, and School of Industry.—Worship to begin at four o'clock.

The Seventeenth Anniversary of the Bedfordshire Association of Baptist Churches, will be holden at Luton, Bedfordshire, on Wednesday, the 9th of May, 1832. Brother Edmonson, of Ridgmount, and Brother — are expected to preach. The Service to commence in the forenoon precisely at ten o'clock.

Buckinghamshire Association of Baptist Churches to be held at Chesham, Thursday, May 10th: Brethren Brooke and Butcher to preach. Put up at the Golden Ball.

It is proposed to hold the Annual Meeting of the British and Foreign Temperance Society, at Exeter Hall, on Tuesday, the 22nd of May, at 12 o'clock. The Right Hon. and Right Rev. the Lord Bishop of London in the chair.

At a Meeting of Ministers, held at Beaulieu, Hants., November 10, 1831, it was resolved, that a Meeting be held half-yearly for the purpose of promoting a revival of religion, among the several Ministers and Churches connected. The next meeting to be held at Southampton, April 11th; Brother Millard, of Lymington, to preach in the evening.

THE REFORM BILL.

The following summary view of this momentous question, in the several stages of its progress through the Commons House of Parliament, may not be unacceptable to our readers.

On Tuesday March 1st, 1831, Lord John Russell introduced THE BILL to the House. On that day three weeks a division took place on the SECOND READING when there appeared

For the Bill.....302

Against it301

Majority — 1

The house was subsequently dissolved, and the effects of the dissolution were sufficiently apparent on its re-assembling, when the Bill

was again introduced into the Commons, and read a **SECOND TIME** on Wednesday evening, July 6th, when the result was

For the Bill.....367

Against it231

Majority —136

After having struggled through all the difficulties it had to encounter in the Committee, the Bill was read a **THIRD TIME** in the House of Commons September 21, 1831, when, for the question, "That this Bill do now pass," the numbers were

For the Bill.....345

Against it236

Majority —109

With this majority in favour of the Bill, it was presented to the House of Lords and read a **SECOND TIME**, October 8, where it was rejected by a majority of 41. There being 158 for, and 199 against it.

A new Bill—or rather the same bill newly cast—for in principle and substance it is the same—was again introduced into the House of Commons, and read a **SECOND TIME** on Saturday December 17, 1831, when, after protracted discussions on this almost exhausted question, the strength of its friends and enemies was thus divided—

For the Bill.....324

Against it162

Majority —162

After having passed the second ordeal of a Committee, the newly constructed Bill was read a **THIRD TIME** in the House of Commons on Thursday, March 22d, 1832, but owing to the necessity of disposing of some amendments which had been proposed, it was not actually passed till the following evening. On the third reading, however, the numbers were

For the Bill.....355

Against it.....239

Majority —116

This majority gives an increase of seven in favour of the present Bill as compared with the former, at a corresponding stage; or more correctly, perhaps, as compared with itself, under its former modification, for in principle they are identical, though varying in form. With this addition, then, to the majority, the Reform Bill is a *second time* before the **HOUSE OF PEERS**. And it will soon be ascertained whether the lapse of time, and the light imparted by discussion, have prepared for it a more favorable reception in that illustrious assembly. In the mean while we incur no hazard in affirming that the decision which awaits it there—whatever it may be—is pregnant with consequences no finite sagacity can calculate. May the great Ruler of the nations "counsel our counsellors and teach our senators wisdom."

NEW PUBLICATIONS.

Just Published.

Memoirs of Miss Ann Tomes, late Hackney, aged 19. By the Rev. F. Cox, LL.D. Accompanied by a Discourse, delivered on the occasion of her decease.

The Times, a Sermon, preached December 18, 1831, in the Baptist Chapel Chipping-Norton, Oxon. By WM. CATTO.

The Miraculous Gifts of the Holy Spirit. A Sermon preached before the Association of Congregational Ministers and Churches at the Rev. G. Burder's Chapel, Fetti Lane, Feb. 9, 1832. By ROBERT WINTER, D.D.

The History, Institutions, and Tendencies of the Church of England, examined by Scripture Authority; being a Reply to a Letter of Vice Admiral Stirling. By T. SCHOFIELD, Minister of Chertsey Chapel Surrey.

Illustrations of the Christian Faith, and Christian Virtues: drawn from the Bible. By M. S. HAYNES, Author of "Scenes and Thoughts."

Men Wilfully Blind to the Hand of God in the Pestilence. A Sermon, preached at Woodbridge, Suffolk, Feb. 19th. By the Rev. T. PINCHBACK. The Profits to be devoted to a charitable object.

The Cabinet Annual Register and Historical, Political, Biographical, and Miscellaneous Chronicle, for the Year 1832. Strictly neutral in politics, this work aspires to present to the public, a history of the year at once brief and comprehensive.

Preparing for Publication.

T. WILLIAMS (Editor of the "Cottage Bible") takes the liberty to inform the kind friends who have encouraged his long-projected work—"The Private Life of Christ considered as an *Example* for all Christians and a *Demonstration* of the Truth of Christianity,"—which has, at intervals, occupied him more than thirty years—that it is now completed, and waiting only for another hundred subscribers, to secure himself from loss, when it will be immediately put to press, and comprised in 1 vol. 12mo. (7s. cloth).—The author may be addressed at No. 14, Guildford Place, Spa-Fields, London.

IRISH CHRONICLE.

APRIL, 1832.

It will be recollected by the readers of the Chronicle, that in the late season of famine in Mayo, Mr. Allen, of Ballina, was most violently opposed by the Roman Catholic bishop, Dr. M'Hale, and many of the clergy of his diocese. It will be seen, however, that the consequences in regard to the spread of scriptural instruction by the Readers of the Scriptures in the Irish language, and the Free Day-schools, are most gratifying; as the prejudices of the adults against the Baptist Schools have been generally removed; and instead of opposing, as formerly, they are now setting themselves in defiance against their spiritual instructors; because the priests are opposed to the scriptural education of their children.

These extraordinary events result, doubtless, as Mr. Allen justly remarks, "from the education of the rising generation, and the dissemination of the blessed Word of God;" and, it is hoped, will excite all who wish to promote a genuine reformation in that unhappy country, to give increased support to Societies who have no other, and who wish for no other support, than the voluntary contributions of the friends of the Bible.

From the Rev. James Allen to the Secretaries of the Baptist Irish Society, London.

Ballina, Feb. 17, 1832.

My dear brethren,

You will receive, with this letter, the journals of the Readers for the past month, together with an account of the Schools, and of the operations of the Society at large. From the journals of the Readers you will see that God is not leaving them without tokens for good in their constant and important labours. The Schools are well attended; the masters are industrious; the children are, upon the whole, making tolerable proficiency; and the Bible, in spite of all the efforts of its enemies, is gaining considerable ground. In fact, turn to whatever department of the Society's labours you may, in this district, you will find abundant cause for gratitude to God, and continued reason to rejoice, though with trembling.

That the power and influence of the priesthood are fast upon the wane, there can be no doubt. It is impossible for they

themselves to conceal the fact. It will be remembered by you, for instance, that the parishioners of priest Lyons, published his tyrannical conduct in the Gazette. Since that time, priest Corcoran was summoned before the magistrates of this town, by one of his parishioners, for a most outrageous assault. And for the last two sabbaths, the parishioners of priest Conway have closed the chapel doors against him, and have come armed, on the sabbath, with "sticks and staves" to oppose any of the few adherents of the priest who would attempt to force an entrance. These three priests were among the foremost of my enemies during the late season of famine, and in each and every of these instances, the great cause of strife is the opposition of the priests to the education of the children of their respective parishioners. Some, I know, will be ready to attribute the independence of the people to recent legislative enactments, but the true cause, beyond all doubt, is, the education of the rising generation, and the dissemination of the blessed Word of God.

JAMES ALLEN.

PATRICK DONELLAN.

The vile assassins who wounded Edward Synge, Esq., of Dysart, county of Clare, and who murdered his servant, Patrick Donellan, as mentioned in the Irish Chronicles for April and June, 1831, have been at length brought to justice. The following is the account of their execution from the Limerick Chronicle of March 10, 1832:—

THEIR ARREST.

"Monday, the four men convicted for the murder of Patrick Donellan, whose trial appeared in our last, were executed at the front of Ennis jail. They acknowledged the justice of their sentence.

"John Casey said it was not the first, or the second, or the third time, that he deserved the fate that awaited him.

"Patrick Hartigan allowed he was present at the murder, but denied that he loaded the gun, for it was brought loaded from a certain house.

"Peter Donnelly acknowledged, also, the justice of his fate.

"Morty Quinlivan said, if he were offered a pardon, he doubted if he would accept it. He never did any thing in his life that he

had to charge himself with, and for what he was now to suffer he hoped God would forgive him; he only endeavoured to rid the country of a man who was disturbing it for the last nine years. It was he who fired the bullet at Mr. Synges, and if the Bible stopped it, it was not his fault.

"These wretched men, it will be seen, profitted by all the insidious advice given them, and he who was held forth as an enemy to the peasantry, their country, and their God, they conceived they were doing God's service, by going forth to murder. This will, we hope, be a warning to those who are not yet called to account, how they proceed in the same unhallowed course, as those who went before."

The following extracts from letters, addressed to Mr. Thomas, of Limerick, will shew the estimation in which our agents and schools are held by most respectable persons in the county of Clare:—

From a Magistrate.

Jan. 3, 1832.

My dear Mr. Thomas,

We returned home ten days ago, and have great pleasure in telling you that our School has increased. Yesterday was the first day of re-opening after Christmas; there were 77 on the books, and I have no doubt, in a week, that it will exceed 100; therefore, you must, my dear sir, send down, as quick as is convenient, some large and small spelling books, slates and cutters, two or three Bibles and a few Testaments, and some writing paper. Mrs. W—— desires her kind respects.

J. W. W——

Mr. Thomas writes thus:—

This School never prospered until put under our Society. It is situated at Walsh Park, in Lower Ormeau, North Tipperary, within five miles of Birr or Parson's Town, in the King's County, and about fifty English miles north-east from Limerick. Mr. W—— is a magistrate: he has built a very nice School-house, at his own expence, and gives £3 per year to the Society. I preach in the School-house. The school-master is a pious worthy man. I was fortunate in getting him.

From the same.

Walsh Park, Jan. 18, 1832.

My dear Mr. Thomas,

I am happy to be able to write such pleasant news respecting our School; there are now

in number on the list 130, and yesterday in attendance 110; in fact, I have been obliged to purchase tables and seats to accommodate them: in a week we shall be obliged to refuse admittance, as our house could not well contain more than 160. We only got three small books from Arbour Hill; so you must send, as soon as you can, two dozen large spelling-books and three dozen small ditto, two dozen slates and some pencils, twelve Bibles—we have Testaments, I think, enough for the present. Now, my dear sir, I must beg to say something in behalf of our school-master, whose duties are become very severe; so, joined by Mrs. W——, I have to request that you will, from his last pay-day, increase his salary. Recollect, he will now have, certainly, 160 to attend every day; and he gives them four lessons round in the day: in fact, his bodily frame would require more than he has at present: however, we leave it to yourself to fix how much you will add to his present salary. With best wishes for you and family, in which I am joined by Mrs. W——, believe me to remain, yours very sincerely,

J. W. W——

From Counsellor P.

Millbrook, Castle Island, Jan. 7, 1831.

Rev. and dear Sir,

I send you, on the other side, the return of my School, according to the form you pointed out at Birdhill. The present number remain steadfast, notwithstanding the threats and imprecations of a priest to dis-

perse them. I expect increased numbers on the return of fine weather.

Since I had the pleasure of seeing you last, I met with friends of your denomination (the Rev. Messrs. Carey and Curzon), whom, I dare say, you have seen before now, as they then determined to visit Limerick in the course of their tour through the south of Ireland. I took the liberty of mentioning to them the valuable services of the Society to Ireland through your instrumentality, and had a good deal of very agreeable conversation with them. They are very excellent and most pious and devoted men, I am persuaded.

In the course of the summer I hope it may be convenient to you, in your numerous peregrinations, to include this place amongst the number of your visits.

W. F——.

Mr. Thomas says,

This School came under our Society the last quarter. It is situated in the midst of Kerry and in the midst of Popery, under Counsellor Wm. F——, a most enlightened Christian, who gives a School-house and pays the rent, except £8. per year from our Society, and books. "He preferred (he said) connecting it with our Society, as he thought it the most scriptural and useful."

From a Lady.

Kilrush, Jan. 10.

My dear Sir,

I shall offer no apology for trespassing on your much employed time, being assured that you will feel pleasure by hearing from one for whom you have shewn so much kind interest on a subject to the cause of which you would dedicate yourself, even that which brings "glory to God on high, and on earth peace and good-will to man." This healthy, and to us, interesting little town, has been Capt. S——'s and my residence since May last, we were induced to make it thus, by the very great retirement it affords, as well as by its requirements, temporal and spiritual, and to be of use here, though it be but in the least degree, has increasingly become our earnest desire. Indeed, our great anxiety to effect the establishment of an infant school, which I feel most likely to win attention, and be attended with good; and, to promote which, I now solicit (through you) the assistance of the Baptist Society;—a school-room and teacher I have provided:—the difficulty that now remains, is, the teacher's salary; and could this be insured

for one year, when I trust the benefits resulting would be apparent, I doubt not but the establishment would be kept up by subscription. I feel I need not request an answer;—so soon as your avocations may permit,—you will judge of our feelings by your own.

I sincerely hope Mrs. Thomas and your family are well: the former will assure you of my kind remembrances, and, with best wishes for you and her, in which Capt. S—— (though, I regret, a stranger personally to you) begs to unite, I remain, most truly and faithfully yours, I trust, in Jesus,

A. S——.

From a Magistrate.

Ballycan, Feb. 4, 1832.

My dear Friend,

I was grieved at not being able to attend your meeting on Monday; but I think Clareshire furnished you with useful and willing assistants. They gave me an account of what took place. Had I known you were to have a collection, I would have sent my mite; but I shall have it ready when you come, which I hope you will soon do, as I am requested, by many friends, to prevail on you to attend our meeting for reading and prayers, as often as you possibly can. Our next meeting here will be on Tuesday next, and that at Corbally on the Tuesday following, and so on alternately. Miss S—— made me promise to use my best endeavours to bring you there; and, I assure you, your presence will be most welcome to those Christian friends who assemble here. When will you come? Let me know, also, how my dear friend Mrs. T—— does. I was afraid she might suffer by the bustle occasioned by your having so many guests; but Tom tells me, she did not seem to feel it. The opposition caravan now comes by my gate. With kindest regards for Mrs. T.,

I remain yours, most truly,

J. C——.

From Mr. Stephen Ryan, preacher in the Irish language, to the Committee of the Baptist Irish Society.

Mount Shannon, Feb. 10, 1832.

Dear Brethren,

I sit down under a deep sense of gratitude to God, who in mercy has given me great apparent acceptance, not only among the Protestants

here, many of whom seemed dead to every spiritual concern, but in a good measure among the Romanists also. I have scarcely preached, either here or at Balinagouch, that there were not Romanists hearing me: you would imagine that Scripture to be fulfilled, "When a man's ways please the Lord, he maketh his enemies to be at peace with him" (Proverbs xvi. 7). Previous to my coming here, it was with considerable difficulty any thing of a congregation could be collected by preachers of great talent; but now, as if impelled by Divine instinct, many come from the Whitegate, three miles off, on dark wet nights. Such is the desire enkindled, that, long before the appointed hour, the place, though spacious, is crowded.

I have added to a very large kitchen in my house, by removing a stone wall, two large bed-rooms, and yet the place is too strait,—we still want to "enlarge our tent,"—we must still "lengthen our cords," and endeavour to "strengthen our stakes." The days appointed for service here, are every Thursday and Lord's day evenings: and, at the other station, every Saturday. When I am at home I have frequent messengers from various parts of the country, entreating me to visit, read, and pray for the sick, and many of these come from three to four miles. Last Friday, I visited a poor man in Scariff, named Williams. I called on your reader, Michael Bushe, and it is easier to conceive than describe the gratitude of the poor man. Some poor old Protestants here, are in awful ignorance,—not many of them can even read, because there were no Free-schools nor means of education in this long-neglected country at the time when these men could have learned.

I have preached on the second Lord's day in Limerick, according to my engagement with Dr. Townly: Mr. Thomas, and three of your readers were present; Dr. T——, and two of his readers were also present. There were many countrymen and women, who, I suppose were attracted by the novelty of the Irish preaching: some of them expressed great thankfulness. I have extended

my labours more in the Connaught district this month. The School here is very flourishing; I reckoned this day 80 scholars, male and female, present; there are many of them Roman Catholics.

S. RYAN.

CONTRIBUTIONS.

Received by the Treasurer.

	£.	s.	d.
A Lady - - - -	0	10	0
Mr. Paxon (annual) - -	1	1	0
Mr. Adams (do.) - - -	1	1	0

Received by Mr. Pritchard.

Moiety from Juvenile Society, and Donations from Friends, by Mr. J. Nicholson, jun. Kingsbridge - - -	4	0	0
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Received by Mr. Ivimey.

Mr. Miller (annual) - -	1	1	0
Hon. Miss Ward, Sunning Hill	2	0	0
Rev. B. H. Draper - -	5	0	0
Miss Lodge for "Harlow School"	4	0	0

Mr. Ivimey thankfully acknowledges having received from "R. B.," and a Friend at "B.," some short lengths of printed calico, handkerchiefs, &c. &c., for the use of Irish Schools.

Subscriptions received by W. Napier, Esq. Grand Junction Wharf; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; and by Messrs. Ladbroke and Co. Bankers, Bank-buildings.

NOTICE.

In the Press, a Pamphlet entitled,

"TRIUMPH OF THE BIBLE IN IRELAND; or, EXTRACTS from the LETTERS of the MINISTERS and SCRIPTURE READERS, in the Provinces of CONNAUGHT and MUNSTER, for the last three months." Compiled by the SECRETARIES. With an appropriate FRONTISPICE.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

P.S. The Subscribers in London and its vicinity are respectfully informed that Mr. William Hunt, the Collector, will wait upon them in the present month for the Annual Subscriptions now due.

CHITPORE.

Letter from Mr. Geo. Pearce,
dated Aug. 17, 1831.

A considerable time having elapsed since I last addressed you, I feel my negligence, and delay no longer. You will unite with me in grateful feelings to our heavenly Father, that I continue to enjoy undiminished health and strength, to serve him in the Gospel of his Son; and though I cannot say thus much of my dear partner, who is a frequent sufferer from ill health, on her account, also, I have reason to be thankful. During the last few months I have endeavoured, according to my ability, to preach the blessed Gospel to the heathen. In the chapels, streets, bannars, ghats, and other places, again and again, I have declared to numbers the unspeakable riches of Christ. But what shall I say of the effect? In this country the seed of the Word takes a longer time to vegetate than in the more favoured western Isles of the Atlantic. Here, patience, and prayer, and faith, are exercised for a longer period; but though the seed lies long buried, it does not perish. Here, for the most part, one sows and another reaps; we have not only sowing, but reaping also; and though the crops are not abundant, and though tares frequently appear, yet we are blessed with wheat also.

The English School for native boys under my care continues to prosper; the attendance is numerous, and the progress of the lads very pleasing. That any have been truly converted, I cannot say; yet I feel confident that a wide revolution of sentiment, on the subject of religion, has taken place in the minds of several. They have learnt much of the doctrines of Christianity, its facts, precepts, and prophecies; and uniformly speak with great reverence of the Bible and of Christ. I do not wish to excite undue expectations; and though I see more to discourage than you can possibly see, yet I live and pray in hope of them; and should it please the Lord to convert any of them, they will become, I am persuaded,

valuable acquisitions to the Christian church. Schools are, to some persons, a discouraging branch of missionary labour, because it is, in general, years before fruit appears: but then it may be asserted, with confidence, that they lay a foundation for good of the most solid kind, although it may be long delayed. Persons in the middle stages of life converted to Christianity, who have never been much acquainted with books and reading, will not, humanly speaking, attain to eminence in the church. Experience, indeed, has proved this; for many native Christians, while they have become acquainted with the essential doctrines of the Gospel, and likewise of its principal facts, &c., have, nevertheless, retained many crude Hindoo notions, and made little or no progress in general knowledge, and have thus remained incapacitated for much usefulness. But the lads in our schools rise up with their minds divested, in a great measure, of injurious and retarding ideas, and with enlarged and correct views of the world, its geography, its history, sacred and profane, and with other kinds of knowledge calculated to assist them to understand more fully, and to enter more deeply into the meaning of divine Writ; and thus, if they are turned to the Lord, when coming in contact with Hindooism and Mahomedanism, they will be as giants compared with many of our present native Christian brethren. That schools are instrumental to the conversion of the heathen, few, I think, will doubt. We know that they are highly instrumental for spiritual good in Britain; why not, then, in India? Only three days ago I was in conversation with a venerable minister of the Established Church, who has been many years in this country, and had much to do with missionary work. He said, "we have about fifty native converts at such a station, and many of them, when heathen, were educated in our schools there. I have reason to think," he added, "the instruction they there received was blessed to their spiritual good."

But I must now tell you of the Christian Boarding School under my care. You have, from time to time, heard of it, but I believe I have never given you a very extended ac-

count, which it is now proper to do, for several reasons. Since my last notice of it, it has increased in numbers considerably; it now contains fifteen lads, the majority of whom come from our new Christian stations in the south. Had these stations yielded us nothing else beside the eight or nine lads which they have sent us, I should consider these as no small recompense for the labour hitherto bestowed on them. But to return to the School. You are aware that it was commenced and continued some time under the care of Paunchoo; his subsequent defection, however, rendered it necessary to take the boys from him. At first they were removed to our own premises, as a temporary measure only, not having any where else to place them; but perceiving, afterwards, that great advantages would accrue from their being immediately under our eye, we determined on their remaining with us permanently, and therefore built them a School and other rooms within our compound. The wisdom of this determination we have since abundantly witnessed in the increased improvement of the lads in every point of view, but especially in their morals.

Their education embraces both English and Bengalee. By learning English they are furnished with a key to stores of knowledge, far surpassing, in extent and usefulness, what Bengalee will afford for centuries to come. In fact, at present, Bengalee contains, with one or two exceptions, nothing beyond mere elementary books. As most of the boys are of tender age, the acquisition of English will not be difficult to them. The progress of the lads in their learning, since their residence in our compound, has been very gratifying. With two exceptions, all have attained to read Bengalee, and some progress in English: most of them can write in both languages, and cypher in Bengalee. Diligence and the love of reading characterise the majority of them; on the Lord's day, especially, we have a delightful proof of this. For some months past more than forty scripture lessons, on the average, have been repeated to us on that day. These are chiefly voluntary, and learnt out of their regular school hours.

To avoid contamination from heathen boys, the Christian lads have a school-room and master to themselves; and association with the heathen is entirely disallowed. From this and the religious instructions which have been imparted to them, the most happy effects have resulted. When they entered the Institution, they brought with them notions and habits little superior to those of the heathen, from whom they and their parents were, but a short time before, separated; but now, through the blessing

of God, whose special favour is evidently towards them, their minds are become enlightened, their consciences tender, and their general conduct unexceptionable, and frequently praiseworthy. Incidents often occur which convince us that the fear of God, in some respects, influences their conduct. The following occurred only a short time ago, and is too remarkable to be overlooked. A lad about ten or eleven years of age, distinguished for his understanding and general good behaviour, being at chapel on a Lord's day, went to sleep during the sermon; on returning home I reproved him for so doing, but not harshly. A short time after, going out into the veranda, I found him sobbing most bitterly. I inquired of the other boys the cause; they replied, "we do not know; he came and sat down and began to cry, and we cannot pacify him." I then called him, and, taking him aside, asked the reason of his crying. After some effort, he said, "Oh, sir, I went to sleep at chapel!" and then sobbed louder than before. I said, "Do you weep because I was angry with you, or because God is angry with you?" His answer was, "Because God is angry with me; for in going to sleep at worship I sinned against him." He was then informed, that since he repented of his conduct, there was reason to hope that God would forgive him. After hearing this and reading a passage from the Scriptures suited to his case, which I pointed out to him (Prov. xxviii. 13), he left me much comforted. This child came from the midst of heathenism, about twelve months since, when he scarcely knew a letter of the alphabet; at present he can read Bengalee fluently, and has attained a good deal of scriptural knowledge. He is, on the whole, an extraordinary child. The manner in which the sabbath-day is observed by them all is very pleasing. In the morning early our ears are saluted with the grateful sound of their youthful voices, singing the praises of God, or repeating the lessons which they intend to give in when they meet Mrs. Pearce and myself, after the morning service. At ten o'clock, all wearing clean clothes, they proceed to the house of God, where they have learnt to behave with decorum, and attend to the sermon in a manner which would probably surprise many English Christians, could they see them and hear them tell, after worship, what they have understood and remembered of the discourse. When we return from morning worship we meet them to hear the lessons that may be prepared. This exercise lasts about an hour and half. They then retire, and have the afternoon to themselves, and you will be gratified to know that a great part of it is spent in reading

the Scriptures which I give to them every Lord's day morning. Oh! how may some English children and youth be ashamed when they read that these Bengalee Christian boys rarely break the sabbath-day by playing or idling away their precious time. It is true, that they are not allowed to do so, but then they never manifest any dissatisfaction on that account, but appear as cheerful and happy on this as on any other day.

Thus, my dear brother, I have described to you, without exaggeration, this, to me, deeply-interesting Institution. I cannot but feel thankful that God has smiled most graciously on this department of my feeble labours. May your prayers ascend on behalf of these children, that their attainments may be sanctified by converting grace, and employed for the extension of the Redeemer's kingdom in this benighted country.

CEYLON.

The following pleasing intelligence, describing the blessing which has attended the labours of some of our American brethren in Ceylon, is extracted from the *Auxiliary Missionary Herald*, published by our friends in Calcutta. It is contained in a letter from the Rev. M. Winslow, dated Oodooville, Jaffna, December 17, 1830.

"We have to speak of the goodness of the Lord in granting us a refreshing from his presence, when we were almost ready to despair of his appearing, to build up his kingdom in these desolate places. During all the early part of the year, we were mourning on account of our own deadness, and the want of life in the native Church. Some peculiar trials also made us feel more than usual our extreme weakness and insufficiency of ourselves for the work in which we are engaged. In July, a day of fasting and prayer was observed, in the Mission, on account of the low state of religion among us, and some falls in the Church. From that time a little more life was visible, but nothing particularly encouraging appeared until the monthly prayer meeting in October, when a spirit of prayer was somewhat remarkably manifested, especially in regard to our own children, of whom several in the Mission are old enough to know the value of their souls. This meeting was followed by some awakening among the children, and by more seriousness throughout all our families. A spirit of prayer for Divine aid, and expectation of it, was more prevalent than before. On the 21st of the month was our quarterly

communion, when the members of the church at the five different stations came together, in one place, to the table of the Lord. It was an interesting season, and the preacher on the occasion was much affected in addressing his brethren on the state of the native church. It became a time of heart searching, of humiliation, and yet of joy in the Holy Ghost. Encouraged by some appearances of revival in the native brethren and sisters, and by their own feelings, two of our number went to the seminary at Batticotta that evening, and in connexion with the brethren who reside at the station, spent the two remaining week-days in private conversation, or in social and public meetings, with the students; who, with one consent, laid aside their studies, and in most cases seemed to make it their *business* to seek the salvation of their souls. Their rooms for retirement for devotional purposes were lighted up until midnight, especially on Saturday and Sunday evenings; and in them individuals, or companies of two, three, or more, were earnestly, and in some cases, with much anguish, calling on the Lord for mercy. The Sabbath was a very interesting day. Convictions, where begun, were increased, and new cases occurred. On Monday evening a prayer-meeting of the families at the stations, with two brethren from other stations, seemed to be attended with a peculiar manifestation of the Divine presence. Two of the older children, who were present, could not close their eyes that night, until they had endeavoured to give themselves to the Lord: and there is some reason to hope they were enabled to do it in sincerity. The good work also increased in the seminary, and the brethren from the other stations continued to come and assist in directing the inquirers to Christ. By the middle of the week, almost every member of the seminary (100 in all) was under concern of mind, or rejoicing in hope;—and in a majority of the cases, though by no means in all, the exercises of their minds seemed deep, and promised to be lasting. On Thursday was the quarterly meeting of all our school-masters, and those of the Church mission (about 105), including some school visitors. This was held at Batticotta, and the addresses made, were in the spirit of the awakening. They were attended by a blessing; most of the masters not previously aroused, were stirred up to inquire earnestly after the way of salvation, and several of them have, there is reason to hope, closed sincerely with the terms of mercy through Christ Jesus.

"At all the other stations, and nearly at the same time, as at Batticotta, the influences of the Spirit were also manifested, particularly in the Free School at Tillipally, and the Female Boarding School at Oodooville, in

both of which all the older children are awakened, and several of them hopefully converted. Some also, not connected with any of our stations, and many of the children of the native Free Schools, are affected. We held a general meeting of the larger children in the Free Schools on the 18th of last month, at Oodooville, when 800 were present. Of these (at that time or since) more than 100 professed to have commenced prayer to God, and most of them a resolution to live as Christians, however opposed by parents or others. Our monthly prayer meeting in November was very interesting. The subject brought forward was from the text, "Bring ye all the tithes into the store-house," &c. With the native members in union prayer-meetings, attended by church members and inquirers from different stations, we have also had some very precious seasons. We trust the good work is still in progress.

"Help us to praise the Lord for his mercy and grace.

"I should add, that the revival of the work of the Lord is also manifest in the town of Jaffna, where many are inquiring, What shall we do to be saved? Pray for us all, that we may not hinder the Lord's work, but that we may be instrumental in extending it, until all the perishing heathens around us are converted."

In another letter to a Missionary in Calcutta, dated the 18th, Mr. Winslow remarks:—

"The season of refreshing, in which we are permitted to rejoice, has been thus far a pleasing and interesting work; we have encouragement to hope that it will be more general than that of 1824, when at least sixty or seventy were hopefully converted, and many more awakened; we intend to hold a general meeting with *Inquirers* next week, when, probably, 200 may be present, who are more or less awakened. If but one quarter of that number are brought to close in with the terms of salvation, through a crucified Saviour, it will be a great event, causing joy on earth and in heaven. My dear brother and sister, pray for us, that the work may go on and spread."

NOGAI TARTARS.

Many of our readers will remember with interest the accounts we gave, some years ago, of the devoted and enterprising Swiss missionary, Daniel Schlatter, resident among the Nogai Tartars. Such will be gratified with the following article, which a friend has kindly

translated for the *Herald* from a monthly publication, issued by the Netherlands Missionary Society.

The following information, concerning the missionary Schlatter, labouring for the Basle Society, among the Nogai Tartars, is at least new and encouraging. We here see how this man, by courage and firmness, overcame many difficulties, and maintained himself among the half-wild people on the borders of the Black Sea. With great and uncommon resignation, he served among them as a slave, endeavouring to win their confidence, in order to better both their temporal and eternal condition. Religion alone could impart strength and fortitude for such an undertaking. At first glance we are led to think such an attempt by an individual, rash, but we are convinced of the contrary after reading the simple narrative of his journey through Beiren, Silistria, Bredy, and Odessa, to the place appointed as his station, a Tartar village called Burkud, on the river Molosinja.

In an early trip to the borders of the Sea of Asoph, he became acquainted with a Tartar, named Ali; to him he returned: the man received him with the greatest kindness: "Stay with me," said he, "as long as you please; I shall not ask you who you are, nor what you have to do amongst us." His employment in Ali's house was as follows:—after passing the night in the stable, he rose with the dawn of the day, milked the cows, cleansed the stable, and made a fire with the sweepings; after that, he drove the animals to market, or went on errands, or took the horses to pasture, or helped the mowers; he then returned and churned the butter, took care of the children, prepared the table; in short, he did all the business of a servant. The attention he paid to all these duties, gained him the regard of the whole family; indeed, Fasche, the wife of Ali, was from the first friendly to him. In the mean time he made himself more and more acquainted with the language of his friends. He then began to exert himself for the salvation of their souls: they heard him with attention: Cadis, Effendis, Mollaha, attended his preaching, and at the same time they thought he was in a fair way to become a Mussulman—he succeeded more and more in elevating their ideas of morality and devotion: it was his particular aim to raise the women from the degraded situation in which they were placed. He ate with Fasche and her servants out of one dish, and purposely paid her the greatest attention. Ali's temper was rough, but such was his respect for the worthy missionary, that he treated him rather as a brother than

a servant. To this Ali and his son, Abdallah, Schlatter gave a Bible.

The instruction he gave them in religion and morality, and the duties of his service, did not occupy all his time: he had still an opportunity of becoming acquainted with the society of Nogai Tartars, and also with the German colony of New Russia.

The Nogais think themselves descended from Genghis Khan;—they are divided into three tribes. Through the whole of their history they have been herdsmen, from whence their name, Nogai, which signifies, wanderer or traveller. Since the year 1792, they have been under the Russian dominion; and from the year 1808, Count Dumaïson has been their governor:—he endeavoured to persuade the rich farmers to settle, in which he has in a great measure succeeded, so that there are very few among them that wish to return to their former way of life. Every opportunity to escape while settling, was cut off, being enclosed by a double chain,—a colony of Russians and one of Germans. At present they are unarmed and peaceable. They remain Pagans and Mahometans: they still call Constantinople their chief city, and are attached to the Cadis and Mollahs, though these are appointed by the Russian government. They despise their Christian neighbours, because they eat pork, and are ruled by their wives. For the rest, he represents the Nogais as a faithful industrious people, gifted with sound judgments and good memories. They have a quick and strong sense of their own rights: thieves are not found among them. Each village has a school, though that is nothing more than an open place in which the children are taught to repeat prayers and poetry. They make use of Arabic characters, and are unwilling to use printed books, which are among them of less value than manuscripts. The Tartar language is a sister of the Turkish; it is poor, hard, and without grammatical rules.

Since this, we understand that this missionary undertook to go with the English Mr. Groves to Bagdad, through Mesopotamia and Persia, for which journey he was fully prepared. The account of their first journey is already received at Basle, commencing October 20, to December 12, 1829. On the first mentioned day, they left Burkud, and, four days after, passed over the Araxes in Persia. "With this journey," writes our brother, "begins a new and important career. I know the dangers to which I expose myself; but I know, also, in whose service I am. May I be more willing to do the will of the Lord, and my concern be to trust unreservedly in him! We passed over

the mountains:—we had a fatiguing road;—fortunately it did not snow, otherwise we should have been exposed to many dangers. On the 29th we arrived at Tabriz: at that place an English missionary would be very useful; the Prince, Abbas Mirza, would willingly let him labour there;—he said as much to Mr. Wolf some time ago. We went from Tabriz to Miandow, the last place where Tartars reside, and from thence we came to Kurdistan. We had now again to cross high mountains, and hardly had we arrived at Scherzow, before it began to snow, which would have rendered the passage over the mountains impracticable. This city contains 2000 houses; and all the adjacent parts are inhabited by Kurds. The character of these people differs from that of the Persians: they are wild and rapacious, but with this are frank and generous. I feel persuaded that the Kurds would be disposed to listen to the preaching of the Gospel, and I commend them to Christian love." On the 6th of December, our beloved brother reached Bagdad, and was received there with kindness by the English resident. He concludes with thanking the gentlemen for their kind assistance on his journey.

JAMAICA.

In our last Number we inserted an affecting narrative of the last illness and death of our excellent missionary brother, Mr. Shoveller, of Kingston, as given by his friend, Mr. Clarke. The same packet brought a short letter, with the same intelligence, signed by eight of the deacons and leaders on behalf of the bereaved church. This document contains no additional facts, but we publish it, as conveying a genuine and spontaneous expression of the feelings and sentiments of these our Christian brethren, on the mournful event to which we have alluded. Our readers will judge whether the writers of such a letter can be so grossly ignorant as the negroes are often represented to be, or whether it is probable that such men would be guilty of violence and devastation.

By this you are informed of the lamented death of our beloved pastor, the Rev. John Shoveller. On Thursday, the 8th of December, he complained a little, and in the

evening he preached a lecture from Genesis xxviii. 16, 17. The hymns on the occasion were the 109th, Book I., and the 65th, Book II. On Friday morning early he awoke the servants, having then the fever; the doctor was immediately called in, but the messenger of death would not leave until it took him from us to join the company of the faithful in glory, December 12, 1831. Oh! Sir, this bright star was only permitted to shine for seven months and a few days in our western hemisphere; but we hope his influence will long remain with us. Truly we witness in him—in his life and death—the excellency of the Gospel of our Lord and Saviour Jesus Christ. A little before his death, after shaking hands with brethren Spraggs, Brooks, and Duff, he said, “Remember the prayer meeting; still keep it up; and strive to keep up a spirit of love amongst the people.” On seeing one of us in tears, he said, “Do not cry for one going to heaven;” and then said, “I am near a world of spirits—a solemn scene is before me—I shall soon be in heaven.” Then fixing his eyes, as it were, in the heavens, said in the following verses:

“Be the living God my friend,

“Then my bliss shall never end,” &c.

The Rev. John Clarke will inform you more on this subject. Having now been bereaved of a pastor in this heavy affliction,—and, oh! that the Lord may sanctify it to the good of our souls,—we look to you for one, and we pray that the Lord would direct you, as soon as possible, who shall fill the place of our late beloved pastor; and we shall make him as comfortable as our circumstances will admit. We have agreed with the Rev. Joshua Tinson and the Rev. J. Clarke in supplying us; and Mr. Tinson will have the use of the house until one comes out, commencing from January 1, 1832, or till we hear from you.

Brethren, pray for us; we are where Satan's seat is; and may that great Spirit without which nothing can be done aright, guide us in this dark dealing of Providence. Oh! our friends, while we are humbled under it, we know it is all right; yea, the church, the purchase of his blood, he will never, no never, forsake.

Since the publication of our last Number, a few communications have reached us from various parts of the island, through different channels. The substance of this it has been thought expedient to insert in the public journals, with a view to allay the feelings of deep anxiety which were so generally excited on behalf

of our missionary brethren. But as the intelligence thus diffused may not have reached all the readers of the *Herald*, we shall re-state the facts in our pages, more especially as they will, by this means, assume a more permanent form, and compose a record which might be consulted with advantage hereafter.

Messrs. Knibb, Whitehorne, and Abbott, respecting whom no certain information had reached us at the date of our last publication, were arrested, it now appears, on the 3rd of January, and conducted to Montego Bay, by a party of the Trelawney militia, not on a charge of instigating the negroes to revolt, but because they declined doing military duty. In this they doubtless acted under the impression that the government order of exemption for all ministers and teachers of religion continued in force. The collector of His Majesty's customs at Montego Bay, to whom Mr. Whitehorne had long been well known, applied most kindly and promptly for their release, offering his own bail for their appearance, on which they were discharged, by orders from Sir Willoughby Cotton, and the custos of the parish. The papers of Mr. Knibb, which were taken possession of at his arrest, were subsequently restored; and, at the date of our last advices, each of the three missionaries already named, was enrolled in the militia. Mr. Whitehorne as a captain, Mr. Knibb, as a private, and Mr. Abbott with the artillery.

Mr. Burchell and his companions arrived, in the Garland Grove, on the 7th of January, but on account of the excitement then prevailing at Montego Bay, Sir Willoughby Cotton directed him not to land immediately, but to go on board the *Blanche* frigate, then in the harbour. His papers had been sealed for examination—the very step his friends could desire in his behalf, as best adapted to disprove the calumnious charges which have been so industriously circulated against him. It was perfectly in character for the *Jamaica Courant* to affirm that this worthy missionary was confined in double irons! Our information states, that Mr. B. has a berth in the captain's cabin, and is made as comfortable as he can be, under all circumstances. Our other friends, who went passengers in the Garland Grove, had not landed when these accounts left the bay.

A Kingston paper remarks, “It is notorious that the charges brought against the missionaries are a tissue of wilful, wanton, and malicious falsehood; and are intended not to hurt them only, but to injure the cause of Christianity, and to arrest the pro-

gress of religion in the island." The Moravian missionaries are now, it seems, to be accused as well as the Baptists and Wesleyans; and two of the catechists employed by the Church Missionary Society, Messrs. Joseph Phillips and Hampson Wynter, have been placed in confinement in the immediate neighbourhood of Kingston, secured by handcuffs, till bailed by the clergyman of the parish. Not the shadow of a charge appears to have been brought against these persons, unless the suspicion of their being "Baptist preachers" be deemed such; yet it is stated that one of the officers concerned in the arrest, requested that Mr. Phillips, the first taken into custody, might be tried at once, at the drum head, and shot!

Our readers will begin to doubt whether such proceedings as these can be associated with the honourable name of Britons. But we are sorry to be under the necessity of adding still another proof of the inveterately ferocious spirit which now actuates a portion of the Jamaica public. Mr. Barlow, who, though not in connexion with our Society, has been engaged a few months as a substitute for Mr. Flood, who is now in England for the benefit of his health, has also had full demonstration that "the tender mercies of the wicked are cruel." He resides at a considerable distance eastward from the scene of disturbance, but was seized in his own house on Friday, the 6th of January, by three troopers, and dragged to Buff Bay, a distance of fifteen miles. Here he was confined, without a single charge, as far as could be ascertained, having been made against him, in a filthy dungeon, the effluvia from which is almost enough to breed a plague, with scarcely anything to eat or drink, scorched all day by the sun, guarded by two men with drawn swords, and one with a loaded musket, and debarred all intercourse with his friends, except in the presence of his keepers. Denied the use of pen, ink, and paper, he engaged a friend to protest, on his behalf, against this illegal imprisonment, and to demand a trial, but this protest was treated with contempt. At length an excellent clergyman in the neighbourhood, well acquainted with Mr. Barlow, and who, long previous to these disturbances, had borne a most honourable and decided testimony to the exemplary worth of his character, contrived to hand him a petition to the governor, which Mr. B. signed with a pencil under the covering of the bed. His clerical friend, emphatically a good Samaritan, regardless of the obloquy to which his generous conduct would expose him, travelled himself with the document thus obtained all across the island to Kingston, a distance of more than fifty miles. Messrs.

Tinson and Taylor, our resident missionaries at Kingston and Spanish Town, repaired with the petition, the next day, to the King's house, and after an interview with the secretaries of the governor, promptly obtained letters from his Excellency Lord Belmore to the commanding officer of the district. With these the noble-minded clergyman hastened back to Buff Bay, and we have every reason to hope his friend obtained a speedy release. Of course such a transaction as this will not be allowed to pass without a full investigation. This is the more requisite, as when our brethren had the interview with the island secretary, no report had reached that gentleman of the arrest of Mr. Barlow, though it had taken place more than a week before.

The Baptists' and Methodists' chapels at Montego Bay, have been used as temporary barracks for the troops, and it was reported that two of our chapels at country stations had been destroyed by the incendiaries. Should this statement be confirmed, it will afford a pretty strong proof of the real character of these misguided people. On the other hand, "many of the religious negroes have perished in defending their master's property rather than comply with the entreaties and temptations of the sanguinary rebels." This fact, it is asserted by the Editor of the *Watchman*, is well attested, and it will serve, better than a thousand arguments, to repel the virulent accusations directed against their laborious and self-denying instructors.

We shall only add, that full particulars of the treatment of Mr. Barlow have been forwarded to His Majesty's Government, and that additional testimonies have lately reached England, from a quarter to which we cannot specifically allude, as to the utter groundlessness of the charges so wantonly fabricated, and so eagerly reiterated, against the missionaries.

DOMESTIC.

NOTICE.

A Public Meeting will be held, Providence permitting, on Tuesday and Wednesday, the 1st and 2nd of May, at the English Baptist Chapel, Cardiff, for the purpose of forming an Auxiliary in connexion with the Baptist Missionary Society, for Glamorganshire. The Rev. Eustace Carey, and other Ministers, will, it is expected, meet the Ministers of the county on the occasion.

*Contributions received on account of the Baptist Missionary Society,
from January 20, to March 20, 1832. not including individual
Subscriptions.*

	£.	s.	d.
Legacy of the late John Marshall, Esq., High Holborn (less duty)	-	22	10 0
Newcastle, Church in Weaver's Tower, by Mr. Cowell	-	3	5 0
Harpole, Prayer Meeting, by Rev. W. Gray	-	1	12 0
Portsmouth, Portsea, and Gosport Auxiliary, by Mr. Robinson, Treasurer	130	14	6
Previously acknowledged	100	0	0
		30	14 6
Nottinghamshire Auxiliary, by Mr. Lomax :—			
Nottingham	12	4	0
Swanwick	1	7	2
		13	11 2
Manchester, on account Collection, by Mr. Leese	-	100	0 0
Tottenham, collected by Mr. Smith	-	5	4 9
North of England Auxiliary, by Rev. R. Pengilly :—			
Sunderland	13	18	0
Hetton	6	0	0
Newcastle, &c., two-thirds	10	2	0
		30	0 0
Ross, collected by Mrs. Lewis, <i>Female Education</i>	-	1	3 7
Audlem, collected by Mr. Thursfield	-	4	10 0
Huntingdonshire Society in aid of Missions, by Mr. Paul, Treasurer :—			
Kimbolton	23	11	1
St. Neots	7	6	1
Huntingdon	5	14	11
St. Ives	24	13	4
Bluntisham	23	19	5
Somersham	5	4	5
Ramsey	16	12	2
		107	1 5
Edinburgh Auxiliary, Mr. H. D. Dickie	-	30	0 0
Bristol Auxiliary, by Robert Leonard, Esq., Treasurer	-	100	0 0
Wiltshire and East Somersetshire Auxiliary, by Benjamin Anstie, Esq. :—			
Bratton	16	15	2
Calne	1	0	0
Sandy Lane	0	15	6
		18	10 8
Plymouth, by Mr. Felix Nicholson	-	3	13 7
Southampton, Auxiliary Society and Subscriptions, by Rev. B. H. Draper	-	24	5 6
Reading Auxiliary, on account, by Mr. Williams, Treasurer	-	24	0 0
South Devon Auxiliary, by Rev. John Nicholson	-	34	10 0
Datchet, collected by Mrs. Bailey	-	2	2 0
Henrietta Street, collection by Rev. Eustace Carey	-	17	0 0
Aberdeen Philanthropic Society, Nether Kirkgate, by Mr. Elmalie	-	3	8 0
Aldborough, Young Gentleman at Rev. J. M. Swindell's Academy	1	2	6
Friend, don.	1	0	0
		2	2 6
DONATIONS.			
British and Foreign School Society, for Jamaica Schools	-	20	0 0
Friend, by Rev. J. W. Wayne, Hitchin	-	1	0 0

TO CORRESPONDENTS.

The thanks of the Committee are returned to the Rev. James Upton, jun., for Sundry Oriental Books; and to Mrs. Blake, of Plymouth, and Mrs. Wedd, of Watford, for several Volumes of Magazines.

THE
BAPTIST MAGAZINE.

MAY, 1832.

MEMOIR OF THE LATE REV. ROBERT
HALL, A.M.

(Continued from p. 141).

THE sermon on *Modern Infidelity* extended the reputation of Mr. Hall, as a writer, far beyond the limits of his party or denomination, and rendered his productions henceforward a matter of interest to the public at large, to a degree which, perhaps, the works of no dissenting writer had previously attained. Though he remained a "member of one denomination of Christians," he now became, "in a sense, the common property of all."* The sermon, however, did not rise to its eminence in the public opinion without some obstructions: a coarse and virulent attack was made upon it by Mr. Anthony Robinson; and a controversy was for some time carried on in the *Cambridge Intelligencer*, between certain writers who questioned the propriety of some of Mr. Hall's applications of his principles, and a friend of the author's who maintained their justice. The letters appeared anonymously; and as one of the writers is still living, it might be improper to reveal their names. The Editor of the paper, then not friendly to Mr. Hall, occasionally mingled in the fray. Mr. Hall himself made no reply to either of his opponents. Meantime, the terms of exalted eulogy in which Mr. (now Sir James) Mackintosh referred to the

sermon in his *Lectures* at Lincoln's Inn, and Dr. Parr, in the notes to his celebrated *Spital Sermon*, materially contributed to extend its fame.

While the Sermon continued to increase in sale and popularity, Mr. Hall again appeared before the public on a very different occasion. The transient peace of Amiens had given the greatest joy to the whole nation, notwithstanding a difference of opinion as to the terms of the treaty; and a day of thanksgiving was appointed on account of it. A Benevolent Society had been formed at Cambridge for the laudable purpose of relieving the sick and aged poor at their own habitations, and was supported on the most liberal principles, equally by Churchmen and Dissenters. Mr. Hall preached a sermon on this day, June 1, 1802, for the double purpose of celebrating the return of peace, and recommending the society to the general encouragement it deserved; and immediately printed it, under the title of—*Reflections on War*. These subjects required a different style from that of the former discourse, and are accordingly treated in a manner which such a variation would dictate. On this occasion Mr. Hall departed from his usual practice, by writing a great portion (perhaps more than half) of the sermon before he preached it; and that part is therefore printed *verbatim* as it was delivered from the pulpit. The reason of this deviation is well assigned by Dr. Gregory, in his interesting note to the sermon on Infidelity.

* Dr. Cox.

delity.* Never before, perhaps, were the horrors of war so vividly depicted, or the miseries and claims of poverty more pathetically urged. This exquisite sermon is as beautiful a specimen of one kind of composition, as its predecessor is of another, and deserves to be regarded with almost equal admiration.

Scarcely had the nation begun to enjoy the blessings of peace, when a dispute arose on one of the articles in the treaty of Amiens, which issued in a renewal of hostilities with France. Great preparations were made on both sides. Buonaparte, at the head of the French government, threatened to invade this country, and was indefatigable in providing means, on the most extensive scale, to carry his purpose into effect. The contest, therefore, at once assumed a new character. Whatever difference of opinion had existed on the merits or the object of the former war, a spirit of unanimity now pervaded all ranks of the community in behalf of their native land: every heart was roused, and every hand lifted up, in its defence. This was not a war to determine boundaries, or settle doubtful points of inferior moment, but a struggle for existence; nothing less being apprehended, should our enemies prevail, than destruction or extermination. "The enemy said, 'I will pursue,—I will overtake,—I will divide the spoil;'" and the people at home were equally determined and prepared to resist his approaches. At this important season, when every thing belonging to us as a nation, and every thing interesting to us as men and as Christians, was at stake, Mr. Hall preached at Bristol, on the fast day, October 19, 1803, a sermon which he afterwards published, on *The Sentiments Proper to the Present Crisis*. This had a great effect in exciting

and animating the patriotic spirit; and speedily passed through several editions. The last ten pages of this sermon, describing the character of Buonaparte, and urging our countrymen to the most vigorous resistance, have been quoted, by more than one respectable critic, as containing the finest passage of the same length, that is to be found in any author, ancient or modern. Those who deem this exaggerated praise, will find it difficult to produce from other writers any thing equal, and, probably, nothing superior, to this modern "Philippic."

This was Mr. Hall's last publication that appeared with his name, during his connexion with the church at Cambridge. The causes which led to his removal, and which had been for some time in silent operation, began about this period to manifest themselves in a manner that excited occasional apprehension in the minds of his more intimate friends. The flatness of the country about Cambridge, contrasting so powerfully with the scenes with which he had been familiar at Bristol and its lovely neighbourhood, was always disagreeable to Mr. Hall: and, at length, wrought so strongly upon his susceptible mind, as, in conjunction with his love of study, to prevent him from taking the exercise necessary for his health. On this account, and some others, he deemed it expedient to reside at a small distance from the town, that by the necessity of taking frequent and short journeys, his health might be improved. A house was therefore engaged at Shelford, a village between four and five miles from Cambridge on the London road, whither he removed in the spring of 1803. In many respects this was an eligible situation, as, beside its easy distance from his place of worship, it was then the residence of two very estimable friends, the late Mr. James

* Works, Vol. I.

Nutter, and the Rev. Thomas Thomason, afterwards one of the East India Company's chaplains at Calcutta. With the former he enjoyed many social and delightful hours; and with the latter, who was then curate to Mr. Simeon, at Trinity Church, and who called upon him in his way, Mr. Hall generally rode to Cambridge on the morning of the sabbath, each proceeding "in the unity of the spirit" to the scene of his respective labours in the sanctuary. It was here that Mr. Hall composed the sermon last mentioned; and here, also, he wrote out at length, with a view to publication, several other sermons preached in the course of his ordinary ministry. Some of these were seen by the writer of this notice; but he believes they were afterwards destroyed by Mr. Hall at Foulmire; a loss which it is equally useless to regret, and impossible to appreciate.

In this secluded village,—too secluded, perhaps, for one of his peculiar temperament, since it left him too much to the resources of his own imagination,—it pleased Providence to afflict Mr. Hall with a painful malady, which put a stop for a time to his labours at Cambridge, and ultimately led to the dissolution of a connexion which had so long and so happily subsisted between him and the people of his charge. The attack, which occasioned a temporary suspension of his mental powers, commenced in the early part of November, 1804; but symptoms of a very alarming nature had discovered themselves several days previously. After remaining a short time at Shelford, under the best treatment that could be procured, he was placed under the care of Dr. Arnold, of Leicester, through whose attention, and the blessing of God, in about two months he recovered his health, both of body and mind. During his absence from them, his people of the church

and congregation, evinced their sympathy for his sufferings and their cordial love for his character, by raising, in conjunction with other friends, a fund, and purchasing an annuity, which, by rendering him comparatively independent, contributed much to the comfort of his future life. He was much affected by this proof of their affection, and as soon as was judged expedient after his recovery, he returned to resume his charge, and testify his gratitude. Not liking to re-occupy his house at Shelford, he took another at Foulmire, about nine miles from Cambridge, in the spring of 1805. Whether this spot was judiciously chosen may be doubted, as it left him still more a prey to his own thoughts, and gave him fewer opportunities of social intercourse. Here he first read the admirable "Essays" of Mr. Foster, which were published this year, and wrote that most able and interesting critique upon them which soon afterward appeared in the *Eclectic Review*. In the month of November, exactly a year from his former attack, his disorder returned in greater violence than before; and, although he soon recovered in great measure from this attack, under the judicious care of Dr. Cox, of the Fish Ponds, near Bristol, it was deemed essential to his complete restoration, that he should lay aside all public labours, and abstain, as much as possible, from all strong excitement. His resignation of the pastoral office followed as a necessary consequence, and was communicated by him to the church, on the 4th of March, 1806, in the very affecting letter which is now printed in the fifth volume of his Works.* Thus ended a connexion which had subsisted in the happiest manner for fifteen years, upon the course of which his friends could look back

* Pp. 443-4.

with pleasure, while they could not fail to reflect upon its termination with regret.

It is pleasing to remark that the attachment on both sides remained unaltered till the death of Mr. Hall. During the quarter of a century which intervened, his friends at Cambridge continued to manifest for him the most cordial affection and the highest veneration. "His periodical visits to them," says Dr. Gregory, "were seasons of real delight, diffusing (shall I say?) a gleam of pious hilarity, and intellectual and spiritual refreshment over all. And more than once has Mr. Hall assured me that every such visit produced the most unequivocal proofs of their undiminished esteem and friendship."*

Among the numerous congratulations which he received upon his recovery, was one from his old friend and fellow-student at Aberdeen, Sir James Mackintosh, who was then recorder of Bombay. The letter in which it is conveyed is, in various points, strongly illustrative of the character of both these eminent men, while to both, the sentiments thus expressed may be said to be equally honourable.

"Bombay, Sep. 21, 1805.

"My dear Hall,

* * * * *

"On the most impartial survey of my early life I could see nothing which tended so much to excite and invigorate my understanding,—to direct it towards high, though, perhaps, scarcely accessible objects,—as my intimacy with you. Five-and-twenty years are now past since we first met; yet hardly any thing has occurred since, which has left a deeper or more agreeable impression on my mind. I now remember the extraordinary union of brilliant fancy with acute intellect which would have excited more admiration than it has done, if it had been dedicated to the amusement of the great and learned, instead of being consecrated to the far more noble office of instructing, reforming, and consoling the poor and the forgotten.

"It was then too early for me to discover, that extreme purity, which in a mind pre-occupied with the low realities of life, would have been no natural companion of so much activity and ardour, but which thoroughly detached you from the world, and made you the inhabitant of regions where alone it is possible to be always active without impurity, and where the ardour of your sensibility had unbounded scope amidst inexhaustible combinations of beauty and excellence.

"It is not given to us to preserve an exact medium. Nothing is so difficult as to decide how much ideal models ought to be combined with experience. How much of the future should be let into the present, in the progress of the human mind;—to ennoble and purify without raising us above the sphere of our usefulness;—to qualify us for what we ought to seek, without unfitting us for that to which we must submit; are great and difficult problems, which can be but imperfectly solved.

"It is certain the child may be too manly, not only for his present enjoyment, but for his future progress. Perhaps, my good friend, you have fallen into this error of superior natures. From this error has, I think, arisen that calamity with which it has pleased Providence to visit you, which to a mind less fortified by reason and religion, I should not dare to mention, but which I consider in you as little more than the indignant struggles of a pure mind with the low realities which surround it,—the fervent aspirations after regions more congenial to it,—and a momentary blindness, produced by the fixed contemplation of objects too bright for human vision! I may say, in this case, in a far grander sense than that in which the words were originally spoken by our great poet,

—And yet
'The light which led astray was light from heav'n.'

"On your return to us, you must surely have found consolation in the only terrestrial produce which is pure and truly exquisite; in the affections and attachments you have inspired, which you were most worthy to inspire, and which no human pollution can rob of their heavenly nature. If I were to prosecute the reflections, and indulge the feelings, which at this moment fill my mind, I should soon venture to doubt, whether, for a calamity derived from such a source, and attended with such consolations, I should so far yield to the views and opinions of men, as to seek to condole with you. But I check myself, and I exhort you, my most worthy friend, to check your best propensities, for the sake of attaining their object. You cannot live for men without living with them. Serve God then by the

* Works, vol. v. p. 447.

active service of man. Contemplate more the good you can do than the evil you can only lament. Allow yourself to see the great loveliness of human virtue amidst all its imperfections; and employ your moral imagination, not so much by bringing it into contrast with the model of ideal perfection, as in gently blending some of the fainter colours of the latter, with the bright hues of real experienced excellence; thus heightening their beauty, instead of broadening the shade which must surround us till we waken from this dream on other spheres of existence.

* * * * *

"When I approach you, I feel a powerful attraction towards this, which seems the natural destiny of my mind; but habit opposes obstacles, and duty calls me off, and reason frowns on him who wastes that reflection on a destiny, independent of him, which he ought to reserve for actions of which he is the master.

"In another letter I may write to you on miscellaneous subjects; at present, I cannot bring myself to speak of them. Let me hear from you soon and often.

"Farewel! my dear friend,

"Yours ever most faithfully,

"JAMES MACKINTOSH."

Having resigned his situation at Cambridge, in which he was succeeded by Dr. Cox, now of Hackney, and being thus freed from every thing calculated unduly to excite his mind, Mr. Hall spent some time, by way of relaxation, among his relatives and friends in Leicestershire, and afterwards took up his residence at Enderby, a pleasant and secluded village near Leicester. Here, by a union of calm retirement with gentle occupation, he gradually regained his health, and with it, his capacity for usefulness in the church. Here, by degrees, he resumed his former pursuits; and as soon as his strength and spirits were sufficiently restored to allow of the exertion, he returned to his delightful work of preaching the Gospel of peace. He first supplied, occasionally, a small congregation assembling in Harvey-lane, Leicester, which, some years before, had been under the care of the celebrated Dr. Carey, now of Serampore. At length, he accepted the invitation of the

church to become their pastor; thus realizing the conviction and the wish of the amiable and excellent Pearce, even more completely than it had been when he expressed it in 1794: "Your generous acquiescence," says he, "in the removal of a man you so deservedly esteemed, has not been forgotten by Him, whose cause you have made this sacrifice to promote. Regard, my brethren, your recent prosperity as a proof of your divine Saviour's approbation, and be encouraged cheerfully to make any future sacrifice to which his providence may call you."* Among this people Mr. Hall laboured very assiduously and successfully for about twenty years, the blessing of God evidently resting upon his exertions. The place of worship was small, not capable of holding more than from three to four hundred persons; but the congregation so much increased, that it soon became necessary to enlarge it. This was done in the year 1809, when accommodations were provided for six or seven hundred, which were immediately occupied; and a second enlargement took place in 1817, which enabled a thousand persons at once to listen to the rich and varied instructions, the faithful appeals, the "sublime and hallowed eloquence," of this highly gifted and exemplary servant of Christ. The church, when he undertook the charge of it, consisted of seventy-six members, and in 1826, by the blessing of God upon his labours and prayers, it amounted to two hundred and sixty-two members.

Soon after his acceptance of the invitation at Harvey-lane, Mr. Hall removed to a house in Leicester, where he continued to reside; and on the 25th of March, 1808, he married Miss Eliza Smith, with whom he first became acquainted

* Preface to *A Sermon on the Scripture Doctrine of Christian Baptism*, preached at Harvey-lane, Leicester, April 20, 1794.

at the house of the Rev. T. C. Edmonds, at Clipston, and who afterwards resided, six months preparatory to the union, in the family of Mr. Timms, of Kettering, in Northamptonshire, at which place the ceremony was performed. Five children were the fruit of this union, of whom three daughters and one son still survive, with their widowed mother, to lament their loss. One son died in 1814.*

In his situation at Leicester, Mr. Hall found many things highly agreeable to him; a country more attractive, more favourable, in his case, to exercise, and, consequently, to health; much to afford relief and repose to his mind, after its laborious exertions; and much to gratify the best feelings of his heart. In a letter to the Rev. I. Phillips, dated 16th April, 1802, he remarks:—

“My ministry continues, through mercy, to be considerably blessed in awakening sinners. I cannot but hope the church and congregation are in a very promising state. We are in perfect harmony, and we have had frequent additions. Last Lord’s day se’night, I baptized thirteen, and others stand ready. Blessed be the Lord! My strain of preaching is considerably altered; much less elegant, but more intended for conviction, for awakening the conscience, and carrying home truths with power to the heart. Our congregation is plain and serious, with a sprinkling of genteel people; and, indeed, if any saving fruit has been reaped from my ministry, it has been almost entirely among the middling and lower classes.”†

After the death of Dr. Ryland, in 1825, the church at Broadmead, in Bristol, of which that excellent man had been many years the beloved pastor, unanimously invited Mr. Hall to succeed him. What an impression this circumstance made upon his mind, how anxiously and conscientiously he weighed the reasons on both sides of this important question, and how eagerly he sought the

path of duty, may be learned from his letters on this subject towards the close of the fifth volume of his Works; and how he felt, when at length he had decided to accept the invitation, on the prospect of leaving a people among whom he had been so happy and so useful, will appear from the following passages in his letter of resignation.

“*Leicester, 3d April, 1826.*

“My dear Brethren and Sisters,

“I take this opportunity of solemnly and affectionately resigning the pastoral charge which I have so long sustained among you, and of expressing, at the same time, the deep sense I shall ever retain of the marks of affection and esteem, with which, both collectively and individually, you have honoured me.

“Though the providence of God, has, as I conceive, called me to labour in another part of his vineyard, my solicitude for your spiritual welfare will ever remain unimpaired, nor will any thing give me more joy than to hear of your growth in grace, peace, and prosperity. My prayer will never cease to ascend to the God of all comfort, that he will establish your hearts in love, unite you more and more in the fellowship of saints, and make you perfect in every good work.

“Permit me, on this occasion, to return you my sincere acknowledgments for the uniform kindness with which you have treated me, the respectful attention you have paid to my ministry, and the candour with which you have borne my infirmities.

“With my most earnest prayers for your spiritual and eternal welfare, I remain,

My dear Brethren and Sisters,

Your obliged and affectionate friend
and brother,

ROBERT HALL.”

It being found impossible to finish the Memoir of Mr. Hall, as promised, in the present number, the writer must request the reader’s indulgence till another month, when it will certainly be concluded.

OBSERVATIONS IN REFERENCE TO THE MILLENNIUM.

THE word *Millennium* signifies a thousand years; and hence we may

* *Vide Works*, vol. v. 487.

† *Works*, vol. v. pp. 479, 80.

say, "If Methuselah had continued on earth thirty-one years longer he would have lived during a *Millennium*." But when we speak of the *Millennium* we mean that deeply interesting period which, whatever its actual extent may be, is six times called a thousand years in the twentieth chapter of the Apocalypse. Moreover, John's epistle to the seven churches of Asia Minor, or the book called the Apocalypse, is apparently, not the original record of the visions, but a subsequent book embodying those visions with suitable comments. For, even at the beginning of the book of Revelation, the inspired narrator writes as one who had seen the *end* of the visions, and who had also learned somewhat of their import. Under these circumstances, John describes the Millennium as *past* when he is speaking of what he had seen, and as *future* when he is adverting to the meaning of what he saw.

When Satan, therefore, shall be bruised under the feet of the saints in all other regions, as he has already been in some of the islands of the Great South Sea, the Millennium, we may conceive, will be beheld with joy and transport in heaven, and with dismay in hell. For John, in describing the vision of that happy era, says, "I saw an angel descending from heaven, having the key of the subterraneous abyss, and a great chain in his hand: and he laid hold on the dragon, that old serpent, who is the devil and satan, and enchained him for a MILLENNIUM. And he cast him into the subterraneous abyss, and shut him down, and added a superincumbent seal, that he might not deceive the nations any more till THE MILLENNIUM had elapsed." Rev. xx. 1—3.

Satan, however, seems to be but one of four parties that are to be under restraint during the Millennium. For, in addition to the kings

of the earth and their armies*, described as a prey to the feathered race, the beast and the false prophet suffer condign punishment; and, in short, sink to perdition to rise no more. For John saw both these hostile parties cast alive into the volcanic lake as stated in Rev. xix. 20; and there, according to the vision, they continued, not only during the Millennium, but during the perilous times after the Millennium. Thus, in describing what took place at the close of those perilous times, John says, "The devil who deceived Immanuel's last foes was cast into the volcanic lake where *the beast* and *the false prophet* were." Rev. xx. 10.

In the fate of the beast and of the false prophet, therefore, we seem to behold a remnant secular and spiritual (once closely connected on the neighbouring continent), so completely carried off from the land of the living by massacres (in which a Christian can have no hand), and by the slower process of disease and bodily decay, that there is ultimately no trace of the two parties in any part of the universe excepting in the place of torment. In losing sight, therefore, of men's bodies, and keeping their never dying souls constantly in view, we behold a transition from the gospel plains to the sinner's own place spoken of in Acts i. 25. Volcanic fire, indeed, being, as we conceive, an emblem only, must be interpreted according to the nature of the object said to be cast into it. But when we perceive such a fate befalling the beast and the false prophet, before the Millennium, as is perpetuated till Satan commences his eternal participation of the same punishment, it seems obvious, that potentates approving of persecution; inquisitors delighting in cruelty; and prelates truly Anti-christian, will disappear from the earth during the Millen-

* See Rev. xix. 19, 21.

nium and for ever, they being all, like the ungodly antediluvians, "spirits in prison." 1 Pet. iii. 19.

Destruction, however, is sometimes only partial. Thus when Antichrist slew the martyrs, he did not slay the church. Many Christian soldiers indeed fell, but as others survived the battle, and new warriors joined them, Immanuel's army was perpetuated. Nevertheless, while the church seemed to be under the sentence of death like sheep selected for the slaughter, it was dead in a figurative sense. For in losing sight of the spirit that is absent from the body and present with the Lord, *blood* and *soul* may be used as convertible terms: and thus David's life being in great jeopardy, he described his soul or life as identified with blood shed and clotted, and in close adherence to the dust of the earth. "My soul," says he, "cleaveth unto the dust: restore me to life according to thy word." Ps. cxix. 25.—On this principle certain bodies of Christians were slain and restored to life again at the reformation, whilst the church militant, taken as a whole, does not appear to be altogether freed from something like jeopardy or depression, in some regions of the earth, till the dawn of the Millennium.

On some occasions too, God is pleased to found a vision on the parabolic language of mankind. Thus, in the days of Israel's depression, the vision of the valley of dry bones seems to have been founded on their saying, "Our bones are dried, and our hope is lost." Ezek. xxxvii. 11. We too have our proverbial sayings, among which is, "The blood of the martyrs is the seed of the church;" and such seed when it becomes a goodly rising crop at the commencement of the Millennium is a resurrection. Thus as the disciples of our Lord saw Elijah in John the Baptist who came "in the spirit and power of

Elijah," so in the days of the Millennium will be beheld, as pilgrims and strangers on the earth, Ridley, and Latimer, "and the noble army of martyrs." Hence, in addition to the church triumphant, who, by union with Christ above, make his victories and joys their own. John adds, "And I saw the souls of them who had been slain with the battle-axe for the testimony of Jesus, and for the word of God, and who had not worshipped the beast nor his image, and had not received his mark in their foreheads, or upon their hands, and they lived, and reigned with Christ during THE MILLENNIUM." Rev. xx. 4.

Thus, though some martyrs were burnt and others were drowned, yet it was in keeping with the vision of two contending armies, and of "the camp of the saints" mentioned in Rev. xx. 9, to speak of Immanuel's infantry as slain with the battle-axe used in ancient wars. Moreover, the slain in Immanuel's army being thus contemplated as restored to life, nothing was more natural than for John to withdraw his attention from one army in order to contemplate the other, which presented to his view the rest of the dead, even the residue of Immanuel's foes or "the remnant" that remained after the capture of the beast and the false prophet, and that was reduced to a vast accumulation of dry bones by the sword and the feathered race, as implied in Rev. xix. 21. Moreover, these dry bones, or "the kings of the earth and their armies," as they are called in Rev. xix. 19, were destined to lie scattered over the field of battle during the Millennium. "But the rest of the dead," says John, "revived not till THE MILLENNIUM had elapsed." Rev. xx. 5.

When we behold countless numbers of slain just fallen in battle, there may be some solitary instances in which death is apparent only: but when the birds of prey have had

their sumptuous banquet, every ray of hope is extinguished. In the days of the Millennium, therefore, the kings of the earth will have to look back not only on the direful ravages of war, but also on such a subsequent paralyzing of the sinews of war, that they shall learn war no more. With regard to persecution too, the lion abstaining from his accustomed prey, and eating straw like the ox, may be approached with safety by a lamb, or led, as a docile animal, by a little child. Thus as to the carrying on of wars and persecutions, "the kings of the earth and their armies" will have occasion to say during the Millennium, "Our bones are scattered at the grave's mouth as when one cutteth and cleaveth wood upon the earth." Ps. cxli. 7.

We must not, however, suppose that in the Millennium every faithful servant of Christ is to be a Lord Mayor, a Prince, or a King; and to be freed from affliction and satiated with temporal enjoyments. No—"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. xii. 6. David said, "It is good for me that I have been afflicted:" and no part of Scripture sanctions the idea that God will withhold this good when religion shall flourish most and be most pure.

Nor are we to expect that, in the days of the Millennium, the tribes of Israel will have mitres and the Urim and Thummim; though it will be the happiness of myriads of them to have "that godliness which has the promise of the life that now is and of that which is to come." But, in reference even to the very commencement of the Christian dispensation, it is intimated that Jehovah would cease to have any predilection for a literal temple. "Heaven," says he, "is my throne, and the earth is my footstool. Where is the house that ye build for me?"

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and where is the place of my rest? For all these things my hand hath made, and all these things are mine, saith Jehovah. But my regard shall be directed to him who is humble, and of a contrite spirit, and who revereth my word." Is. lxvi. 1, 2. There was a time, moreover, when though the murder of a man or the sacrifice of a dog was an abomination, yet an ox or a lamb, offered with an Abel's faith, was highly grateful to Jehovah. But when the Gospel dispensation arrived, the effulgent sun so superseded the light of the stars that had shone before daylight, that a preference for the superseded luminaries became an abomination. "He that slayeth an ox," says Jehovah, "is as if he killed a man; and he that sacrificeth a lamb, as if he beheaded a dog." Ver. 3.

With respect, therefore, to the Jews, as well as to the fulness of the Gentiles, a spiritual reign is obviously that in which their participation with Christ will consist. For He who is king of kings has said, "My kingdom is not of this world." Thus when there shall be unprecedented and unbounded opportunities for promoting the Saviour's cause, and when spiritual blessings shall descend like floods from on high, and when the redeemed on earth shall be countless as the sand on the sea-shore, it will be the era of the Saviour's powerful reign over the kings of the earth. "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him." Ps. lxxii. 10, 11.

In tracing the reign of Christ during the Millennium to his coming to reign as described in Rev. xix. 11—16, it will be perceived that he comes with a sword in his mouth to smite the nations. By this mode of representation we learn that judg-

ments are as rebukes emanating from the lips of Immanuel in order to place the party rebuked under effectual restraint. Moreover, according to the symmetry of the vision, He who has the sword to smite distant foes must come before he can smite, though the only event really taking place is an infliction of judgments. Thus, in a message to the commissioned servant of God at Thyatira, the Saviour says, "Thou hast also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come to thee quickly, and will fight against them with the sword that cometh out of my mouth." Rev. ii. 15, 16.

It may be inferred, therefore, that the coming of Christ on a white horse and with *many* crowns to enter on his dominion over *many* nations during the Millennium, must, as to its general character, be of the same nature as his coming, after his ascension, on a white horse and with *one* crown to reign over *one* nation, when the exasperated Jewish hierarchy gnawed their tongues for pain, as if struck by his arrows when "he went forth conquering and to conquer," as stated in Rev. vi. 2.

Moreover, when the light of lucid predictions is allowed to shine on the dark prophecies of the Apocalypse, sufficient borrowed light beams forth to identify the clear predictions of our Lord's second coming and of the literal resurrection with what in Rev. xx. and xxi. is represented as taking place after the perilous times that immediately succeed the Millennium. In short, the predictions of Holy Writ, and events already past, combine to shew that from Rev. xix. 11 to chap. xxii. 5, there is a chain of visions of which the Millennium is the fifth link, and the second coming of Christ the seventh, the whole series comprising—

1. Immanuel and the perfected

just on white horses, as conquerors in the prospect of a triumph.

2. One of the angels associated with the most effulgent glory, for the purpose of co-operation.*

3. A warlike army opposing Immanuel and his cavalry.

4. The issue of the war in the irretrievable ruin of two parties, and that subjugation of two other parties which constitutes the beginning of the Millennium, a subjugation already in progress but not yet completed.

5. The happy results of this glorious victory, even the great events of the Millennium.

6. A temporary triumph of the two subjugated powers.

7. The end of time and the principal concomitant circumstances.

8. The ultimate state of things during the countless ages of eternity.

* In connexion with the Millennium two mighty angels are beheld, the one a herald, and the other he who prevails over Satan and makes him a prisoner during the Millennium. But as we may presume that Satan's imprisonment does not take place without the subjugation of his angels, so we may conceive that holy angelic chiefs act in concert with a host of associates. When Satan was a holy archangel, there seems to have been three chief princes; but, in that case, his fall reduced the number to two, as represented by the two cherubim over the mercy-seat. Hence the mighty angel, addressing Daniel, said, "There is no angelic chief who co-operateth faithfully with me in these arrangements but Michael your prince." Dan. x. 21. From Gen. xviii. 2, indeed, it appears that Abraham, by his hospitality, received three heavenly messengers unawares: but one of these guests appears to have been the uncreated spirit. Thus, according to the Hebrew and the Septuagint, one guest is called *Jehovah*, and the other two are called, not only *two angels*, but *the two angels*, as being two of the three personages previously mentioned. "*Jehovah* went his way," it is said in Gen. xviii. 33; and then, in the very next verse, it is added, "And *the two angels* came to Sodom in the evening." If, therefore, these views are correct, the ministering angels are represented as taking an active part in securing arrangements suitable for that unprecedented and glorious period—the Millennium.

It was not unusual for our Lord to use a word both literally and figuratively in the same connexion, as he did when he spoke of some passing from death unto "*life*" at conversion, and of the just and unjust coming forth unto the resurrection of "*life*" at the last day.* John, therefore, imitates his Divine Master, in making out two resurrections when there is literally but one. In looking forward too from the commencement of the Millennium we behold two deaths. For though, in the days of Gog and Magog, the kings of the earth and their armies revive from their depression, yet that revival is succeeded by a second depression inexpressibly awful, and of eternal duration. It is also after the coming of Christ to introduce the Millennium that we behold two resurrections. The martyrs found it in their heart to evangelize the world, as it was in David's heart to build a temple for Jehovah: but it is for men *like-minded* with the martyrs to be the Solomon that is to act out the spirit of David in the Millennium, when, by the suberviency of the arrangements of Providence to the triumphs of grace, potentates shall furnish timber with the good-will of Hiram, and encourage the erection of the magnificent temple with all the friendliness of Cyrus. Thus kings becoming the servants of the church†, the saints on earth ascend thrones: and as, in ancient days, Jehovah was said to reign or assume his regal sway whenever he began to reign conspicuously and pre-eminently; so the perfected just (who according to Christ's promise in Rev. iii. 21, "sit with him on his throne") all assume a new regal sway when the Millennium begins. Thus the saints in

* See John v. 24, 29.

† No degradation is here intended. For to be servants of the Church Militant is to be truly great. "Whosoever," says the Saviour, "will be chief among you, let him be your servant."

both worlds sit on thrones, and reign with Christ during the thousand years, or, more probably, during some period not less than seven or eight hundred years, and called a thousand years in round numbers; as the 430 years mentioned in Exod. xii. 40, are called 400 years in Gen. xv. 13. Moreover, such life from the dead as shall be beheld in the Church Militant on the arrival of the Millennium, will be but a prelude to a second and a still better resurrection. "Happy and holy," says John, "is he who hath a part in the first resurrection*: on such the second death hath no power."

Stratford, Essex.

J. F.

ON THE HEADINGS OF ASSOCIATION LETTERS.

A RESPECTED correspondent of the Magazine, asks, "*Ought an Association of Churches to PRINT the doctrines they hold?*" The reasons he assigns for proposing this question, are, "The Association, of which I am a member, has always printed the formula in general use, at the head of its Circular Letters, viz., 'Believing in three equal persons in the Godhead; eternal and personal election; particular redemption,' &c. &c. &c. Thus the views of divine truth being published, all who read them, could instantly judge to what particular class of professing Christians the churches belonged. This system has worked well for these many years, but younger men have risen up in our churches, who, keeping pace with the march of intellect, exclaim, '*We will have no tests, no printed doctrines.*'"

The reader will observe, that our excellent friend gives no intimation, that the all-important doctrines men-

* The Greek word for resurrection signifies the reverse of a fall, as in Luke ii. 34, where we read, "This child is destined for the FALL and the RESURRECTION of many in Israel."

tioned above, are not cordially believed by the churches or their pastors; nor, that there is any decline of zeal in preaching and defending them.

The simple question is, adopting the language of the evangelist Luke, whether these associated churches ought still to "SET FORTH IN ORDER, A DECLARATION OF THOSE THINGS, WHICH ARE MOST SURELY BELIEVED AMONGST THEM." Luke i. 1.

1. It is fair to presume, for "Charity hopeth all things and is kind," that churches which "*hold the truth*," and *speak the truth* in love, would be solicitous to avoid furnishing those who are destitute of the *truth*, with any ground of *suspicion*; lest such churches had lost the "love of the *truth*," and had resolved no longer to "strive *together* for the faith once delivered to the saints." The apostle, on a similar subject, when charged with improper sentiments and conduct, acted upon this principle of *prudence*, by publicly stating the grounds of his conduct, and that for the express purpose of exposing in their true colours "false apostles, deceitful workers, transforming themselves into the apostles of Christ. But what I do that I will do, *that I may cut off occasion from them which desire occasion*."

2. Nor is it to be doubted, that these associated churches would feel distress on reflection, if, by discontinuing the general publication of the doctrines they maintained, they should violate the precept "that no one put a stumbling-block, or an occasion to fall in his brother's way." The subject to which this is referred by the apostle, was certainly in many respects inferior in importance to that of churches "*setting forth in order a declaration*" of their faith; and yet he enforces his argument, by adding, "But if thy brother be grieved with thy meat, now walkest thou not *charitably*. Destroy not him with thy meat for whom Christ died: let not then your good be evil spoken of." Will it then, it may be

asked, be "*charitable*," or kind, towards those "*brethren*" who may thus be caused "to stumble, or be offended, or be made weak," to "put such a stumbling-block in their way?" Will this be to "follow after the things which make for peace and things where one may edify another?"

3. If it can be shewn, that the New Testament contains any "form of doctrine;" or "form of sound words;" or "a proportion," or analogy* of faith; these having been "delivered" to the churches in the inspired epistles for the purpose of being *read* to all the brethren, that they might be held fast, that all might "strive earnestly for the faith once delivered to the saints;" is not this tantamount to the *printing*, for the purpose of making them generally known, the *doctrines*, which our churches believe to be according to the analogy of faith as taught in the Scriptures? Now does not the apostle Paul supply such a *formula*, Heb. vi. 1, 2, "Therefore, leaving the *principles of the doctrine of Christ*, let us go on unto perfection: not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and laying on of hands, and of the resurrection of the dead, and of eternal judgment." And is not what has been called, "the glorious chain of salvation," another such *pattern*, Rom. viii. 30, "Moreover, whom he did predestinate them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Dr. Gill remarks, "It seems no ways incongruous with the sacred writings, but perfectly agreeable to

* Dr. Gill, quoting from a Latin work which he says had been lately published, gives this definition: "The analogy of faith our divines call *the sum of heavenly doctrine*, concerning articles of faith, taken out of such passages of Scripture, whereas in their proper places, they are treated of in clear and plain words."—*Introduction to the Body of Divinity*.

them, that articles or heads of faith, or a summary of Gospel truths may be collected from them, to declare explicitly our belief of them, to strengthen the faith of others in them, to shew our agreement with other Christians in the principal parts of them, and to distinguish ourselves from those who oppose the faith once delivered to the saints."

4. If it would have any weight, as I think it ought to have, the practice of our associated churches for the last 150 years may be pleaded. The phrase "the wisdom of our ancestors," has, it is true, been often pleaded, as if proceedings which were adopted by our progenitors must have been necessarily according to wisdom: but, we know that "great men are not always wise, neither do the aged [always] understand judgment." At the same time we know also, that the kingdom of Israel went eventually into apostacy and ruin, because Rehoboam "forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him!" In the "General Assembly of 107 churches, which met in London in 1689, they adopted as the distinguishing articles of their faith, holding the doctrines of personal election, and final perseverance." This was declaring to the world, that they were neither Arminians, as were the "General Baptists," nor of those churches which held what they denominated "the foundation principles of the Six Articles, in Heb. vi. 1, 2," but who would not unite either with the Arminian or the Calvinistic churches.

This simple declaration was found to be sufficient to inform the world that our churches were, what they have since been called, "*Particular Baptists*." But after the *Arian* doctrines had been introduced among the *Presbyterians* at Exeter in 1719; and where many of the London dissenting ministers had objected at the

"*Salters'-hall Synod*" in the same year, to subscribe a declaration as to their faith in the doctrine of the TRINITY, or of "Three equal persons in the Godhead;" they found it necessary, and therefore concluded it would be right, to distinguish themselves from Arians and Socinians, by adding to the former principles that which has ever since taken the precedence at the head of our Association letters. And will any one assign another or a better reason for the remarkable fact, that while *all* the Presbyterian churches, at that time "the glory of the land," have sunk into their present semi-infidel and skeleton condition; the Particular Baptist churches, with scarcely an exception, have been preserved in possession of the faith and hope of the Gospel. This fully justifies our correspondent in saying, that the system has "worked well," and will, I hope, secure me from the charge of rudeness, if I say with earnestness, as my good brother expresses himself, that "I tremble for the consequences of the proposed alteration." What possible advantage, my younger brethren, can you anticipate from the change as regards either the peace, the purity, the prosperity, or perpetuity of the Particular* Baptist churches, in which your own happiness and usefulness are involved; compared with the tremendous risk which you run should your designs be

* To shew the impropriety of removing the term "Particular," as I understand some of our brethren propose to do, when used as a prefix either to the "Doctrine of Redemption," or to the "Baptist Denomination;" let it be considered what would be the effect of doing this as regards the title of the "Particular Baptist Missionary Society?" If it were simply called the Baptist Missionary Society, it would be impossible to know whether a legacy left for the Baptist Missionary Society belonged to us or to our brethren the General Baptists, who also have a Missionary Society. Even the Missionary Society has found it necessary to prefix the epithet [London] or they, notwithstanding their greatness, would have been lost in the mass of other Missionary Societies.

accomplished, which, in my opinion, will necessarily tend to ruin their *peace*, corrupt their *purity*, interrupt their *prosperity*, and destroy their *perpetuity*! Remember HIM, "whose you are and whom you serve!" Recollect that He still stands in the midst of the seven golden candlesticks. Listen to his addresses to the seven churches of Asia; and especially to that to the congregation at *Thyatira*, Rev. ii. 19, 25. "*I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first: but that which ye have already hold fast till I come.*" Take heed, my younger brethren, I most affectionately entreat you, lest by an *apparent* indifference respecting the great and fundamental doctrines of the Gospel you give offence to Him, "whose eyes are as a flame of fire—in whose right hand the seven stars are held, and out of whose mouth goeth the sharp two-edged sword." You can have no possible apprehension, I am fully assured, that for the associated churches to continue to do honour to the truth of his Gospel by "*printing the doctrine,*" they believe, as the "*test*" of evangelical sentiments *for the purpose of their being not* SUBSCRIBED, *but merely* CONFESSED, will be to "sin against Christ;" and I have too good an opinion of your piety and prudence to believe you will persist in your intention at the risk of confirming gainsayers in their errors; of stumbling your weaker brethren; and of violating the principles and destroying the model of the primitive churches! "*Grace be with all them that love our Lord Jesus Christ in sincerity, Amen.*"

London, April 7, 1832. IOTA.

ON THE LORD'S PRAYER.

To the Rev. Dr. N.

MY DEAR SIR,

Accept my best thanks for the kind and candid manner in which

you have condescended to notice my queries on your Essay. I most sincerely assure you, that it was with much reluctance I differed with you as to the view you took of the subject. Truly you are mistaken in supposing that any thing you had written had given me "great offence."

The close of your Essay, indeed, from its devotional spirit, led me to believe, that there was a more substantial agreement between us, than a few sentences had at first view led me to suppose.

The single point I especially wished to prove was, that any private Christian or Christian minister, is at perfect liberty to use this simple specimen of devotion, without being charged, I think rather harshly, with "judaizing." Excuse, my dear Sir, my mentioning this term again. Most likely it escaped from your pen in the haste of the moment; and I cannot but think, that you would, on deliberation, use a much softer, and a much kinder epithet.

That the works of the Jewish Rabbies are of considerable use in reference to the labours of the sacred critic, is too evident to be denied for a moment. But that there are no writings of the same extent which contain a larger portion of all that is trival and worthless, not to say ridiculous and contemptible, is also equally true. Take for example, the commentary of one of them on the fourth commandment. "This command is broken by walking on the grass on the sabbath day, which is a species of threshing; and by catching fleas, which is a species of hunting." This, you know, my dear Sir, much better than I do, is sublimity of sentiment compared with what might be adduced from these writings. As you well express it in your kind notice of my queries, there are in these works "absurdities in abundance, and puerilities, and monstrous fables." Pardon me, Sir, but I cannot think with you,

that our Lord ever revered these writers. "Ye have made the Word of God of none effect through your traditions," and other similar expressions, seem to prove my assertion.

I never questioned Dr. Gill's accuracy in his quotations; and that no individual was ever better skilled in rabbinical learning, is, perhaps, unquestionable. Still, with all becoming deference to him, and to the other respectable authorities which you produce, I cannot but be still of opinion, that it is degrading to His character in whom "dwelt all the fulness of the Godhead bodily," to suppose for a moment that He was indebted for this prayer to the works of the Jewish Rabbies; and that with much labour he culled one petition from one of them, and a second from another, and so on, till he had finished his prayer. Excuse me, my dear Sir, but if you could adduce ten thousand names as affirming that he did so, I should still fondly cherish my own view of the subject, that the Lord's Prayer was our Lord's own composition, since Dr. Gill's view of the subject is so obviously derogatory to the character of the great Teacher. It is not, in my opinion, conclusive argument, that there are to be found here and there, in the rabbinical writers, sentiments somewhat similar to those in this formula of devotion. Dr. Doddridge knows nothing of our Lord's borrowing or stealing, pardon the expression, this prayer without any acknowledgment.

Granting that the petition, "thy kingdom come!" may have had a sense, as you intimate, "peculiar to the period in which it was prescribed," yet, as the Messiah was already come, I cannot suppose that this was so much the case, as with the petitions in the Old Testament which refer to this event, and which are continually used in our public devotions as unexceptionable. There never was a period of time in which

the petition, "thy reign come!"* was not altogether suitable. Dr. Doddridge very properly adds to your quotation, "I believe there are few who decline the use of this prayer," on account of this petition, "who do not often use scripture phrases with a much greater latitude."† This amiable expositor remarks on Luke xi., "There is not a clause in the Lord's Prayer which will not bear a more extensive sense, and express what ought to be our daily temper, and the breathings of our heart before God. No doubt, thousands of Christians have daily refreshment and edification in the use of it; and it is astonishing that any should venture to condemn their brethren for it. But I would hope there are few of any profession now remaining, who have so much the spirit of opposition and censoriousness."

"The Lord's Prayer," says Paley, "for a succession of solemn thoughts, for fixing the attention upon a few great points, for suitableness to every condition, for sufficiency, for conciseness without obscurity, for the weight and real importance of its petitions, is without an equal or a rival. From whence did this come? Whence had this man his wisdom? Shall we say, that some early christians of taste and education composed this prayer, and ascribed it to Christ? I answer, with Dr. Jortin, they could not do it. And how little qualified the Jews were, is evident, since the whole collection of the Talmud is one continued proof into what follies they fell whenever they left their Bible; and how little capable they were of furnishing such lessons as Christ delivered."‡

"We should examine," says an ingenious writer, "in the morning, whether our accounts are ready to

* Dr. Campbell's rendering.

† On Matt. vi. 10.

‡ Evidences, c. i.

put into the hands of the Lord, whose stewards we are? On condition we live through the day, we shall live, as we have done, supported by God for his own glory. Shall we not say in the morning, 'Our Father, who art in heaven; hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven?' If we live, we shall live as we have lived, preserved alive by eating, drinking, clothing, and so on; shall we not then say to the Preserver of men, 'Give us this day our daily bread?' If we live we shall offend God, and others will offend us, let us pray in the morning then, 'Forgive us our trespasses, as we forgive them that trespass against us.' If we live we shall live depraved creatures, in a depraved world, full of temptations to induce us to do wrong. Let us foresee this, and say to our heavenly Father, 'Lead us not into temptation, but deliver us from evil.' Let us rejoice that there is such a being as God, and let us say to him, 'thine is the kingdom' of nature, providence, grace, and glory; thine is 'the power' of upholding and regulating each; and to thee be 'the glory' and the honour of the whole 'for ever and ever. Amen.' In this manner let us begin each day, ever remembering that the morning gives the day its turn either to devotion or sin."

Again thanking you, my dear Sir, for your kind notice of my queries, and sincerely wishing you every possible good, I am,

Yours most respectfully,
Southampton. B. H. D.

THE UNION OF OUR CHURCHES.

To the Editor of the Baptist Magazine.

SIR,

THE design of your correspondent C. T. of Cosely is most praise-worthy.—What a desideratum! And

what is there to prevent its being effected? Nothing, were we as a denomination more united. In our Missionary Herald, the Editor of that department in speaking of the deeply lamented Mr. Shoveller, says, "he was personally known through a large part of our connexion."

But, Sir, the question is, Are we a connexion? We are a denomination certainly, but an extensive reform must take place before we shall be distinguished by that more endearing term *connexion*.

But some may ask, How are we to form this relation? Your correspondent will answer his part—let others shew *their* opinion.

I. By a well regulated itineracy.

II. A district division of the churches.

III. A quarterly meeting of each division, at which one service should be limited to members of churches, ministers, messengers, and preaching brethren. (Something on the plan of the Wesleyan love-feasts.)

IV. Annual conventions in four, six, eight (or more), different parts of the kingdom.

V. A general congress every three years.

VI. A union of all funds and endowments, for superannuated ministers, ministers' widows, the education of ministers' children, the relief of very poor or infirm members of churches, the building of chapels, &c.

In fact such a union and co-operation as shall tend to make every member of the body feel an interest in all its concerns. Doubtless, Sir, many are too much wedded to things as they are to admit of any extensive change—nor would the writer advocate any system the Word of Truth would not support, but it has long been the persuasion of his mind, that a *settled* ministry and the *independence* of churches have never stood on higher ground than *mere expediency*.

SILVANUS.

REVIEWS AND BRIEF NOTICES.

The Bow in Strength; or a Practical Dissertation on the History of Joseph, as recorded in the Book of Genesis. By CHARLES LAROM. Sheffield, pp 194.

THE history of Joseph is unquestionably one of the most affecting pieces of biography which has ever been presented to the world. In the whole range of literature we know nothing equal to it. Its truth to nature is such as to find a response in every bosom. We feel, too, as we read the story, that we are not cheated by a fiction; that we are not surrendering our minds to the power of a pleasing illusion. We recognise that unaffected simplicity of style, that absence of all endeavour to heighten a beauty, or conceal a defect, those undoubted marks of sincerity which characterise the writings of the sacred historians, and which, without a long process of reasoning, give at once to the mind an assurance that we are perusing a genuine narration of facts. No one who has felt the tenderness of domestic ties, whether parent, child, or brother;—no member of a family, in which the charities of social life have dwelt and shed their happy influence, can resist the touching appeals which this relation makes to the sympathies of their hearts. When we read this portion of sacred history, we always wish to select a time, when we can go through the whole without interruption, and a place, where, unnoticed and retired, we may give vent to those bursts of feeling which it always produces.

But to say that this piece of scripture biography is affecting, is to mention but a small part of its excellence; it is full of the most valuable lessons of instruction; and to convey these to the mind was, no doubt, the principal object of the spirit of inspiration in recording the history of Joseph. It forms an important link in that chain of events which reaches from Abraham, through ages, and generations, and innumerable vicissitudes, to the birth of

the promised seed, in whom all the nations of the earth were to be blessed. It exhibits the evils of undue expression, of partiality in a family, of envy at superior happiness and excellence, of the indulgence of impure passion, in such a manner as to afford an impressive warning. While, in the character of Joseph, we see the loveliest and holiest virtues placed before us in the most attractive forms. The graces which adorned his life and character, were the offspring of that genuine piety which supported him under the severest trials, and led, which is not always the case in this probationary state, to wealth, honour, and high distinction. At the same time the attentive reader will be delighted with the illustrations which are given of that superintending Providence, which, in its mysterious workings, is ever

“From seeming evil still educing good.”

This, then, is the subject which Mr. Larom, the highly respected pastor of the Baptist church at Sheffield, has selected, with a view to impart, in a more extensive manner and perpetuated form than the labours of the pulpit would admit, the instructions of heavenly wisdom, and thus to benefit and bless his fellow-creatures. Allow us now, gentle readers, to introduce the author, that he may explain his own views.

“While he (the author) hopes that the book may be of service to all who may condescend to read it, and that it will be very beneficial as a little manual for families, he thinks it particularly suitable for young men, and he could, on many accounts, wish that amongst such it might be extensively circulated. To danger from the seductions of the world, and also from the snares of infidelity, which in the present day are most assiduously laid, young men are pre-eminently exposed, whereas, at the same time, their necessary engagements in the occupations of business, and other needful pursuits, leave them but little time, and, in some cases, it is to be regretted, but little inclination, to read what might counteract the influence of those seduc-

tions and snares ; but this book, the size of which is not forbidding, and in which religion is exhibited in some of her most lovely forms, may be supposed to have, in the estimation of such, an attraction which books in common have not, since it refers to a history, the greater part of which is the history of a young man. It might be reasonably hoped that young men whose own characters are forming, would be materially benefitted by contemplating the character of Joseph, that they would be excited thereby to imitate him, and to possess themselves of that by which he attained to excellence ; and by the consideration of his history they will see, that it was not licentiousness, that it was not infidelity, but that it was godliness that made him great." Preface, pp. 8, 9.

The intense interest which the beautiful narrative excites, cannot, of course, be increased, or even maintained, through an extended dissertation. The object of Mr. Larom is, to seize on those points of the history which afford matter for profitable reflection, and give an opportunity of impressing some important truth on the mind. With this view, the work is divided into eight sections, under the following heads:—Joseph envied by his brethren—Tempted in the house of Potiphar—Advanced to honour in Pharaoh's court—Introduced and reconciled to his brethren—Joseph's attentions to his aged father—Joseph's death—Joseph's history reviewed as illustrative of the Providence of God—The Blessing pronounced by Moses upon Joseph's posterity. These topics the author has discussed, always with great perspicuity, and frequently with considerable force. His object appears throughout to be, not to shine as an author, but to profit as a teacher: he is consequently far less solicitous to exhibit himself, than to direct attention to his subject. There is a general correctness and neatness about his style, and the whole is strongly imbued with evangelical sentiment. We had marked several places for quotation, but where all is so equal, selection is difficult: scarcely a page could be opened without finding a fair specimen. The following is from the section on "The Providence of God;" a section which contains much excellent reasoning in a condensed form on this subject, considered generally, and in its application to the history of Joseph.

"The existence of that Providence is certain. Its certainty may be argued from the general order which prevails amongst the creatures of God. The existence of order is allowed in other particulars to be a proof of superintendence, and why not in this case? We go into a well-disciplined family, we perceive the parent, the child, the servant, each in his proper place, each performing his part, each moving in his own sphere; we observe their regularity, their regular habits and appointments, their regular seasons of refreshment, their regular hours for prayer; and we say, here is superintendence. We contemplate the condition of a kingdom: its manufactures are good, its trade flourishes, men of talent and science are encouraged, the people are content, the laws are executed, the Sabbath is revered, and we reason from the effect to the cause; we conclude that the nation has an active government, an efficient administration, an excellent magistracy, a vigilant police. Look then at the kingdom of God's creatures in general; see the beautiful order which universally prevails,—the sexes do not become injuriously unequal as to number, the race of man does not increase in a proportion too great for the means of their subsistence, the oceans do not despise their limits, the voracious animals do not so multiply as to be generally destructive, the bad passions of the human heart do not break out into acts of universal violence, the seasons follow each other in lovely and undeviating succession; seed time and harvest, cold and heat, summer and winter, never fail; the early and the latter rains descend, the sun without cessation pays his daily visit to illuminate and cheer the world, to warm the earth, to quicken and to bring the seeds, and plants, and herbage, and flowers, and fruits to perfection; all this demonstrates the existence of a Providence, the government of an infinite all-pervading mind; reason, then, establishes the doctrine of a Providence; but reason is not that alone by which it is confirmed; holy Scripture declares its truth,—the Word of God decides the controversy; there we learn that our times are in his hand, that he performeth all things for us, that he upholds all things by the word of his power, that he hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that he is not far from every one of us, for that in him we live, and move, and have our being, and that he doeth according to his will in the army of heaven, and among the inhabitants of the earth. There is then a Providence which guides and governs all persons and things, and which, therefore, was of course at work, in bringing

to pass the various events of Joseph's history." p. 145, &c.

We suggest to the author a reconsideration of what he has written in page 75, on withholding the expression of our forgiveness "towards any who have wickedly injured us." We do not so much object to what is stated, as to its probable tendency, unless some cautionary remarks be added. The danger appears to us to lie on the opposite side. It is, indeed, a rare thing to be too forward in the expression of that forgiveness which the Gospel inculcates, while a backwardness to this truly Christian duty is frequent and mischievous. Is there no danger of exacting too rigidly the humiliation of the offender, of being excessive in our demands for "contrition answerable" to the offence?

We have noticed some inaccuracies which may be typographical mistakes; to the same cause, probably, the misquotation, page 67, is to be assigned, which, though apparently slight, disturbs the grammatical construction of the sentence, "They [them] that honour me I will honour."

The price is moderate, and we recommend the work to youth in general. It would be an acceptable present from Christian parents to their rising family; and we pray that many, under the divine blessing, may be induced by its perusal to study and imitate the character of the pious, chaste, industrious, and affectionate Joseph.

Sermons. By the late Rev. EDWARD PAYSON, D.D., Pastor of the Second Church in Portland, in the United States. pp. 498.—Holdsworth.

PERHAPS our readers may recollect that we endeavoured, not very long since, in a somewhat lengthened review of the life of Dr. Payson, to present them with some of the striking and impressive excellences of his character; and we are of opinion that these sermons will be found in a high degree corroborative of our former statements. In the advertisement it is remarked concerning them:—

"It must be conceded that many things accompanied their delivery, and contributed to their effect, which do not appear in print.

There was an unaffected earnestness, a glowing intensity of feeling, a peculiarity of expression and utterance, a manner wholly original and indescribable, which will not attend their perusal, except in the minds of those who were accustomed to hear him. The reader will not feel the immediate influence of those prayers, which disarmed criticism, and awed the most thoughtless, which brought them directly before infinite Majesty, and made them feel that they had business of greater importance, than to criticise or cavil."

We shall not anticipate the judgment of the reader, by attempting to decide how far, in the present instance, such apologetic concession was demanded, but proceed, at once, to state that the volume before us contains twenty-five discourses, on the following subjects:

The Bible above all Price—God's ways above man's—All things created for Christ—The Old Way which wicked Men have trodden—Sins estimated by the Light of Heaven—Men tried and found defective—Our Sins infinite in number and enormity—The Wicked, through pride, refuse to seek God—Recollections of God painful to the Wicked—Sinners Wilful and Perverse—Amiable Instincts not Holiness—The Promised Fruit of Christ's Sufferings—Messiah's Victory predicted and desired—Sinners Entreated to hear God's Voice—The Difficulty of Escaping the Damnation of Hell—The Dead in Sin made Alive—Universal Law of Forgiveness—Fraud Exposed and Condemned—The Mark of Deliverance—The Christian Manner of Expressing Gratitude—The Timely Presence and Salutation of Jesus—A Festival kept to the Lord—The Second Coming of Christ—Equality of Men with Angels—The Punishment of the Wicked Dreadful and Interminable.

We shall now give an extract from the "improvement" of the Sermon, "The Mark of Deliverance," both as a specimen, and as appropriate, in many respects, to the condition of our own country.

"My hearers, the subject we have been considering, at all times interesting, is rendered peculiarly so to us by the circumstances in which we are placed. We live in a day when the judgments of God are abroad in the earth, and the desolating flood, after laying waste many nations and kingdoms in its progress, has at length reached our shores, and where it will stop God only knows. We have, however, but too much reason to

proof. His pupils loved and revered him as their father, and found, sometimes, his reproof severely just. We have seen a young man, who had received five or six lines from Mr. Sutcliff, thrown into tears, and distress, and agony, and made to feel, through all his soul, how "faithful are the wounds of a friend."

Vol. V. includes Notes of Sermons and Letters. The editor informs us, that this volume is entirely composed of matter hitherto unpublished.

Many of the Letters are eminently beautiful. The Notes are all fragments—no one finished sermon,—but, oh! what fragments! *Ex pede Herculem*. And where the outline is complete, it gives but a very inadequate idea of what he exhibited. Such power belongs to personal presence and the living voice.

We begin to feel impatient to see the last volume, and the sketch of his literary character from the pen of Sir James Mackintosh.

Probably, hereafter, from these admirable volumes, some one will draw a body of divinity, theoretical, practical, and experimental, not forgetting the casuistic and polemic articles; and it will be shewn, that Mr. Hall was far more evangelical than many supposed, and even far more Calvinistic than he himself, in the last and best part of his life, professed himself to be.

The Biblical Annual; containing a four-fold translation of the Book of Ecclesiastes, or the Preacher, viz., 1. The common English version. 2. A new translation from the Original Hebrew. 3. From the Greek of the Septuagint. 4. From the Latin Vulgate, with Illustrative Notes. pp. 93.—Hamilton.

CONCERNING the translations the preface states:—

"That, from the Hebrew, is the production of a daughter, who, emulating the example of Elizabeth Smith, the admired translator of the Book of Job, has devoted a part of her leisure to the study of that ancient language. Due allowance will, no doubt, be made, by all candid persons, for the imperfections discoverable in this version, when informed that the translator is still under twenty years of age. The translation from the Vulgate, is the fruit of a younger sister's studies, who has ac-

quired some knowledge of the Latin tongue. For the version of the Septuagint, whatever may be its defects, their father is responsible. A few notes have been added to elucidate particular passages, and those are chiefly selected from other authors; a longer collection would only have encumbered the work." p. 4.

To such readers as are prepared to give a cordial welcome to important truth, though unadorned by the engraver's art, this small annual will be highly acceptable. When compared, in point of attractive decoration, with certain splendid and expensive presents, which are in extensive circulation, it may, indeed, appear to considerable disadvantage; but, if its value is to be estimated by the authority of its instructions, and the usefulness of its principles, then, its ascendancy must be superior to the influence of all competition.

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1. *Instruction for Young Inquirers; being a Series of Addresses intended to explain and enforce the Leading Doctrines of the Word of God.* By WILLIAM INNES, Minister of the Gospel, pp. 114. Sixth Edition.—Waugh.
 2. *Sermons for Children*, pp. 102.—Tract Society.
 3. *The Sabbath Scholar's Friend*, vol. iv. 1831, pp. 376.—Ainsworth.

We can recommend to "Young Inquirers," with much satisfaction, the first of the above publications, containing, as it does, "instructions" of the greatest importance, communicated in a serious, easy, and familiar style. "Sermons for children," though very desirable, are certainly not of easy production. To simplify the great facts and principles of Christianity, so as to present them in an attractive and impressive manner to the mind of a child, seems to require more than is ordinarily attained. We think, however, that the sermons thus introduced are quite entitled to the patronage of parents and others who are affectionately concerned for the eternal welfare of the young immortals intrusted to their superintendence.

The fourth volume of "The Sabbath Scholar's Friend" is not inferior to its predecessors. It contains a very considerable number of short articles, in prose and

verse, many of which cannot fail to interest the juvenile reader; besides more than forty wood-cuts, which are sure to form an acceptable addition to any work prepared for such young readers. We are sorry to learn that the sale of this little periodical is scarcely sufficient to encourage the perseverance of the editor; and should be much gratified if this reference to his well-intentioned labours should promote their more extended circulation.

The Times. A Sermon preached December 10, 1831, in the Baptist Chapel, Chipping-Norton, Oxon. By WILLIAM CATTON. Third edition.—Wightman, London.

WE are assured in the advertisement, and feel no hesitation in believing, that “with unfeigned diffidence” the author has “complied with the commands of several of his hearers who assured him that some of his former sermons ought to have been published, but that this must!” We consider it certainly a felicity that all our pastors do not preach before such commanding bearers: because admitting them to prove equally complaisant with Mr. Catton, “we suppose that even the world itself could not contain the books that would be written.”

The text on which the sermon is founded, is Jonah iii. 5, “So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them.”

Mr. Catton in a judicious manner “reviews the iniquities of the present times in Britain, and then enforces the important duty of repentance.”

Of the first large class which our author enumerates and boldly exposes, we notice one. He says,

“The pretenders to miraculous gifts in the metropolis, are obviously a race of deluded fanatics, whom we should pity, and for whose recovery to sober-mindedness, we are in duty bound fervently to pray. We are at a loss whether to ascribe their views and conduct to insanity or imposture, or to temptation from Satan; perhaps, in the leaders of the party, all these causes may operate in union. It is certain they are a mere *ignis fatuus* in the church, the light of which must soon vanish, and which it would be

foolish to follow. If any of this sect possess any degree of sober understanding, we recommend to their attention the following admonition: ‘Woe unto the world because of offences: for it must needs be that offences come; but woe to that man by whom the offence cometh.’” pp. 9, 10.

Mr. C. urges with suitable vehemence, the necessity of *genuine, immediate, universal, practical, and persevering* repentance. Of this sermon we say,—it is all very good so far as it goes; but when Paul preached *repentance* towards God, he united with it, “*faith* towards our Lord Jesus Christ.” Mr. C. has done the former, but entirely forgotten the latter. We would consent, in the event of a fourth edition being called for, if this grand defect should be supplied, to part with some of the long eulogistic, if not flattering note, p. 22. We were certainly reminded by his extraordinary praises of Earl Grey and the Chancellor, of the apostolic exhortation, “*Let no man glory in men!*”

An Ark for all God's Noahs in a gloomy stormy day, &c. By THOMAS BROOKS. —Reprinted for the Book Society for promoting Religious Knowledge.

WE are much gratified by perceiving that the Committee of this excellent Society, in the prosecution of their benevolent labours, are judiciously combining such a proportion of ancient with modern theological authors, as must, we think, render the general list of their publications, and that of their lending libraries, highly acceptable to Christians of all denominations. Brooks' Noah's Ark, we doubt not, will be esteemed, though a small, yet a valuable addition to the increasingly important stores of the Society's depository.

Siberia; or the Early History and Signal Preservation of the American Colony of free Negroes on the Coast of Africa: compiled from American Documents. By WILLIAM INNES, pp. 152.—Waugh.

A HIGHLY interesting and valuable production, deserving the attention of all, but more especially of those humane and benevolent persons, who are actively engaged in attempts to secure the emancipation of slaves, or to improve the condition of those who already possess their freedom.

OBITUARY.

MRS. MARGARET SPENCE.

THE church in Hamsterley, in the county of Durham, venerable for its antiquity among the Baptist churches in the north of England, has, within these two or three years past, lost, by death, some of the most valuable of its members. The names of Jane Heron and John Toward were amongst that number; both of whom were distinguished for the possession of qualities that rendered them beloved by all who knew them. They were pious, peaceable, and assiduous in their attendance on the means of grace; and their memory will long be affectionately cherished by their surviving friends and neighbours.

On the 17th of November last another member of the same church, Mrs. Margaret Spence, was removed from the present state of trial to the heavenly rest. Of the truth of this statement no doubt remains on the mind of any one that knew her: for scarcely ever was an individual, especially in her station in life, more sincerely, ardently, and generally esteemed.

This excellent woman, descended of respectable parents, was born at Loop, in the Southside township of the chapelry of Hamsterley, in the year 1760. A short time after her birth her parents removed to the parish of Wolsingham, where they rented, successively, three or four small farms, and lived respected among their neighbours, being esteemed good church-folk. About the year 1790 a malignant fever prevailed in the neighbourhood, which proved fatal to many persons: among others, one of her three brothers fell a sacrifice to its baleful influence, and in the year following her father also died. In these days of calamity, when few were disposed to come near or assist the suffering families around, from the natural kindness of her disposition, she braved every danger not only by day, but also by night. The kind Shepherd of Israel, who had designs of mercy respecting her,

protected her from the influence of the pestilential blast. The sun was not suffered to smite her by day nor the moon by night. From this period, and arising from these circumstances, she was strongly inclined to attend on all the means of grace that Wolsingham afforded. Assiduous, however, as was her attention on public ordinances, it did not please the Lord to render them effectual to her conversion. That honour was reserved to a more humble instrument, as appears from a brief manuscript of her own, in which she narrates the dealings of the Lord with her, at this interesting period of her life. The amiable artlessness of the tale, the sweet simplicity of the language, and the heavenly unction that pervades the whole, will, it is hoped, render its insertion highly acceptable to all that read it. Referring to the ministers she then heard, she says:—

“I frequented their ministry, though at that time I was in darkness, and a stranger to myself: but it pleased the Lord that a relation of my father’s, an old man, who often visited our family, should, as I believe, be the instrument in his hand, to discover to me what I was by nature and practice, and that I must seek an interest in the blood of a crucified Saviour, or for ever perish. My convictions of sin gradually increased, and I saw myself to be one of the most sinful, depraved creatures. Sometimes I was almost driven to despair of obtaining mercy. I thought I was such a vile rebel against God, that there was no mercy for me. At other times, I was encouraged to hope for mercy from the precious promises of God, such as: ‘They that wait on the Lord shall renew their strength.’ That passage also in John iii. was powerfully impressed upon my mind, where our Lord says to Nicodemus, ‘Except a man be born again, he cannot see the kingdom of God;’ and it was also impressed upon my mind, that except I experienced this divine change, unless my sins were pardoned, and I was accepted of God, I never must know happiness, either in this world, or that which is to come. As I was persuaded all this was attainable, I was determined, through divine grace, not to stop

short of the great blessing. I remember, however, that I was about two years in bondage. But the Lord's time for my deliverance came, and he manifested his pardoning mercy to my soul. That was a day never to be forgot. On the evening of the sabbath, February 16, 1794, while engaged in prayer and meditation, the Lord spake peace to my troubled soul, and gave me to feel I was accepted through the blood of Christ shed for me. I then experienced that joy and consolation of spirit, that I think the tongue of an angel cannot describe. I can never, therefore, praise the Lord enough for his goodness, who loosed me from that state of bondage, and gave me to rejoice in God my Saviour. I thought if I had a thousand hearts I would give them all to the Lord who had done so much for me. O what I then felt for my near and dear relations. I thought they were strangers to the peace that I enjoyed; nay, the desire of my soul was that all the world would come to Jesus, and experience his pardoning love. I then thought I was done with the burden of guilt and sin, and that my mountain should stand strong rejoicing in the Lord and the light of his countenance, but since then, alas! I have found many things to grapple with, and have often to mourn over a depraved heart, and to lament after an absent God. But the Lord knows my heart, and that it is my greatest grief and burden, that I live no more to his glory than I do."

It was in the course of the same year in which she experienced this great change, that she became acquainted with the worthy man, who was afterwards her husband, Mr. Christopher Spence, long an eminently useful member and deacon of the church in Hamsterley. Their first interview, which was always regarded by them as particularly providential, led to mutual esteem on christian principles. A correspondence henceforward took place, characterized by all that delicacy and seriousness, which become professors of the name of Christ. This continued rather more than two years, when they were happily united in closer relationship, by the holy band of matrimony, December 1, 1796. In the May following she was baptized on a profession of her faith, and added to the church of which her husband was a member on the 2nd of June, a circumstance which afforded the greatest joy to all the parties concerned.

About eleven months after her marriage

she became the mother of a son, but was so reduced that her recovery was despaired of. The utmost serenity of mind was, however, enjoyed by her, and, in answer to many prayers, she was restored to health. She afterwards became the mother of three other sons, one of whom died in infancy, a circumstance which she bore with that equanimity which she so pre-eminently possessed, and so constantly exhibited. The remaining period of her sojourn on earth was little varied from the ordinary routine of village life, except by occasional illness. This at times was so severe as to endanger life itself, but it pleased the Lord to raise her up from many a severe fit of distress, and to prolong her existence, till she arrived at the allotted boundary of the life of man, three score years and ten. It was no unusual circumstance, however, with her to affirm, and that with a modesty all her own, when she experienced recovery from severe indisposition, that she felt rather disappointed. She had the expectation of enjoying a happy release from a body of sin and death, and this was combined with a desire to depart and to be with Christ, which is far better. Her wish was at length granted. The last illness did come;—she was prepared for it and ripe for glory. Her friends would rather, had it been the divine will, that she had stayed sometime longer among them, for her unspeakable gain was their heavy loss. But this could not be, the summons came, and she must put off mortality.

She attended the prayer meeting of the church on Monday evening, when she appeared as well as usual. Next day she took cold, but ventured out in the evening to another place of worship, and in doing so increased her previous indisposition. On the Wednesday she grew still worse. She, however, continued to attend to her domestic concerns and deeds of charity in the course of the day. At night she retired to rest about the usual hour. During the night fever raged in a high degree, and in the morning, about nine o'clock, an evident and unexpected alteration became visible. Her pastor was sent for, and he prayed with her, and soon after intimated to her and her sorrowing

The next meeting of the Bristol Association will be held at Shortwood, in Gloucestershire, on the Wednesday and Thursday in Whitsun week, June 13 and 14. The service to commence, on Wednesday, at eleven o'clock; brother White is to preach the Association Sermon; brethren Walton and Jeffery to be the other preachers. Brother Clark of Paulton, to write the Circular Letter. Subject, "The Obligation of every True Believer to Obey the Positive Institutions of Christ."

The Western Association of Baptist Churches will be held at Montacute, on the Wednesday and Thursday in the Whitsun-week, June 13 and 14, 1832.

SUBSCRIPTIONS FOR THE FAMILY OF THE
LATE REV. JOHN MACK.

It is with great pleasure that we now present our readers with the result of the appeal which has been made to Christian beneficence on behalf of the above bereaved family. We know well the load of anxiety it would have removed from the bosom of the deceased, as a husband and a father, could he have anticipated such an exercise of munificence towards those he was about to leave behind him. It is, however, doubtless, an answer to his prayers, a verification of the Divine assurance—"Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me:" whilst, on the part of the churches and individuals from whose bounty this kind assistance has proceeded, it affords a grateful indication of their sympathy for the living and of the affection which they cherish for the memory of the departed.

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JONES.

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LONDON BAPTIST BUILDING FUND.

At a Meeting of the Committee, held on the 14th of February, 1832, at No 5, Paternoster-Row, Mr. CHANDLER in the Chair, the following Resolution was unanimously passed:—

Resolved, — That it is with feelings of unfeigned regret that this Committee have heard of the death of their beloved Friend and Secretary, the Rev. Isaac Mann, M.A., in the midst of his years and usefulness; and desire to record, on their Minutes, their deep sorrow at the great loss which this Institution has thereby sustained.

The Committee affectionately sympathize with the bereaved widow and family of the deceased, and with the flock of their departed friend, now left destitute of a pastor; and implore in their behalf the richest consolations from the Father of all

mercies to rest upon them, and them under the afflicting Providence

LIBRARY OF THE LATE REV. I. MA

My dear Sir,
The Executors of the late Rev. have thought it right to dispose of the library for the benefit of his widow and children. The books have all been prized by a bookseller, who kindly do it gratis. The members of the church and congregation have purchased as many as they wish, but still there are a considerable number unsold. We think it would be for the benefit of the remainder, if it were made known through your Magazine. A short notice of this effect, would be esteemed a favor. For brother Executor, Mr. Barlett,
Your's very respectfully,
Jon H
59, Blackman Street.

Recent Deaths.

Thursday, March 29, 1832, Thomas Stollery, thirty two years of age, of the Independent Church, meeting Street, Soho, departed this life, in the third year of his age. Friday, April 1, mortal remains were interred in the Chapel in Tottenham-court-road. In the funeral procession, Dr. W. Morison preceded: the Rev. Messrs (successor to the deceased), Pritchard, White, Ivimey, and Dunn held the bereaved widow, family, and friends. In the chapel, Mr. Robinson of 1 Cor. xv., and prayed: Mr. D. sang a hymn: Dr. Winter delivered an address: Mr. White gave out a second hymn, and Mr. Pritchard concluded the service by prayer, in the vault.

Died, on the 2nd April, 1832, William Herring, in his forty third year, the Rector of Herring, Pastor of the Baptist Church in Tottenham, after a protracted illness. He was one of the most eloquent preachers that the city could boast of.

THE REFORM BILL.

Earl Grey proposed the second reading of the REFORM BILL, in the House of Commons.

on Monday, April 9, 1832; and, after four nights' discussion, a division took place at a quarter before 7 o'clock on the Saturday morning, when the result of the contest was thus manifested:—

For the Bill, present...	128
Proxies.....	56
	———— 184
Against the Bill, present	126
Proxies	49
	———— 175
Majority	9

The following speakers expressed their sentiments, pro and con, on the question:—

For the Bill—	AGAINST the Bill—
Lord Gage	Lord Colville
Melbourne	Grantham
Durham	Wynford
Radnor	Tenterden
Warnecliffe	Lyndhurst
Earl of Shrewsbury	Ellenborough
Harrowby	Earl of Limerick
Haddington	Mansfield
Vincent Goderich	Winchelsea
The Lord Chancellor	Falmouth
(Brougham)	Carnarvon
Marquis of Lansdowne	Eldon
Bishop of London	Bathurst
Lincoln	Wicklow
Llandaffe	Marquis of Bristol
	Londonderry
	Duke of Wellington
	Buckingham
	Bishop of Exeter
	Durham
	Rochester
	Gloucester

Twelve Prelates voted for, and fifteen against the Bill. The House will go into a Committee immediately after the Recess.

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PUBLIC MEETINGS IN MAY, 1832.

<i>Day.</i>	<i>Hour.</i>	<i>Society.</i>	<i>Occasion.</i>	<i>Preacher or Chairman.</i>	<i>Place of Meeting.</i>
T. 1.	11.	Church Missionary Society,	Meeting	.....	Exeter Hall
-----	6.	Christian Instruction Society,	Meeting	Lord Henley	Finsbury Chapel
-----	6½.	Irish Society of London ...	Sermon	Rev. Baptist Noel	St. Clement Danes
W. 2.	11.	British and Foreign Bible Soc.	Meeting	.....	Exeter Hall
-----	6.	Soc. for pro. Ecclesiastic know.	Meeting	John Brown, Esq.	London Coffee House
-----	6½.	Prayer Book and Homily soc.	Sermon	Very Rev. Dean of Salisb. St. Mary's Church [James'	
T. 3.	12.	Religious Tract Society.....	Meeting	Marquis of Cholmondeley	Willis's Rooms, King-st. St.
-----	12.	Prayer Book and Homily soc.	Meeting	Lord Bexley	Exeter Hall
-----	6.	Sunday School Union	Meeting	Earl of Roden	Exeter Hall
-----	6½.	Lon. As. in aid Moravian Miss.	Sermon	Rev. Joseph Fletcher	Spa Field's Chapel
-----	6½.	Lon. S. for pro. Chty. amg Jews	Sermon	Rev. W. Jowett, M.A.	St. Clement Danes
F 4.	12.	Ditto	Meeting	.....	Exeter Hall
-----	6.	Book Society.....	Meeting	Rev. Rowland Hill, M.A.	Exeter Hall
S. 5.	12.	London Hibernian Society ...	Meeting	Marquis of Cholmondeley	Exeter Hall
M. 7.	6.	London Itinerant Society ...	Meeting	Rev. Dr Collyer.....	Finsbury Chapel
-----	12.	British & Foreign School Soc.	Meeting	.....	Exeter Hall
T. 8.	6.	Religious Tract Society.....	Breakfast	.....	City of London Tavern
-----	12.	Naval and Military Bible Soc.	Meeting	.....	Exeter Hall
-----	6	Irish Evangelical Society ...	Meeting	.....	Finsbury Chapel
-----	6½.	Newf. & Bri. Nth. Amer. Sch.-a.	Sermon	Rev. Henry Melville, A.M.	St. Clement Danes
-----	6½.	Aged Pilgrim's Friend Socy.	Meeting	Viscount Mandeville.....	John-street Chapel
-----	6½.	British Reformation Society	Sermon	.....	St. John's Cha. Bedford-row
W. 9.	10.	London Missionary Society...	Sermon	.....	Surrey Chapel, Blackfriars
-----	12.	Newf. & Br. Nth. Amer. Sch.-a.	Meeting	Lord Bexley	Exeter Hall
-----	6.	London Missionary Society...	Sermon	.....	Tabernacle, Moorfields
T. 10.	12.	Ditto	Meeting	.....	Exeter Hall
-----	2.	Gen. So. for pro. District Visitg	Sermon	Bishop of Chester	Portman Chapel, Baker-st.
-----	6.	London Missionary Society...	Sermon	.....	Tottenham Court Chapel
-----	6½.	British Reformation Society	Sermon	Rev. Hugh M'Neille, M.A.	St. Clement Danes
F. 11.	11.	London Missionary Society	Sermon	.....
-----	11.	British Reformation Society	Meeting	.....	Exeter Hall
S. 12.	12.	Anti-Slavery Society.....	Meeting	Duke of Gloucester	Exeter Hall
-----	12.	Destitute Sailors' Asylum ...	Meeting	.....	Exeter Hall
M. 14.	12.	S. for prom. Obs of Lord's Day	Meeting	Lord Bishop of Calcutta ..	Exeter Hall
-----	12.	Sailor's Home or Brnsk Mar. E.	Meeting	.....	Exeter Hall
-----	6.	Home Missionary Society ...	Sermon	Rev. George Clayton	Poultry Chapel
T. 15.	6.	Ditto	Meeting	Thomas Thompson, Esq.	Exeter Hall
W. 16.	10.	Ditto	Sale of Ladies' Work	.....	Crown & Anchor Tavern
T. 17.	12.	Gen. So. for pro. District Visitg	Meeting	Marquis Cholmondeley	Exeter Hall
-----	12.	Continental Society	Meeting	.....	Exeter Hall
F. 18.	12.	S. for Diff. Inf. on Pun of Death	Meeting	Duke of Sussex	Exeter Hall [Street
T. 22.	6½.	S. for Pro. of Pmnt & Un. Peace.	Meeting	.....	White Hart-ct. Gracechurch
-----	12.	Temperance Society	Meeting	Lord Bishop of London	Exeter Hall
-----	1.	As. for pro. Humnty to Animals	Meeting	Lord Porchester	Exeter Hall
T. 24.	12.	Episcopal Church Society ...	Meeting	.....	Exeter Hall [over-sq.
-----	12.	Ladies' Hibernian Society ...	Sale of Fancy Work.....	.....	Great Concert Room, Han-
F. 25.	12.	Ditto	Ditto	.....	Ditto

IRISH CHRONICLE.

MAY, 1832.

AT a time when such a fierce controversy is raging among our countrymen, both in and out of parliament, we shall, instead of saying any thing to add fuel to the flame, supply our friends with *facts*, for the purpose of shewing the beneficial results of the Bible being used as a school-book, both in regard to the schoolmasters themselves, and the children under their tuition. We wish that all persons, who take part in these warm discussions, were well acquainted with Ireland, as it is, especially in the provinces of Connaught and Munster, in respect to the need there is for Bible instruction, and the eagerness of the Roman Catholic parents to obtain it for their children. We request the careful attention of our friends to the remarkable *fact*, attested by the uniform testimony of all our agents, from the commencement of the Society, that *our Schools have never been opposed, on account of the Bible being taught in them, by any class in the Irish community, except THE PRIESTS!* Most of *them*, certainly, have been the uncompromising opponents of the Schools, not for the alleged reason that the Roman Catholics would not send their children, on account of the Bible being taught, but, as it should appear, from *their* hatred of scriptural instruction: in this opposition, however, *they* have consistently acted with the principle enjoined by the COUNCIL OF TRENT, *viz.*, **THAT THE BIBLE WAS NOT A SAFE BOOK FOR THE PEOPLE TO READ!** We wish those persons who are so zealously encouraging the plan for the National Schools for Ireland, *viz.*, substituting parts of Scripture only instead of the whole Bible, seriously to consider whether this measure will not appear to *sanction* that sentiment? Will not the Roman Catholic priests tell their people, that the British government has, at length, adopted the grand principle of the Church of Rome, *viz.*, **THE WHOLE SCRIPTURES ARE NOT FOR THE INDISCRIMINATE USE OF THE PEOPLE, BUT ONLY SUCH PARTS AND PARCELS OF THEM, AND TO BE USED IN SUCH A WAY, AS THE PRIESTS MAY APPROVE AND DIRECT!**

In our forthcoming pamphlet, entitled, “**TRIUMPH OF THE BIBLE IN IRELAND,**” &c. will be given a table shewing, in distinct columns, the aggregate number of children in each School; the number actually present in each at the last inspection, distinguishing the comparative numbers of Protestants and Roman Catholics from which it will appear, that the latter preponderate in all the schools, and that in some of those in Mayo, there is not a single **PROTESTANT!** This account will furnish a silent, but demonstrative refutation, of the oft-repeated, but totally unfounded statement, that *the Roman Catholics refuse to send their children to BIBLE Schools.*

The funds of the Society are so greatly in arrears, and the difficulty of collecting money, at this time, so exceedingly great, that the Committee have accepted the generous offer of their long-tried and much esteemed agent, the Rev. Stephen Davis, of Clonmell, to visit the United States of America, for the purpose of appealing to their numerous brethren, and others in that country, for pecuniary aid towards relieving the embarrassment under which the Society at present labours. He has taken a passage on board the **ALBION**, Capt. Thomas, which, it is expected, will sail from Bristol to New York, on the 24th instant. We earnestly request all the friends of the Society to pray that he may have “a prosperous voyage by the will of God.” He expects that it will require ten or twelve months for him to accomplish this very important engagement.

From the Rev. Wm. Thomas in Reply to the Rev. Joseph Ivimey's Queries, dated Limerick, March 19, 1832.

First, as regards the Itinerant and Sabbath Scripture Readers and Schools. There are seven Itinerant and nine Sabbath Readers under my superintendence, three of the latter may also be considered as *itinerants*, because they devote much of their time to that work, nor can any of them be strictly called mere *Sabbath Readers*. Three also of the Sabbath Readers are also school masters, which gives them considerable access to the parents, and the small additional pay for reading the Scriptures on the Lord's day betters their circumstances.

Secondly, The periods when they were employed by the Society, and the places where they reside, are as follows: I will say nothing about that late worthy servant of the Lord, Thomas Bush, nor of others now employed in the service of other Societies. Thomas Bush, though greatly persecuted, served many years with devoted zeal and unblemished character: he and Mr. Stephen Ryan were appointed Itinerant Readers in December 1823; they had been both of them decided Roman Catholics. Patrick Gunning was first employed in 1824, as Sabbath Reader and was advanced to be an Itinerant Irish Reader in July 1827, he lives at Ballycar, near Newmarket-on-Fergus, in the county of Clare, which is about fifteen English miles north-west of Limerick; he is under the patronage of Major Colpoys: he had been a Roman Catholic but is now a pious and a useful man. I baptized him about five years ago. All his family are become Protestants. Augustine Thynne, was first employed as an Itinerant Irish Reader in April 1826: he lives at Roadford, near Ennis town, county of Clare, near the cliffs of the Atlantic, about forty miles north-north-west of Limerick; he is under the patronage of Edward Synge, Esq.: he it was who gave poor Donellan, who was shot, his first lessons of instruction. He too had been a Roman Catholic, and declares that he was brought to the knowledge of the truth under a sermon preached by me about eight years ago, when I preached at Moy, near that place, from Gal. vi. 14, "God forbid that I should glory in the cross of our Lord Jesus Christ." He, and all his family have become Protestants; he, as well as Gunning, teach both children and adults to read the Irish Scriptures.

John Nash was first employed as a Sabbath Reader in 1823; in 1826 as a School-master and Irish Sabbath Reader, and in July, 1830, he was appointed to be Itinerant Irish Scripture Reader. As he is entirely Irish he is just suited to the work assigned him. He has read and circulated the Irish Scriptures most extensively, and taught hundreds to read

them. He was a Roman Catholic when I first met with him. He is now a pious devoted man, and he and all his family are become Protestants! He lives at Bog Mount, near Kilrush, about sixty miles west of Limerick, in the county of Clare, and is under the patronage of Captain Cox: he has suffered great persecution, which is the case with our agents in general in this county.

Michael Bush was first employed as Sabbath Reader in 1826, and was advanced to the itinerant Irish readership at the time of his brother Thomas' death in 1829; he lives at Moynoc, near Scariff; he and all his family have become Protestants. Moynoc is in the county of Clare, about twenty-four miles north-east of Limerick.

Wm. Wall was employed in 1828, as Itinerant Scripture Reader. I trust I have been very useful to him in bringing him to the knowledge of the truth. I cannot speak too highly of his amiable disposition, and pious spirit; and indulge the hope that, with the instructions which I give him, and the blessing of the Lord, he will be an increasingly useful man. I can place the greatest confidence in him with safety: he is stationed at Limerick, immediately under my own superintendence.

Michael Lynch was engaged the 1st of October, 1829, as Itinerant Scripture Reader, having for some time previously taught the School at Bushy-park. I have removed him to Limerick, that he might be near me, and receive instruction which might fit him for labour of an higher order, in connection with his labours as a Scripture Reader. He appears to possess most promising talents, and has very accurate views of divine truth. I hope he will become a useful preacher of the everlasting Gospel. He was a Roman Catholic lad, born and reared in Kilmallock, county of Limerick, one of the darkest towns in Ireland. I hope the Lord has made me very useful to him. His widowed mother, brother, and sister, have been compelled to leave Kilmallock, where they were greatly persecuted.

Wm. Scales was engaged in February, 1831, as an Itinerant Scripture Reader, in the place of Mr. Ryan when he went to England, and who recently returned. Wm. Scales is placed under the patronage of John B. Finch, Esq. at Croagh, near Mathkeal, county of Limerick, about sixteen miles S. W. of this city. Mr. Finch gives him the highest character for good conduct, ability, and usefulness. I understand that a popish champion, with a number of others in company, went one day where they expected William Scales would read the Bible, for the purpose of putting him down by argument. Scales did not expect the attack; however, he completely silenced the popish advocate; the result was that the

people applied to him for English Testaments, which he sent to me for, and they were supplied. He professes to have been brought to the knowledge of the truth under my preaching at Mahinisky, a remote and neglected place in the county of Clare, about sixty-two miles west from Limerick, about two years ago. His cousin, Joseph Scales, is a Sabbath Reader at Mahinisky; he is a sensible man, and likely to be very useful.

Wallis Hacket was employed as a Sabbath Reader, but he spends much of his time in itinerant labours, reading the Irish Scriptures. He is a very good old man, and has, I believe, been made very useful to three or four elderly people, who, I trust, died in the Lord. He was a Roman Catholic, and is, I believe, a real Christian; he has had no certain residence since the death of his wife. He more particularly visits the parishes of Doonas, Birdhill, Killaloe, seven, twelve, and sixteen miles east of Limerick; and Clonrush in the county of Galway, thirty-six miles north-east of Limerick: he has served the Society about five years.

Patrick Carthy was employed in 1828, as Sabbath Reader: much of his time also has been employed in itinerant labours. He has been deprived of employ at his trade by the persecutions of the priest, and, with a large family, was left to perish. He was a Roman Catholic, and he and all his family have left popery. The Lord gave him faith to believe the truth, which he heard from me. He lives at Fruer, about seventy miles north-west of Limerick, near the cliffs of the Atlantic: they would probably have been swept off the earth by persecution were it not for Captain Cox, who lives within about ten miles of them, and so might John Nash also and others.

Michael Carthy his son is also a Sabbath Irish Reader.

John Flanedy was appointed a Sabbath Irish Reader. October 1, 1827. He is also a master of the Clarefield School under Captain Cox of Mount Pleasant, near Kilrush, about sixty miles west from Limerick, in the county of Clare. He was educated in one of the Society's Schools, is very clever and able to answer and confute any priest by Scripture truth. His father died in the faith after the Lord had converted T. Bush by hearing me preach. He opened his house for me to preach when Flanedy heard the word to his salvation; the whole family have long since left popery; if I had room to state his history it would be most interesting.

Samuel Cross was appointed a Sabbath reader in October, 1831. He is also master of the Ballycar School, in which he himself was educated; he is a clever young man, and is under the patronage of Major Colpoys, at Ballycar, near Newmarket-on-Fergus, about

fifteen miles north-east of Limerick, in the county of Clare.

James Walsh, was appointed a Sabbath Reader in October 1829. He resides at Birdhill, about twelve miles east of Limerick, county of Tipperary. He was a Roman Catholic: I baptized him about two years ago. He is a very correct and worthy man, well able to read the Irish, and to state and defend the truth and to give a reason of the hope that is in him; but he cannot, like many others, put his mind so well on paper.

Francis Brenan is a Sabbath Reader, and school master at Croagh, county of Limerick, under John Finch, Esq. The people like him.

George Dorcy has been recently appointed at Newmarket-on-Fergus as a Sabbath Reader: the poor man has been violently persecuted for leaving popery, but he is not ashamed of the Gospel of Christ, having experienced it to be "the power of God to his salvation."

As to the Schools under my care, I mention, No. 1. Bristol School, Ballycar; master, Samuel Cross; patron, Major Colpoys. The fifty-two scholars are well instructed.

2. Church-street School, Walsh-park; master, J. Holmes; patron, Jonathan Walsh, Esq. county of Tipperary, forty miles, Irish, north-east of Limerick. It has 150 scholars.

3. Seven Oaks School, Bushy-park, Burrisckane; master, Adam Scott; patron, Thomas Towers, Esq. county of Tipperary, twenty-eight miles north-east of Limerick. There are eighty-four scholars.

4. Gomer School, Bog Mount, near Kilrush, fifty miles west of Limerick, county of Clare; master, John Dalton; patron, Captain Studdart. There are eighty-four scholars.

5. Mary's Philanthropic School, Mount Shannon, county of Galway, near thirty miles north east of Limerick, county of Clare; teacher, Mrs. Ryan. There are 130 scholars.

6. Norwich School, Birr, King's County, forty Irish miles east of Limerick; teacher, Mrs. Soynard; patroness, Miss F. Antixell. There are seventy-one scholars.

7. Clarefield School, about fifty-two miles west of Limerick, county of Clare; master, John Flanedy; patron, Captain Cox. There are 130 scholars.

8. Mountpelier Male School, near O'Briens bridge, county of Limerick, about nine miles east of Limerick; master, John McMahon; patrons, Hood and Boyd, Esqs. There are ninety-five scholars.

9. Buckfield School, county of Tipperary, fifteen miles east of Limerick; master, Pat Maloney; patron, Archdeacon Galway. There are 100 scholars.

MISSIONARY HERALD.

NOTICE.

THE Treasurers of Auxiliary Societies, and other Friends who may have Monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st instant, which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made in the course of the present month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the lists of Subscribers, &c., in alphabetical order.

Particular attention is solicited to this notice; for as all the Society's accounts for the year are examined and audited, by the gentlemen appointed for that purpose, in the first week in June, and the Report will, it is expected, leave the press in a few days after the Annual Meeting, it is clearly impossible that payments can be included, or lists of particulars inserted, which come to hand after the time specified.

The Annual Sermons for the Society will be preached, Providence permitting, on Wednesday, June 22, and the Annual Meeting held, as usual, on the following day. Full particulars of the respective Services will appear in our next Number.

FOREIGN.

CALCUTTA.

A Letter from our missionaries at this station, dated October 20, mentions, that after much deliberation, they had engaged a new associate in the service of the Society, in the person of a Mr. Henry Beddy, raised up in the country. Mr. B. is a native of Ireland, but has resided in India about eighteen years, in the service of the East India Company. He was brought to the knowledge of the truth about five years ago, and baptized in Orissa by one of the brethren connected with the General Baptist Missionary Society. On removing to the neighbourhood of Calcutta, he joined the Lal Bazar Church; and was led by degrees to engage in ministerial work, till at length he proposed to resign his secular employments, and give himself up altogether to the work of the mission. This offer our es-

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teemed brethren thought it right to accept, and Mr. Beddy was, in consequence, publicly set apart to the ministry on Thursday, October 6, and proceeded, a few days afterwards, up the country into Hindoostan. As our brethren were not, at the time, aware that Mr. Lawrence had been sent out for Digah, they calculated on Mr. Beddy's settling there; but there will be no difficulty in finding another station where he may be fixed, sufficiently near to maintain useful intercourse and co-operation with our brethren at Monghyr and at Digah.

We have also the gratification of announcing the safe arrival of our dear friends, Mr. and Mrs. Ellis and Mr. and Mrs. Lawrence, who reached Calcutta in safety on the 9th of November.

Mr. Lawrence writes on the 18th, as follows:—

It is with pleasure I inform you of our safe arrival in Calcutta on the 9th of this month, after a passage somewhat longer than is

usually made, and, in many respects, it has been tedious and uncomfortable. We have witnessed almost every variety of weather, from the dead calm to the severe gale. Altogether, we had, perhaps, not less than a month of light winds and calms. In doubling the Cape and passing the Mozambique channel we had nine or ten days very rough weather; and, coming up the Bay of Bengal, we were overtaken by one of the heaviest gales that have been known there since 1823. The bulwarks, bow-sprit, and rigging of the ship sustained considerable injury, but I am happy to say, through a merciful Providence, the gale abated on the fourth day, without having caused any damage to the cargo, or hurt to any individual on board. Our situation during the storm appeared awfully terrific. The sea was breaking over the ship in every part, and the water found its way into most of the cabins. Several times the boats were nearly washed away. The sea appeared like mighty snow-capt mountains rolling along in rapid succession, threatening to overwhelm every thing with which they might come in contact. It was astonishing to behold the majestic and comparatively easy manner in which our ship rode upon the waves. Considerable alarm was felt on board, especially as the captain was not able to tell exactly where he was, no observations having been obtained for several days, and he was fearful lest we should be driven on the sands off Sangar Island. Happily, however, we found ourselves a few miles to the south of the sands. Had we been sixty miles further north when the gale commenced, probably, like many other vessels, our ship would have been driven on shore. We remembered and felt the appropriateness of the Psalmist's description of the mariner in Psalm cvii., and, like him, to the Lord we directed our cry, and he mercifully delivered us. Oh that our hearts may ever be disposed to praise him for his goodness! When we first came on board we suffered considerably from sea-sickness; after a few days' illness I recovered, but my dear wife was ill during the whole of the passage. You will be sorry to hear that the captain would not allow us to preach on the quarter-deck on the Lord's day, in consequence of which our opportunity of doing good on board was much abridged. But, that we might have a meeting somewhat in accordance with our own views, when practicable, we invited as many of the passengers as were disposed to assemble in our cabins, and brother Ellis and myself alternately delivered a short address. The attendance was in general as encouraging as we could expect. It no doubt would have been much more so had the captain shown himself favourable to such exercises.

After these privations on board ship, we feel truly thankful in being permitted to join the society of our brethren here, who have received us with every mark of cordiality and pleasure. They appear, indeed, to live together in the bonds of holy love, and every brother who comes into their circle must feel himself at home and happy. We almost regret that we are about to leave them so soon. We intend to proceed to Moulghyr on the 29th instant.

Mr. Ellis, whose letter is dated on the 16th, gives some additional particulars:—

"I have at length the pleasure of writing you from this city, God in the kindness of his providence having led us in safety over the mighty waters which roll between England and India. We arrived here on Wednesday last, receiving an affectionate welcome from our dear brethren, whom we found in tolerable health, though their colourless countenances evidence the weakening influence of the climate. Since the time of our departure from England, we have had no opportunity of sending letters to those we love in the Lord, not having spoken an homeward bound ship during the course of the voyage. Thinking it may not be amiss to give you an outline of our voyage, I will do so with brevity. We sailed from Portsmouth on Sunday, 26th June, in the forenoon of which day seven or eight of our fellow passengers met with us for prayer, during which time the ship got under weigh, and, passing the Isle of Wight, proceeded down the Channel. We found it good to wait upon the Lord and commend each other to the guardian care of our heavenly Father. It was indeed a season of rest and refreshing to our souls. We were blessed with consolation suited to our peculiar feelings when separating (perhaps for ever) from the scenes, associations, and attachments of youth. The Goul of grace and love enabled us to bless his name, in that, while our dear friends on shore were gone with the multitude to the house of prayer, there with the voice of joy and praise to keep holy day, we also at the same hour were permitted to assemble in our cabin-room, and mingle with them our supplications at the throne of the heavenly grace. For two days following we remained in the Channel, in sight of the sea-beaten cliffs of our native land. On the evening of the 28th England receded fast from our view,—the Lizard Point was just perceptible in the distance,—a few moments passed on and even this disappeared, leaving sea and sky alone visible to our eyes. We now felt a reality in our separation which we had not experienced before, and could not refrain shedding a few natural tears; but God in much mercy com-

forted our hearts, and led us to Christ as the only resting place for our souls at this painful period. On the 12th July we passed St. Antonio, one of the Cape de Verde Islands; on the 6th September we were off the Cape of Good Hope (not near enough to see the land); and on the 26th October entered the Bay of Bengal. Up to this time the weather on the whole had been favourable. But when about the middle of the Bay a violent storm came on, which for three or four days seemed to threaten our destruction. The wind blew almost an hurricane, howling over the masts, and rending the sails in shreds by its power. The sea rose frightfully high, washing over the poop and quarter-deck, pouring into the cabins, and with its force bursting in the bulwarks of the ship. The bow-sprit quivered like a reed, and was sprung in two places. We were obliged to run before the wind, with naked masts; and in this manner, without a single sail to lead our way, we were driven 3 or 400 miles by the violence of the gale. On the 1st November the storm gradually withdrew, God subdued the raging of the sea, and we had the happiness of finding ourselves much nearer our desired haven than we had expected. Oh that we may feel the increased weight of our obligation to God for his preserving mercy in the time of danger, and be enabled by his grace to devote ourselves anew to his service and glory. On the morning of November 5, our eyes were gratified and our hearts gladdened by the sight of land: and soon after we anchored at the mouth of the Hoogley, a short distance from the island of Saugor; which, though a swampy waste of jungle, with scarce a single habitation, formed an object of interest to those who had not seen land for upwards of four months. Having proceeded slowly up the river toward Calcutta, at day-break on the 9th instant, we set our feet on Indian ground, and in less than an hour reached the abode of our dear brethren, Messrs. W. H. Pearce and Penney. I am sorry to say that our opportunities of doing good unto our companions in the ship during the voyage, were less than we had hoped, Capt. Laws having objected to our preaching either in the cuddy or on the quarter-deck. Divine service was, however, performed in one or other of our cabins on the evening of the Sabbath, and more or less of the passengers and ship's company usually attended. The little messengers of mercy which the Tract Society kindly gave us, were received with willingness and read with attention. We trust the blessing of the Spirit will descend from heaven upon the good seed of the kingdom which has been thus thinly scattered, and that though "sown in weakness it will be raised in power," and produce plants of grace in the vineyard of God. At the

commencement of the voyage we all suffered a little from sea-sickness, but we have much reason for devout gratitude that our health has been preserved, and I think dear brother Lawrence and his wife, as also ourselves, are in the enjoyment of as good health as when in England. Before this reaches you, you will have heard of Mr. Beddy's having proceeded to Digah, and in about ten days dear brother Lawrence will follow him, staying a short time at Monghyr, on his way up. Brought into this land of dark idolatry by the kind hand of our heavenly Father, we would desire to "labour without fainting." May we, my very dear brother, entreat your prayers, and the prayers of our friends, that out of weakness we may be made strong by the Lord,—that every feeling, energy, and opportunity of our lives may be unreservedly consecrated to the service of the Redeemer,—and that while we live we may *live well*, how long or short it matters not, so that we are found good stewards of the grace of God and followers of those who loved not their lives even unto death. May every blessing of heaven, my dear brother, rest on you, and may the prospering smile of God rest on the Society's efforts.

SULKEA.

Extract of a letter from Mr. James Thomas, dated July 15, 1831.

You will be pleased to learn that myself and family are in pretty good health. In our work I cannot report great things: we have had, within the present month, an accession of three to our little church, by baptism; one a young female of European descent by the father's side, and recently married; the other two are the persons I some time ago mentioned as having applied for admission into the church. I for a long time hesitated, but for a considerable period they have evinced a great desire to hear and comprehend the Word of God, and I think I may add, to practise it. I hope they will each and all prove true believers on the Son of God. The congregations, though fluctuating, keep up; and I hope several are the subjects of saving impressions, and that, after a while, they will declare themselves on the Lord's side. There are some things of a rather trying nature in the church, though nothing of a very serious character. Two natives give reason to hope they understand, and, in some measure, feel the leading truths of the Gospel; and recently a third has come, and professes a desire to become a Christian. How far he is actuated by proper motives, I cannot say. My school goes on about as usual, but I expect to make

some alterations in it, I hope, for the better. Mrs. Thomas's female school continues about twenty-five, and some come on pretty well. Among the natives operations to a greater or less extent continue to be carried almost daily; twice a week in the Bungalow, I some time ago erected, on the Benares road, when the congregations are usually large: but as they are chiefly Hindoos, and do not understand Hindoostanee, I cannot do so much personally as I should were they Musulmans: still I am sometimes occupied from one to upwards of two hours at a time. On other occasions I go into the street, and as I always carry tracts with me, I make them my letter of introduction to those I meet with; indeed, I am often asked for tracts, and several times lately for tracts on the Mahomedan controversy. Oh, that these little messengers may prove the means of dispelling the darkness of many minds, and of leading them to the Lord!

I some time ago composed a tract in Hindoostanee on the Character of Christ, as Human and Divine, principally with a view to prove him God as well as man; it is now going through the press; I hope it will do good. Another, on the Miracles, is with the Examining Committee of the Calcutta Christian Tract and Book Society, and will probably be ordered for the press at the next meeting of the Committee.

I have now in hand the revision of the Gospel of St. Matthew in Hindoostanee, to which I propose marginal references. This is a work very much needed, but whether I shall meet with any to encourage it, I cannot tell; I however intend to go through Matthew, and then shew it my brethren and consult with them as to the propriety of going on.

JAMAICA.

During the past month our attention has been painfully absorbed by the afflicting intelligence which has poured in upon us from this island. This was of such a nature as to induce the Committee to draw up (on the 10th April) a brief abstract of it, for insertion in the public journals, and to recommend that the Baptist Churches through the kingdom should assemble on Friday, the 20th, "for the purpose of importunate and united prayer on behalf of the missionaries, and to give expression to that Christian sympathy with them in their perse-

cutions, which at such a time they so especially need." We apprehend that this call has been very generally complied with, and have been not a little cheered by witnessing many proofs of lively sympathetic interest in the perilous condition of our persecuted brethren. In order to put our friends more completely in possession of the facts of the case, a public meeting has been resolved on, to be held on the 25th instant; but as it will not be possible to get any account of the proceedings of that meeting through the press in time for the *Herald*, we shall briefly mention the principal particulars, of which we have been informed, well knowing with what anxiety our readers are waiting to receive them.

It was stated in our last Number, that, on the arrival of our friend Mr. Burchell, at Montego Bay, on the 7th of January, nearly a fortnight after the disturbances had begun, he was immediately removed in custody on board the *Blanche* frigate, and his papers sealed up for examination by the civil authorities. The journal of Mr. Burchell has since come to hand, together with a letter from himself, dated February 14. These documents and others prove too clearly with what inveterate rage and fury this good man has been assailed by the white inhabitants of Montego Bay and its vicinity. While on board the *Blanche*, he appears to have been treated with unnecessary harshness, considering that no charge whatever had been legally made, much less substantiated, against him. He was allowed to return to the *Garland Grove* on the 18th of January, though still treated as a prisoner, and not suffered to hold any intercourse with his friends on shore. Five days afterwards, he received a message from the Custos, or chief magistrate of the parish, stating that his papers had been examined, and that they contained nothing objectionable. This satis-

factory admission was accompanied with a recommendation that, for his own safety, and the safety of the colony, he would at once return to England! To a proposal so extraordinary, a sense of what was due to himself would allow Mr. Burchell, of course, to return but one answer, "He had not only a private character to maintain, but a public one, as connected with a public religious society, and, therefore, could not leave the island in any way that might be considered or represented dishonourable."

On Monday, February 6th, the Governor issued a proclamation putting an end to martial law, and this termination of their harassing duties as military men, appears to have been deemed a fit opportunity for the whites, collected from the surrounding estates, to wreak their vengeance, in every possible mode, on the "Sectarians." Two days afterwards, the spacious chapel at Montego Bay, capable of holding two thousand persons, was levelled with the ground; and, we are sorry to add, that several magistrates were present, and actively engaged, in this illegal and atrocious outrage. On Friday, February 10th, the Custos wrote, saying, that as there was no evidence against Mr. B., he was to be detained in custody no longer; but this honourable acquittal did nothing to abate the mad fury of his enemies, or to secure the safety of their intended victim. Repeated testimonies of the highest respectability concurred to assure him that, if he set his foot on shore, *his DEATH was certain*. One "gentleman" had sworn he would never return home till he had got his (Mr. B.'s) heart's blood; and several had united in declaring that whatever might be the consequences, they would murder him.

In such a state of things, not often paralleled under a civilized government, what was to be done? An American vessel, bound for New

York, was to sail the next day, and Mr. Burchell, yielding to the advice and remonstrances of his friends, determined to go on board, and sail in quest of a land where an innocent minister of Jesus Christ might breathe the air of heaven without the hourly dread of being assassinated in cold blood. But no sooner was this known on shore, than a petition was drawn up, begging that the Custos would detain him! This being refused, recourse was had to the last infamous expedient in the power of unprincipled malice to devise. A fellow who had been in gaol, on suspicion of being concerned in the insurrection, was procured to swear that he had heard Mr. Burchell, and Mr. Gardner likewise, say to himself and others that the slaves were to be free after Christmas, and that they were therefore to fight and pray for the same. On this charge our said brethren were arrested, and thrown into the common gaol, which, however, Mr. B. would never have entered alive, but that a body of the coloured inhabitants surrounded him on his landing, and protected him from the rage of his inhuman adversaries.

When it is recollected that these furious and blood-thirsty persecutors include persons accounted among the most respectable in the district, (their names are in our possession) there appears at first sight too much reason to fear lest the fatal deed, which they were not allowed to perpetrate by tumultuous violence, should be consummated by an audacious mockery of justice. From such fears, we bless God, our minds have been relieved by the paternal vigilance of His Majesty's Government. We rejoice to state, and we do so with feelings of gratitude not easy to describe, that the most explicit instructions were forwarded from the Colonial office to Earl Belmore, as soon as the disturbances were known there, "the object of which was to secure for the government at home the opportunity

of deliberately considering the case of every missionary who might be tried for instigating the revolt, before the sentence against him should be carried into execution." But we have received, within the present week, intelligence more satisfactory still,—satisfactory, at least, as to its aspect on our much injured friends, though it fixes on their enemies such a stain of infamy as it is painful to believe can attach to any who bear the British name. The article to which we refer bears date March 3, and is couched in the following terms: "THE MAN WHO SWORE AGAINST MESSRS. BURCHELL AND GARDNER HAS ACKNOWLEDGED THAT HE SWORE FALSELY, AND THAT HE WAS BRIBED TO DO SO. *He made this confession before a magistrate, in the presence of several witnesses, with a hope, he said, of relieving his conscience which was wretched.* In about a week the trial will take place."

To return to our narrative. The destruction of the chapel at Montego Bay was the signal for other depredations of the same character. The places of worship and other property at Falmouth, Gurney's Mount, Hillingdon, Salter's Hill, Stewart's Town, Lucea, Brown's Town, Rio Bueno, Savannah-la-Mar, and St. Ann's Bay were destroyed in rapid succession; and to such a pitch of audacity did the opposition arise, that an advertisement appeared in the *Courant* of Feb. 11, dated from the parish of Portland, announcing the formation of a society, in which no less than *one hundred and three* persons had enrolled their names, having for its object the destruction of "sectarian chapels." A week afterwards, another advertisement appeared in the same journal, calling on the Custos to convene a meeting to adopt measures for removing all sectarians from the island. This was the state of things when the last packet left Kingston; so that it is more than possible outrages have since been perpetrated yet more extensive than

those it has been our painful task to narrate.

Amidst these appalling scenes of violence and danger, when, to quote the forcible expression of our brother Nichols, "humanly speaking, not one life among the Missionaries was worth insurance for a single day," it is gratifying to know that our beloved friends were not utterly forsaken. There are gentlemen at Montego Bay, and elsewhere, whose names, for the present, we conceal, who have endeared themselves to our hearts, and won the admiring esteem of all who can appreciate what is truly noble in human conduct, by the honest and intrepid zeal with which they have stood forward in defence of injured innocence, at no small hazard to themselves. Our Missionaries have been sustained, too, by the testimony of a good conscience, and by a humble reliance on that Almighty Master in whose cause they are engaged. "Does my mother ask me," writes one, "Do you repent becoming a Missionary? My answer is, No. Gladly would I spend the few remaining days of my pilgrimage in this land were it the will of God. Of the charge laid against me I am perfectly innocent. Oh! this does support me, my heavenly Father knows it, and however it may issue on earth, I hope to be acquitted when I and those who are thirsting for my blood stand at the tribunal of God." "If it had not been the Lord who was on our side," says another, "we should have been swallowed up before this time, and for future security we are peculiarly dependent upon him. If he sees right, after having honoured us with a Missionary's life, to honour us with a martyr's death, may but his name be glorified, and the welfare of his church be promoted by our death, and then all will be well."

That proceedings, such as it has been our painful duty to describe, should awaken, throughout the kingdom, an intense feeling of indignant

interest, is perfectly natural ; and although it has been utterly impossible for the Secretary, amidst the greatly augmented occupation of such a season, to reply to every individual letter, soliciting information or advice as to ulterior proceedings, the warm assurances, from all quarters, of hearty co-operation, demand grateful acknowledgment ; nor is that acknowledgment the less sincere or respectful, because it is of necessity tendered in so general a form. The loss of property has been very great, though it is not easy, at present, to ascertain the precise amount, and it may probably be found that, in the haste with which the first announcement was made to the public, the sum was overstated. It is obvious that, unless our mission is to cease, and the Gospel is to be withdrawn from many thousands of our fellow-immortals, among whom it has been rendered so remarkably successful, the places of worship must be restored. But it is equally clear that, should the requisite sum be deposited in our exhausted treasury to-morrow, no steps could be taken for its disbursement till we had some security against the repetition of such wanton, unprovoked, and illegal outrages. The case therefore is one which loudly calls for the effectual interposition of the British government, and to that quarter, under heaven, our eyes must, in the first instance, be directed. Nor have we any reason to fear that our just and necessary appeal will be in vain. A deputation from the Committee have already been admitted to an interview with Lord

Goderich, who paid the most ready and gratifying attention to their representations, and assured them that Government would use every means to discover and punish the parties who have thus set at defiance all law and justice. We trust it will very soon be in our power to communicate further information to our respected friends on this subject, and to indicate more expressly the line of proceeding which, in the judgment of the Committee, it will be desirable to pursue. In the meanwhile, all must be aware, that new and very heavy expenses will be incurred, to meet which the only resource of the Society is in the bounty of its friends and supporters. Nor will the Committee allow themselves to imagine, that while our missionary brethren are jeopardizing their lives, and sacrificing the whole of their own little property in the sacred cause, those who have sent them forth to the warfare will recoil from the much smaller sacrifices which God is now calling for by his Providence. Already has the spirit of generous liberality begun to operate. A *servant-man*, whose name the writer knows not, has spontaneously forwarded *Ten Sovereigns* as a donation towards the losses sustained and expenses incurred by the late proceedings : let but a similar exertion be made by the whole body interested in the cause, and we shall be able to build many more chapels than have now been destroyed, and greatly to reinforce the Missionary band in Jamaica.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES...	Mr. J. C. Marshman	-	Serampore	-	Oct. 22, 1831.
	United Baptist Missionaries		Calcutta	- -	Oct. 20
	Rev. J. D. Ellis	-	Ditto	-	Nov. 16
	John Lawrence	-	Ditto	- -	Nov. 18
	W. H. Pearce	- -	Ditto	-	Nov. 15
	Ditto	- -	Ditto	- -	Dec. 6
	George Pearce	-	Chitpore	-	Aug. 17
	Ditto	- -	Ditto	-	Nov. 9
	Andrew Leslie	-	Dinapore	-	Oct. 29
	James Williamson	-	Sewry	- -	Oct. 26
	Gottlob Bruckner		Batavia	-	Oct. 24
	Ditto	- -	Samarang	-	Nov. 24
	Ebenezer Daniel	-	Colombo	- -	Oct. 31
	Various				

WEST INDIES...

DOMESTIC.

NOTICE.

The Annual Meeting of the Kent Auxiliary Baptist Missionary Society will be held, Pre-

vidences permitting, at Hyndford, on Wednesday, May 9, on which occasion the presence of one of our Jamaica missionaries is expected.

Contributions received on account of the Baptist Missionary Society, from March 20, to April 20, 1832, not including individual Subscriptions.

	£.	s.	d.
Legacy of the late Mr. John Deakin, Birmingham, on account	-	300	0 0
Legacy of the late Mr. Thomas King, Birmingham, on account	-	45	0 0
Cambridge, Ladies, by Mrs. E. Foster, <i>Female Education</i>	-	8	14 0
Clapham, Society in aid of Missions, by Rev. George Browne	-	20	0 0
Stepney, collected by Mary Davis	-	1	19 6
Miss Whitfield's School	-	0	5 6
		2	5 0
Whetstone and Totteridge, Auxiliary Missionary Society, by Mr. Wood	-	7	13 0
Hemel Hempsted and Boxmoor, by Rev. E. Carey	-	26	7 0
Broughton and Wallop, by Rev. H. Russell	-	16	6 0
Wiltshire and East Somerset Auxiliary, by Benjamin Anstie, Esq., Treasurer:—			
Melksham	-	5	10 0
Warminster	-	2	16 1
Crockerton, Legacy of Mrs. Corp	-	15	0 0
Sunday School and Teachers	-	2	8 8
Frome	-	88	13 5
Beckington	-	1	10 0
		115	16 2
Northamptonshire Union, by Mr. J. C. Getch, Treasurer:—			
Northampton	-	80	10 0
Kilnburg	-	7	18 8
		86	8 8
Manchester, Balance Collections and Donations, by Joseph Lees, Esq.	-	79	5 7
Oxfordshire Auxiliary, by Mr. Huckvale:—Bourton	-	7	4 6
Sanquhar, (N. B.) Association for Religious Purposes, by Mr. Halliday	-	3	0 0
Hull and East Riding Auxiliary, by John Thornton, Esq., Treasurer:—			
Hull	-	87	14 7
Beverley	-	23	2 6
Bridlington	-	28	9 0
Bishop's Barton	-	6	16 7
Cottingham	-	5	12 6
Driffield	-	2	16 6
		154	11 8
Previously acknowledged	-	101	14 6
		52	17 2
Portsea, Produce of a Bazaar, conducted by the Ladies of White's Row Chapel, by Mr. Craswell	-	21	1 0
Perth, Ladies' Society, by Mr. Fawcett, for <i>Female Education</i>	-	7	0 0

DONATIONS.

Servant Man, by Rev. Joseph Ivimey, (<i>toward repairing the loss in Jamaica</i>)	10	0	0
Miss Baldy, by Mr. John Cosens, <i>Norwich</i>	2	10	0
Mr. Biddle, by Rev. James Upton	2	0	0
Mr. P. Jackson, Newgate Street	1	1	0

TO CORRESPONDENTS.

Mr. Philippo informs us that the sum of Thirty Pounds has been raised at Chipping Norton, as the proceeds of a Bazaar in aid of a fund for the erection of a School Room at Spanish Town. He wishes, also, to return his best thanks to R. B. Sherring, Esq. and friends at Leicester, for a box of Fancy Articles, which has safely reached Spanish Town.

A box has been received from Chesham, for Mr. Daniel, of Ceylon, which will be forwarded as soon as an opportunity offers.

THE BAPTIST MAGAZINE.

JUNE, 1832.

MEMOIR OF THE LATE REV. ROBERT HALL, A.M.

(Continued from p. 182.)

MR. HALL had long felt a great aversion to writing, occasioned partly by physical causes, as the position which the act required rendered the mechanical process very painful to him, and partly by mental temperament which made him so fastidious that he was never satisfied with his own composition, having framed to himself an ideal standard which he fancied he could never reach. For these reasons it will not be difficult to believe that, to set his pen in motion, a stimulus of greater strength would be needed than authors in general require.

Notwithstanding, however, his reluctance to engage in writing for the press, Mr. Hall's long residence at Leicester, and the occurrence of various circumstances which seemed a call upon his talents, gave birth to several publications of importance during that period. The first was, a sermon which he preached in behalf of the Sunday-school at Harvey-lane, and which he entitled *The Advantages of Knowledge to the Lower Classes*. This, though not one of the most eloquent and profound of Mr. Hall's compositions, shews with what grace he could discuss and invest common topics, and with what strength he could enforce popular arguments. It was printed in 1810.

In the year 1811, his friend, the Rev. James Robertson, though a Pædobaptist, earnestly entreated Mr. Hall to deliver the Charge at his ordination over the church at Stret-

ton-under-Fosse, in Warwickshire. With this request he cheerfully complied; and having again delivered the substance of the discourse in London at the anniversary of the Baptist College at Stepney, he gave it to the world the following year with the title—*On the Discouragements and Supports of the Christian Minister*. Both parts of the subject are treated with great ability, discrimination, and pathos; and so skilfully is the whole conducted, that, while the address is professedly to the minister, the private christian, who seriously and devoutly peruses it, finds it as applicable to his own character, and as adapted to his own improvement, as if it were specifically addressed to himself. But the display of talent is not the only excellence of this sermon: a strain of fervent and unaffected piety so thoroughly pervades it as to endear it to the affections of every good man. The impression produced by its first delivery was indescribable: every understanding was instructed, and every heart was melted: nothing was unmoved—to use the language of one who heard it—but the stones and timber of the building. In the printed copy, some of the finest bursts and most striking illustrations are omitted, probably because, being struck off at the moment, they did not recur to the author in any form of composition which pleased him. Such, we doubt not, would have been the fate of many of his most splendid sermons, had he written them afterwards himself; and this defect is still more likely, though for a different reason, to have occurred in those which have been reported

as taken down from his lips in preaching. Many such passages, no doubt, are lost for ever. Those who had taste and sensibility enough to estimate and enjoy them, were precluded by that very enjoyment from the power of taking them down correctly.

The Leicester Auxiliary Bible Society was established in the year 1811. Mr. Hall was very active in its formation, and wrote the address which was circulated to announce and recommend it. He also delivered several excellent speeches at some of the anniversary meetings of the Society, though he was not forward to speak on these or any public occasions, and had much difficulty in overcoming his aversion to it. In one of these speeches he contended for the distribution of the Bible *alone*, in opposition to those who thought, or affected to think, it ought not to be trusted without a guide; in another, he combated, with equal success, the strange assertions (we cannot call them arguments) of some, who ought to have known better, that selections from the Bible were better for general circulation than the *entire* volume—a direct impeachment of the wisdom of the great Revealer; and in a third, never to be forgotten, he drew, with a master-hand, the character of the Rev. Thomas Robinson, one of the warmest friends of the society, with whom he had long lived on terms of the strictest intimacy, and whom, notwithstanding their difference of sentiment on some ecclesiastical points, he ardently loved and admired as a venerated servant of the Most High God.

In the year 1813, the renewal of the East India Company's Charter engaged the attention of Parliament and the nation. To the religious public, and the Baptist denomination in particular, this measure in some of its details was an object of peculiar interest; as the Missiona-

ries sent to India were obstructed in their progress, being obliged to take the circuitous course of America, and were not certain of protection when they arrived at the place of their destination. In these circumstances Mr. Hall was induced to compose an *Address to the Public* to urge the “propriety of inserting a clause in the new charter, authorizing the peaceable dissemination of Christian principles in India,” remarking that “it must surely be considered as an extraordinary fact that, in a country under the government of a people professing Christianity, *that* religion should be the only one that is discountenanced and suppressed.” The pamphlet was composed with great care, well-reasoned, and eloquently applied to the great points of the case. The object for which Mr. Hall, and other pious men, so earnestly pleaded, was attained as to its practical results; though something is still needed, and may hereafter be procured, to afford complete security to those who are devoted to this most noble of services.

On the 19th of January, 1814, the Rev. Eustace Carey was designated and set apart as a Christian Missionary to India; and on this occasion Mr. Hall delivered to him an admirable *Address*, which was immediately afterwards published.

The following year Mr. Hall commenced the series of publications, with which the readers of this Magazine are well acquainted, on a subject which has long divided, and still divides, the members of the Baptist denomination. His first work, denoting the topic of discussion, appeared in 1815 with the title “*On Terms of Communion*, with a particular view to the case between Baptists and Pædobaptists.” The next year came forth a further discussion of *The Essential difference between Christian Baptism and the Baptism of John*. In the year 1817 he pub-

lished *A Further Vindication of the Practice of Free Communion*, in reply to Mr. Kinghorn; and in 1826 a compressed exhibition of his views and arguments, in *A Short Statement of the Reasons for Christian in Opposition to party Communion*.

The death of the Princess Charlotte of Wales, in 1817, diffused consternation and regret through the whole empire. Availing himself of the excited state of feeling which prevailed on this occasion, Mr. Hall, in common with a vast multitude of other ministers, endeavoured to impress upon the minds of the British people the lessons of wisdom and piety which an event so awful and calamitous was adapted to teach. He preached, therefore, on the 16th of November, and afterwards printed, his beautiful and affecting *Sermon on the Death of the Princess Charlotte*. This most valuable production has had a greater circulation than any other of his writings, though not, in the author's opinion, and perhaps not in reality, the best of all his compositions.* It probably owed much to the nature of the subject, but certainly more to its own superior excellence; for though many valuable sermons, and some of them eminently so, were printed on the melancholy occasion, and were justly admired at the time, this is the only one that continues to be read.

In the year 1819, Mr. Hall published, anonymously, a small pamphlet containing *An Appeal to the Public on the Frame-work Knitters' Fund*: it was soon recognised as his. The trade of Leicester and the neighbourhood, consisting chiefly of the stocking manufacture, had suffered a great depression, and the wages of the working classes were reduced too low to furnish them with the means of subsistence. Touched with a feeling of sympathy for the mis-

erable population around him, Mr. H. issued this appeal in their behalf. Some other writers pleaded the same cause; but it met with opponents, and among them the celebrated William Cobbett. This induced Mr. Hall to repeat his exertions, and again to appear in support of the plan, by *A Reply to the Objections advanced by Cobbett and others against the Frame-work Knitters' Friendly Relief Society*. In both these pamphlets, especially the latter, he shews with what facility he could turn his attention to a new pursuit, and with what skill he could treat any subject to which he applied his wonderful powers. To say nothing of the humanity which dictated this effort, and the eloquence which "ever and anon" sparkles and flashes on its pages, some of the main principles of political economy are here stated and developed with admirable precision and force. Of the principal opponent of the measure he has given a striking sketch, which many will pronounce to be an accurate likeness, and all will acknowledge to be spirited and masterly.

In the year 1821, Mr. Hall republished, with some corrections, his *Apology for the Freedom of the Press*. For nearly twenty years he had not sent forth a line on political subjects; nor would he now have broken the silence he had so long maintained, if he had not been informed that the work would certainly be reprinted whether he consented or not, and if insinuations had not reached him that he had relinquished the principles he had formerly thought so important. There appeared, therefore, to be no alternative if he wished to preserve his book from piracy or mutilation, and defend himself from the charge of apostacy. Upon these feelings he acted in reprinting his admirable work; and for simply doing this, though some of the most violent expressions were omitted, he was as-

* Vide Letter to Rev. W. Button. Works, V., 517.

sailed with a torrent of abuse in the *Christian Guardian*. Of this he would probably have taken no notice, had it not, for the sake of annoying him, been inserted by his scurrilous neighbour in one of the newspapers published in Leicester. On this account he deemed it right to address a letter to the editor of the *Leicester Journal*, in reply to this attack, not expressed in the gentlest mood certainly, but in a style of more dignity and manliness than his impertinent opponent deserved.

His old and valued friend Mr. Toller, of Kettering died on 26th of February, 1821, the day after he preached his last sermon, and Mr. H. unfeignedly regretted his loss. As a preacher, with the aid of his impressive delivery, Mr. Hall regarded him as equal, if not superior, to any of his contemporaries; and when, in 1821, a volume of his sermons was printed, Mr. Hall drew up a memoir of the author, with an exquisite delineation of his character. The parallel between him and Mr. Fuller, though not absolutely perfect, is a master piece of comparative criticism. None of its readers can have forgotten it, or have failed to consider it as an astonishing specimen of just discrimination and refined taste.* It is well known that in his funeral oration at the grave of his equally valued friend Mr. Fuller, Mr. Hall judged himself to have failed, whatever others might think, in doing justice to his subject, and therefore he refused to print it: here he has supplied the deficiency, and stamped with immortality his own conception of this *par nobile fratrum*.

An Auxiliary Anti-Slavery Society was formed at Leicester in the year 1823. The Committee circulated an animated *Address on the State of Slavery in the West Indies*, which was the production of Mr. Hall's

pen, and was worthy of its author. It was peculiarly fitting that the Apologist of liberty should be engaged in such a service.

The last publication which he printed at Leicester, was his *Sermon occasioned by the Death of the Rev. John Ryland, D.D.*, preached at Broadmead, Bristol, on the 5th of June, 1825. Much as he was affected by this solemn event, which deprived him of one of his earliest friends, and the church of "a burning and a shining light," he roused himself to the task of doing justice to his memory; and how admirably he has succeeded those can best judge who by their intimate knowledge of that eminently good man have had the best opportunity of comparing the record with the life.

Beside the works which have been distinctly noticed, Mr. Hall composed at Leicester several other pieces of which the titles will be found in the catalogue of his writings given as a postscript to this memoir; and many sketches and fragments which have been printed since his lamented death. Here also he wrote all, except the first, of that series of able articles which appeared in various numbers of the *Eclectic Review*, which were afterwards collected into a volume, and are now reprinted in the fourth volume of his works.

Mr. Hall's friends are aware of his growing attachment to evangelical truth, and of his increasing conviction of the dangerous and unscriptural character of Socinian tenets. When, therefore, a neighbouring minister holding those sentiments had publicly attacked the orthodox system, it was not a matter of surprise to them, but of high gratification, that Mr. Hall's zeal for the truth impelled him to enter upon a defence of what he felt to be the vital doctrines of the Gospel. With this view he delivered, in 1823, a course of twelve lectures on the principal points of the Socinian contro-

* See the December number of this Magazine, p. 528---540.

versy, which excited great attention, but which he was in vain solicited to publish. Two or three sermons were afterwards preached, as supplementary, relating to some topics on which he wished further to enlarge; and it appears that he had a design of printing one or more of these; but the manuscript was lost, and has not since been recovered.

To the success of his ministerial labours, during his continuance in this station, reference has been already made; and, it is evident that he experienced great delight in his work, and was thankful to God for the increasing usefulness of which he was made the instrument. An alteration took place in his style of preaching, by which it was adapted more completely to the audience he was called to address. To this he himself alludes at two distinct periods; once in a letter to Mr. Phillips, in which he says his "strain of preaching is much less elegant, but more intended for conviction, for awakening the conscience, and carrying home truths with power to the heart*;" and afterwards, in a letter to Mr. Bosworth, in which he states that he does not "bestow near so much attention on his composition†," but insists more on "evangelical topics" than formerly. "A greater savour of Jesus Christ does" now, he trusts, "breathe through his ministry." In his discourses, therefore, at this period and afterwards, there was probably less of intellect, at least of elaboration and polish, but even more of heart, and more of spiritual feeling; less of imagination, but more of reasoning; less that was sublime, but more that was tender, than in previous years. When he pleased, however, or the occasion demanded it, he could rouse his faculties to their former activity, and soar to the sublimest heights of eloquence; though he did not task

or stretch his powers so frequently and habitually as at an earlier stage of his ministry. After all, it may be doubted whether the change was so great as Mr. Hall supposed. He was now more than fifty years of age: his habits, both of thought and of composition, must have been long formed and established; and we might conclude, therefore, independently of experience, that the prime qualities of his style would be retained, with such modifications and adjustments as circumstances or subjects might dictate or require. Still there *was* a change—and *that* was for the better: it was such a change as we might naturally look for in one whose spirit was so devout, whose hopes and aims were so heavenly, and who, as he "grew in grace" himself, would throw more of his advancing heavenliness into his ordinary ministrations.

Mr. Hall's removal to Bristol, the first and last scene of his public ministerial labours, took place in the spring of 1826. He was warmly received by his old friends there, and soon brought his extraordinary powers into action among them. In this new situation he spent about five years—too short a period, alas! for the wishes of those who invited him thither—instructing and delighting the multitudes who thronged to hear him. Under his pastoral care the church abundantly flourished, and the congregation received numerous accessions, especially from among the educated and intelligent classes of society.

A new field of usefulness also opened before him in the Baptist Academical Institution of that city. He had no direct share in the tuition of the students, but they had friendly access to him on various occasions, and were frequently invited to his house. He took great interest in the formation of their character and the direction of their pursuits. The advantages they de-

* Works, V., 480.

† Ibid. 483.

rived from his conversation were of incalculable importance to them: and they had a more formal, but equally instructive, meeting with him at a conference usually held on Tuesday evenings in the vestry at Broadmead. The excellent tutors in that institution had, thus far, a most efficient coadjutor in Mr. Hall; and long will his kindness and his services be remembered with gratitude by those who had the felicity of spending their pupilage there during his residence at Bristol.

Not long after his settlement in that city, the health of Mr. Hall, which had previously, at intervals, exhibited unfavourable symptoms, began evidently to decline. He was frequently attacked by difficulty of breathing, accompanied with most intense agony. Such an effect had the repetition of these attacks produced upon him, that, during his last visit to Cambridge, in 1829, his general appearance excited the alarm of his friends there, and raised in their minds an apprehension, too well founded, that they should "see his face no more." On Thursday, the 10th of February, 1831, he was struck with a paroxysm of his disorder, from which he partially recovered; but the attack was renewed, and repeated, until his strength being gradually exhausted, he expired in peace and hope on Monday the 21st of the same month. The closing scene is thus described by Mr. J. M. Chandler, his medical attendant, whose particular and "Authentic Account of the last Illness and Death" of his friend cannot be otherwise than painfully interesting to all who knew and loved the inestimable man who is the subject of it.

"In a very short time, and before I had reached home, I was summoned to behold the last agonizing scene of this great and extraordinary man. His difficulty of breathing had suddenly increased to a dreadful and final paroxysm. It seems, this last paroxysm came on more gradually than was usual with those which

preceded. Mr. Hall finding his breathing becoming much worse, first rose more on his elbow, then raised his body, supporting himself with his hand, till the increasing agitation obliged him to rise completely on the sofa, and to place his feet in hot water—the usual means he resorted to for relief in every paroxysm. Mrs. Hall observing a fixation of his eyes, and an unusual expression on his countenance, and indeed in his whole manner, became alarmed by the sudden impression that he was dying; and exclaimed, in great agitation, 'This can't be dying!' when he replied, 'It is death—it is death—death! O the sufferings of this body!' Mrs. Hall then asking him, 'But are you comfortable in your mind?' he immediately answered, 'Very comfortable—very comfortable:' and exclaimed, 'Come, Lord Jesus—come'—He then hesitated, as if incapable of bringing out the last word; and one of his daughters, involuntarily as it were, anticipated him by saying, 'Quickly!' on which her departing father gave her a look expressive of the most complacent delight.

On entering his room, I found him sitting on the sofa, surrounded by his lamenting family; with one foot in the hot water, and the other spasmodically grasping the edge of the bath; his frame waving in violent, almost convulsive heavings, sufficiently indicative of the process of dissolution. He said to me, 'I am dying: death is come at last: all will now be useless.' As I pressed upon him draughts of stimulants, he intimated that he would take them if I wished; but he believed all was useless. On my asking him if he suffered much, he replied, 'Dreadfully.' The rapidly increasing gasping soon overpowered his ability to swallow, or to speak, except in monosyllables, few in number, which I could not collect; but whatever might be the degree of his suffering (and great it must have been), there was no failure of his mental vigour or composure. Indeed, so perfect was his consciousness, that in the midst of these last agonies, he intimated to me very shortly before the close, with his accustomed courteousness, a fear lest he should fatigue me by his pressure; and when his family, one after another, gave way in despair, he followed them with sympathizing looks, as they were obliged to be conveyed from the room. This was his last voluntary movement; for immediately, a general convulsion seized him, and he quickly expired.

It is not in my power adequately to represent the solemn and awful grandeur of this last scene. Our beloved pastor died from a failure of the vital powers of

the heart, amidst the most vigorous energies of consciousness and volition; his placidity and complacency of spirit being in striking contrast with the wild and powerful convulsions of a frame yielding in its full strength. The last struggle was violent, but short. The pains of dying were extreme: but they were borne with genuine Christian magnanimity. Peacefully he closed those 'brilliant eyes which had so often beamed upon us rays of benignity and intellectual fire.' Calmly, yet firmly, he sealed those 'lips which had so often charmed our ears with messages of divine mercy and grace.' And as he lay a corpse over my shoulder, he exhibited 'a countenance combining such peace, benevolence, and grandeur, in its silent expressions,' as have seldom been witnessed in the dead. Oh! what a moment was that when we paused for his next breath --- but it came not --- and all was over! Our beloved friend had separated from his flesh. His faith had terminated in sight. He was present with the Lord. I wished only a glance of him, blessing us, I imagined, as he passed away. But here, as on all other occasions, we must learn to live by faith. All left for us to contemplate were the painful and humiliating facts and consequences which death produced. The lifeless corpse of one so great and mighty, so affectionate and beloved; the failing hearts of the widow and the fatherless, broken and inconsolable; the sobbings and lamentations of friends; the confusion spread through the neighbourhood; all combined to provoke each other's despair under so irreparable a loss. When, however, he was transferred to his bed, and we gazed upon that more than ordinary composure of feature which our deceased pastor exhibited, we felt the reaction of faith on sensible objects, exhilarating us with the consolatory conviction, that the gain of the departed was, in a sense, proportioned to the loss felt by the Christian church.

I am aware that the closing days of this truly excellent man were not rich in those expressions of sentiment which the eager curiosity of a multitude usually demands; but it was the manner, the dignified composure of spirit, the unclouded eye of faith, the majestic demeanour of the Christian, which spoke what words could not intelligibly communicate, and conveyed more full and satisfactory ideas to the beholders.

It has lately been well remarked, by an able preacher: 'His greatness was lost in his goodness, the scholar in the Christian, and the philosopher in the man of God: he rose by descending; his gentleness

made him great; and his unaffected simplicity gave him a moral grandeur seldom encircling the brow of a mortal.' Never did our revered pastor present a more softened, a more benignant majesty of deportment than in the last week of his life. In patience he possessed his soul: with calm solemnity he awaited the coming of his Saviour: with humble, but assured hope, he longed for the moment when he should be accounted worthy to stand before the Son of Man. Emptied of self, he was lost in admiring contemplation of the mercies of God, in the great salvation. He was ever backward to speak of himself, or to dilate on his own individual experience. Truly humble and lowly, he saw himself not as seen and approved of men, but as he actually was in the sight of an all-searching, but merciful God. From him, we heard no unnecessary self-deprecations, no self-exaltations; but he exercised a dispassionate view of circumstances in all their bearings on the eternal future. The closing scenes of his life brought out to view every thing that was excellent, freed from every trace of what might be regarded as corrupting. Every thing alloying seemed to be depositing in his material fabric, ready to be cast off; whilst all that was perfecting appeared to be accumulating in his mind, to fit him for his departure. I have never before seen, and scarcely shall I again witness, a death, in all its circumstances, so grand and impressive; so harmonious with his natural character, so consistent with his spiritual life. Little indeed was said; but the expressions here recorded contained so many allusions and implications, that they will convey much to those who heard him, and were aware of the circumstances in connexion. 'Mark the perfect man, and behold the upright; for the end of that man is peace;' was fully applicable to our beloved pastor, whilst the words of his Saviour, inaudible to all but himself, were being uttered--- 'Come up hither!'"

Thus lived, and thus died, the most extraordinary man of his time, whose wonderful talents would have qualified him to excel and to shine in any department of society, or in any sphere of intellectual agency, but who wisely esteemed it his highest honour to be engaged in the service of God, in the promotion of the Redeemer's glory, and the salvation of immortal souls.

A more solemn or a deeper sen-

sation was never excited in the public mind by the death of a private individual, than that which followed the departure of Mr. Hall. Good men of all denominations, both in the establishment and out of it, were forward to testify their sense of his eminence and worth; and many who did not relish his piety, declared their admiration of his genius. Sermons were delivered on the occasion in many parts of the kingdom, and of this number no fewer than eight were published, namely, those preached by Mr. Hughes, at Broadmead, Bristol, with Mr. Crisp's Address at the Interment; by Dr. Cox, at Hackney; by Mr. John Birt, at Manchester; by Mr. Bosworth, at Stoke Newington; by Mr. Cater, at Bath; by Mr. Giles, at Salters' Hall; by Mr. Mursell, at Leicester; and by Mr. Swan, at Birmingham. The authors of these Discourses, amidst the variety that might be expected in their mode of delineation, all concur, and vie with each other, in expressions of love and veneration. It was once intended to select passages from each in illustration of the character of the admirable man to whom they refer, and several were noted for the purpose; but the limits of a magazine forbid the insertion of them all, and at the same time prescribe the necessity of suppressing many incidents and remarks which in a more extended memoir ought to find a place.

But are there no drawbacks? Is Mr. Hall's a perfect character? Was he exempt from the infirmities and defects of our common nature? By no means. If Mr. Hall could frown in heaven, it would be upon the man who should advance such a claim in his behalf. But his frailties were so few, and for the most part so constitutional, and Divine grace had done so much to subdue them, that, in the contemplation of his character as a whole, they are almost lost in the blaze of his excellencies.

He was naturally irritable and impetuous, and sometimes in moments of high excitement would utter things which his sober judgment condemned. But, as Mr. Birt has well remarked, "in estimating Mr. Hall, it ought always to be borne in mind, that from boyhood to the close of life, he was subject to constant and excruciating bodily pain. From seven years old, to sixty-seven, when he died, he had scarcely an interval of ease, except it was procured by the most powerful medicine. It is quite astonishing that this perpetual alternation of anguish, amounting to torture, and of the influence of medical antidotes, should [no more have] disturbed the equanimity of his character, or the gentleness of his temper. This acute and rankling "thorn in the flesh," which was always aggravated by bodily motion, restricted his personal exertions to much narrower limits than accorded with the "willingness of his spirit;" and as he found that a recumbent posture somewhat abated his sufferings, to this it may be owing also [in conjunction with other causes, alluded to above], that the world has not received more instruction from his pen."* As to the latter point, it may be remarked that, whoever will cast his eye upon the catalogue of his writings, and keep in mind all the circumstances of the case, will be surprised and thankful that he has written so much. Whatever our love of excellence may tempt us to wish, as to such a writer, it would be both unjust and ungrateful to forget that what may be thought deficient in the *quantity*, is abundantly compensated by the *quality*, of his productions.

With respect to the opinions which he sometimes threw off hastily, and which appeared either extravagant, or inconsistent with his

* Birt's Sermon, p. 24.

sentiments at other times, two things may be observed; one is, that though, as he confesses, he was "too prone to express himself in the style of hyperbole*," his most startling assertions were often found to be based on truth; and the other is, that he frequently viewed the same subject in *different* aspects, and would ascribe to it different properties; and more especially would he do this if the person with whom he was conversing appeared to go too far in the direction opposite to his own, though he would, in other circumstances, have rather accompanied him to a certain distance than opposed him.

This natural vivacity, which he could not always check, induced some persons to question the solidity of his judgment. This point is skilfully decided by Dr. Cox in the following passage:—"A superficial observer might have thought him deficient in judgment, whereas in reality he possessed an extraordinary power of discrimination. That Mr. Hall would give a hasty opinion, under the impulse of a sudden feeling or a strong prepossession, cannot be [denied]. Transient emotions or impulses of mind, which many have the dexterity to conceal till they have arrived at a result, would, in his case, instantly assume the form of words, and be given at once in what might often be deemed, if taken as his real decisions, indiscreet language. His criticisms upon men and things would therefore be sometimes incautious. But, if judgment consist in the power of discerning the relations between one term or one proposition and another, then his judgment was most eminent; for let a subject have been brought before his *serious* attention, and a *deliberate* opinion have been requested, and it would soon appear that no man possessed in a greater

degree the faculty of arriving at a just conclusion through a course of accurate discrimination. The surface of his mind was sensitive; he would consequently utter the first feeling; but its inward texture was nicely adjusted; his ultimate decisions would, therefore, be generally wise."*

Thus much for his defects: but who shall number or describe his excellences? To glance at only a part of them is now all that can be attempted.

Qualities which seem scarcely compatible with each other, and which rarely meet in the same individual, were associated in Mr. Hall, in happy combination. He was endowed with a genius of the highest order, sanctified by religion to the noblest ends—and united with an ardour that never cooled, and an industry that never tired, in the pursuit of truth and knowledge. In him a lively imagination was conjoined with patient thought,—a brilliant fancy with logical acumen,—the philosophical with the poetical temperament,—energy with grace,—minuteness with comprehension,—tenderness of heart with invincible boldness of spirit. He inculcated the most liberal principles in government and policy, in a time of danger, long before the public mind was prepared generally to receive them—and yet no man was more free from a factious temper: he was the advocate of principles, not of party. He was, on conviction, a Dissenter, and a Baptist, without cherishing a sectarian spirit; and with a cordial attachment to the doctrines of grace, he unremittingly enforced the claims of practical religion, as the fruit of faith and the only criterion of its existence. Devotion was the element of his being; piety the spring and purifier of his actions; humility before God the constant habit of his mind. His

* Letter to Dr. Smith. Works, V., 559.
VOL. VII. 3d Series.

* Sermon, pp. 30, 31.

whole character was marked by frankness and simplicity: his manners were dignified, yet affable and polite. In every relation of life,—as a son, a husband, a father, a member of society, a faithful friend, and a Christian minister,—he displayed exemplary virtues, and adorned his sacred profession.

For the long space of forty years, he maintained, as a preacher, a lofty and increasing reputation. It grew continually brighter and larger in its orb; but it never waned; and it set at the full.

Ages will revolve, and the English language become extinct, before the name of ROBERT HALL will be forgotten, or his virtues and his talents cease to be admired.

We remember with pensive satisfaction that he was once amongst us, and we rejoiced in his light. "BUT HE IS DEAD,—AND HAS LEFT NOTHING IN THIS WORLD THAT RESEMBLES HIM."*

CATALOGUE

Of Mr Hall's Writings published during his Life.

WRITTEN AT BRISTOL.

1786 Character of Cleander.

A Reverie.

1787 An Essay on Poetry and Philosophy.

[These three pieces appeared originally, about the time they were written, in Felix Farley's Bristol Journal.]

The Excellency of the Christian Dispensation: the Circular Letter of the Somersetshire and Wiltshire Association.

AT CAMBRIDGE.

1791 Christianity consistent with a Love of Freedom.

Character of the Rev. Robert Hall, of Arncliffe.

1793 An Apology for the Freedom of the Press, and for General Liberty.

1795 Funeral Oration for the Rev. Habbakuk Crabb.

1800 Modern Infidelity considered with respect to its influence on Society: a Sermon.

* Eulogy of Sir Philip Francis, in the House of Commons, on the great Lord Chatham.

1802 Reflections on War: a Sermon.

1803 Sentiments proper to the Present Crisis: a Sermon.

1805 Review of Foster's Essays: inserted in the Eclectic Review for November and December of that year.

AT LEICESTER.

1808 Review of "Custance on the English Constitution." In the same publication for January, 1809.

1809 Review of "Zeal without Innovation" In the same, for June, July, and September.

Review of Gisborne's Sermons. In the same, for January, 1810.

On the Work of the Holy Spirit: the Circular Letter of the Northamptonshire Association.

1810 The Advantages of Knowledge to the Lower Classes: a Sermon for a Sunday-school at Leicester.

An Address circulated at the formation of the Leicester Auxiliary Bible Society.

1811 An Address in behalf of the Baptist Academic Institution at Stepney.

Review of Dr Gregory's Letters on Christianity In the Eclectic Review for January and February, 1812.

1812 The Discouragements and Supports of the Christian Minister: a Charge to the Rev. James Robertson.

Character of Mrs M. Carryer.

Speech delivered at the Leicester Bible Society: on circulating the Bible alone.

1813 On Hearing the Word: the Circular Letter of the Northamptonshire Association.

Address to the Public, on an important Subject connected with the Renewal of the Charter of the East India Company.

Character of the Rev. Thomas Robinson, Vicar of St. Mary's, Leicester: a Speech at the Leicester Bible Society.

Preface to a new edition of the Life of Janeway.

1814 Review of Belsham's Memoirs of Lindsey. In the Eclectic Review for August.

Preface to his Father's "Helps to Zion's Travellers."

An Address to the Rev. Eustace Carey, on his designation as a Missionary to India.

1815 On Terms of Communion, with a particular view to the case between Baptists and Pædobaptists.

1816 The Essential Difference between Christian Baptism and the Baptism of John.

1817 A Speech delivered at the Leicester Bible Society : on circulating the Bible entire.

A Further Vindication of the Practice of Free Communion, in reply to the Rev. Joseph Kinghorn.

A Sermon occasioned by the Death of her late Royal Highness the Princess Charlotte of Wales.

1818 Preface to a Volume of "Hymns, by the late Rev. B. Beddome."

1819. Preface to "Antinomianism Unmasked, by the Rev. S. Chase."

An Appeal to the Public on the Subject of the Frame-work Knitters' Fund.

1821 A Reply to the principal Objections advanced by Cobbett and others against the Frame-work Knitters' Friendly Relief Society.

1822 Reply to the Christian Guardian's Review of the Apology for the Freedom of the Press.

1823 Review of "A Summary of the Principles and History of Popery, by John Birt." In the Eclectic Review for 1824

An Address on the State of Slavery in the West Indies, from the Committee of the Leicester Auxiliary Anti-Slavery Society.

1824 Memoir of the Rev. Thomas Toller of Kettering.

Preface to the Memoirs of the Rev. Joseph Freeston.

1825 A Sermon occasioned by the Death of the Rev. John Ryland, D.D.

The Spiritual Condition and Prospects of the Jews. Inserted in the Christian Repository for August.

AT BRISTOL.

1826 A Short Statement of the Reasons for Christian in opposition to Party Communion.

ERRATUM.

Page 182, col. 1, line 23, for 1802, read 1812.

REFLECTIONS OCCASIONED BY A PAINFUL OCCURRENCE IN JOURNEYING.

THAT cheerful submission to the will of our heavenly Father, under the varying occurrences of his wise but mysterious providence is the indispensable duty of his children, cannot be disputed by any of the truly pious. Yet, even the most eminent of their number, will readily

acknowledge, that, to assent to an incontrovertible axiom, is far easier than to render such obedience to its claims as consistency with its admission requires.

It is, however, of the very essence of real religion, not to be so discouraged, by difficulty, as to permit the means adapted for overcoming it to remain unoccupied ; and, among these, as applicable to a case of sudden and unexpected visitation, claiming submission to the will of Him "who doth according to his will in the army of heaven, and among the inhabitants of the earth," how important may be the influence of considering—that the event was comprehended in the Divine arrangement —accompanied by circumstances of signal mercy—and intended to accomplish the most beneficent design!

In the divine arrangement, there can be nothing either defective or excessive, though, to a mind not enlarged and strengthened by the exercise of faith, there may seem to be much of both : and, even to those who have attained the clearest and most comprehensive views of the Divine procedure, there will arise events too partially interpretable ;—that when submitted to the soundest principles shall fail to impart any information, so definite and satisfactory, as that which is derived from an entire and constant conviction that "all things are of God." The flight and fall of a sparrow, may, indeed, appear too insignificant to the pride of human intellect to admit even of a momentary consideration ; but, in the universal administration of Infinite Wisdom, these, apparently fortuitous and inconsiderable movements, may have relations which perfectly justify the notice bestowed upon them by our heavenly Father. It is not the power of precisely determining what are the occurrences, in the providence of God, upon which results the most painful or felicitous depend ; but the

distinct and immovable persuasion that every thing is incessantly subordinated to His gracious control, whose plans of government are founded in infinite knowledge, and conducted with ineffable benevolence, that communicates a sacred calm to the believing spirit, and produces that resignation to the Divine will, which is one of the most conclusive evidences that the light and love of revealed truth have taken possession of the heart.

The affecting propensity to magnify trifling afflictions, and diminish signal mercies, there is reason to fear, extensively prevails: so that to arouse the slumbering affections from the torpor of their ingratitude, seems to require the sudden impulse of some unusual incident, which shall place life and death in immediate prospect, attended with such an array of circumstances as may solemnly impress the mind that escape from the latter is next to impossible, and that the continuance of the former—especially in connexion with those essential attributes, without which it is scarcely to be desired—can be nothing less than marvellous; and, withal, leaving a memento, sufficiently impressive and durable, to prevent the obliteration of the occurrence from the page of recollection. In the supposed situation, leisure is soon afforded for deliberate retrospection, and the calm exercise of patient reflection. The spot, where the perilous event took place, is repeatedly visited, and, while the various circumstances, each of which, might have proved mortally fatal, are tremulously reviewed, oh! with what intense interest does the mind fasten on that manifest interposition of invisible Omnipotence, which, at the only moment when it could avail, pronounced, “Deliver him from going down to the pit.” The welcome, well known, though silent

voice, was effectively heard; and the delivered gratefully responds, “Bless the Lord, O my soul, and all that is within me bless his holy name—who redeemeth thy life from destruction.” And, as to all appointed discipline, which may yet remain, he earnestly desires to yield unrepining subjection to his sovereign will.

As it is equally inconsistent with every scriptural notion of the wisdom and goodness of the Infinite Being, to suppose that there should emanate from him, either by appointment or permission, any event not directed and overruled for the effecting of some purpose by which the glories of his character may be more fully illustrated, and his benignant intentions concerning his people promoted; so the indulgence of any such sentiment, is highly unsuitable to a Christian profession. The connexion of affliction, whether sudden or otherwise, with the past, the present, or the future, as designed to convey reproof, admonition, and instruction, is one of deep and delicate interest. It is too often so much overlooked by the individual, who, it might be supposed, would make it the subject of his anxious consideration, that the advantage to be obtained from the visitation, is entirely lost, or but very partially realized. In these inquiries, however, there is a medium to be observed between loose generalities, and minute application: the former is frequently to be referred to an indisposedness to close inspection, while the latter is often the offspring of presumption. But, when such an examination is devoutly conducted, and brought to a happy conclusion, how satisfactorily does it appear, that “the Lord doth not afflict willingly, nor grieve the children of men,”—that even those “whom he loveth he chasteneth,”—that “precept must be upon precept, precept upon precept”—and

that every branch, in the living vine, must be purged, "that it may bring forth more fruit."

After all, let the writer and the reader, with devout thankfulness, remember, that we have not a high priest who cannot be touched with a feeling of our infirmities, but one, who, having himself suffered, being tempted, is able, also, to succour them that are tempted; and that while his dominion is universal and everlasting, his mediation is the exclusive ground of the believer's acceptance in the divine presence, and the rich and unfailing source of all his spiritual joys and heavenly prospects.

TEMPERANCE SOCIETIES.

To the Editor of the Baptist Magazine.

SIR,

Having been roused, by various publications to the investigation of the nature and objects of those important and valuable institutions, Temperance Societies; I am not a little surprised that our Magazine has been so silent on the subject.

Is it because the evils of intemperance are not obvious? this cannot be, surrounded as we are with pauperism, crime, disease, madness, suicides, and sudden deaths, the greatest portion of which are the result of intemperance. Is it because there are some who object to the constitution and principles of these societies? There was never a beneficent plan proposed yet, which had not some objectors,—and I conceive every objection that has been raised against Temperance Societies, has been satisfactorily answered by the most eloquent tongues, and the most able pens. And if there be any doubt whether they effect the good they propose to accomplish, such doubts may be removed by the most striking and authenticated facts, furnished in the published reports of

different societies. From all that I have seen of the nature and the utility of these institutions, I have an overwhelming conviction, that no plan was ever devised which was better adapted to reclaim the intemperate, and those who are even verging towards the vortex of dissipation; or to preserve the rising generation from forming drunken habits which generally lead into many fatal snares.

When the religious part of the community shall be brought to give their sanction and support to the measure, I am convinced that the most beneficial results, both to the church of Christ, and to the nation at large, will be the consequence.

My opinion, Sir, fully coincides with that of an eminent writer, who says, "Had societies of this kind never been formed till this moment, and, consequently, had their practical results been wholly a matter of probable calculation, even in this case, the object which they have in view is so eminently desirable, and the likelihood of their doing good so probable, that we might expect every pious man would cordially bid them God speed." But the practicability and success of such societies are not problematical. They have been tried, and tried too on a large scale in America, where a million and a half of the people have been brought under their influence. The consequence is, that in that country the consumption of ardent spirits has been diminished one half, and multitudes of drunkards have been reclaimed.

This is a truly glorious reformation, and one, in effecting which, the ministers of the Gospel take a most decisive and active part. The General Assembly of America, having 1600 ministers, and above 2000 congregations, at their association in May last, unanimously adopted the following resolutions:

"That this assembly cordially ap-

prove and rejoice in the formation of Temperance Societies, on the principle of entire abstinence from the use of ardent spirits, as expressing disapprobation of intemperance in the strongest and most efficient manner, and making the most available resistance to this destructive and wide spreading evil.

"That they earnestly recommend, as far as practicable, the forming of Temperance Societies in the congregations under their care.

"That, as friends of the cause of temperance, this assembly rejoice to lend the force of their example to that cause, as an ecclesiastical body, by an entire abstinence themselves from the use of ardent spirits."

Now, Sir, were the associations of the several denominations of Christians in this kingdom, and were the ministers, and deacons, and the influential members of our churches thus to act, *ardent spirits* would soon be discarded from the tables of the respectable and the religious,—intemperance would gradually diminish, and innumerable evils would be banished from our land.

The benefits that would result from universally discontinuing the use of intoxicating liquors may be thus briefly stated:—

1. More than three-fourths of the pauperism of the country would be prevented, and the poor's rates proportionably diminished.

2. The families of the poor would rise from misery and degradation into comfort and respectability; themselves better clothed and fed, their children better instructed and taken care of.

3. Three-fourths of the crimes now committed would be prevented, with all their consequent miseries; the principal cause of these violations of the law being removed.

4. The number, frequency, and severity of diseases in general, would be lessened, and cases of lunacy in particular, greatly diminished.

5. There would be an annual saving of eighteen millions* of money now spent in ardent spirits, in addition to what would be saved in the maintenance of the poor and the punishment of criminals, which sum might be employed in promoting the best interest of the nation.

6. The country would be thereby freed from the temptation to a vice that is at present one of its greatest curses; and England, now notorious for drunkenness, would become, not only the happiest and most prosperous of nations, but the admiration and envy of the world.

7. The cause of religion—the observance of the Christian Sabbath—the saving of time, now squandered in the haunts of intemperance—the rescuing of sinners from the paths of vice, premature death, and final ruin;—in a word, the glory of God, and the best interests of man would be greatly promoted;—and the amount of effort now making to secure these objects might be expected to realize double its present effects, on the removal of this impediment.

And is there an individual in the kingdom who does not wish for this blessed consummation? Is there one who would not make the trifling sacrifice required, in order to accomplish it? Let every one join the Temperance Society, and this great good will be secured.

I am, Sir, yours truly,

X. Y. Z.

BAPTIST MINISTERS' WIDOWS.

To the Editor of the Baptist Magazine.

SIR,

Having seen two excellent letters in your Magazine of February and March last, respecting a provision for the widows and children of ministers, I beg leave to suggest

* At the Annual Meeting of the Temperance Society held at Exeter Hall, May 22, the amount was stated at twenty millions!

the following plan for establishing a fund for so desirable and benevolent a purpose.

1. Let a Committee be formed in London to effect insurances on the lives of ministers of the different Baptist churches. Each church to subscribe according to its ability, the minister also to assist as far as in his power in payment of the annual premium of insurance, the amount thereof to be arranged and fixed by the church, who are to hold themselves bound to the Committee for the supply of the money, as may be agreed on between themselves.

2. If the management of this plan be invested in the hands of a Committee it will form a growing and increasing fund to meet the demands of the widows and children of such ministers whose destitute circumstances make the loudest appeal for relief. This plan will entirely obviate the difficulty respecting the removal of any minister whose life may be insured: and to prevent any confusion that might arise, let each church continue the insurance of their minister, even should he in providence be removed to another church.

3. In order to meet the wants of so important an institution as this, it will be necessary to make public collections sometimes, and solicit private donations, this of course the Committee will properly arrange.

I shall now leave this outline to your perusal, I hope that some more able pen than mine will give this important cause the attention it merits and deserves. I have only to add, that it is my firm opinion, that the adoption of this plan, will, if strictly adhered to, ultimately establish a very important fund. And now imploring the guidance of him without whose blessing our efforts are vain and delusive,

I am, Sir,
Your obedient servant,
J. S.

HALF A LOAF IS BETTER THAN NO BREAD.

To the Editor of the Baptist Magazine.

SIR,

There is a province of the king's dominions, situated a few hours sail across the channel, in which, owing to several causes, there has been for a long period, a dreadful famine of the bread of life. Pitying the sad state of these poor people, I have been, in common with many of my neighbours and countrymen, sending them, from time to time, such supplies as we were able.

I must inform you, Sir, that it was one deplorable feature of the character of the inhabitants of this part of our country, that though they were destitute of the provision to which I refer; and though it was manifestly necessary, not only to their present, but also to their future and permanent felicity, yet they would not receive it; they even persecuted, and spake evil things of the benevolent individuals who brought it. This circumstance was exceedingly lamentable, and rendered their case very desperate.

I am happy, however, to state, Sir, that latterly a change has taken place, and they are desirous of receiving it; but yet there is still something in their present situation which is a little peculiar; they are not willing to receive this bread in whole, but in half loaves.

Notwithstanding this singularity, believing that "half a loaf is better than no bread," I cannot help thinking it my duty to unite with my friends who are of opinion, that it should be sent them in this form, rather than that the people should perish. I am happy to hear, that our good king, and his patriotic ministers, cordially unite with us in this sentiment.

Now, Sir, there are many very respectable and excellent persons, who affirm, that if these famishing

people will not have the bread in whole loaves, that they ought not to have it at all; and they find fault, and not in very temperate language, of the king's ministers, and of all who think differently from themselves in this matter. So that, if we really send our half loaves, which we intend, by God's blessing, we may reckon on their most entire hostility.

This, Sir, appears to me exceedingly strange, to say the least of it. Especially, as these very people are in the constant habit of having their own tables served, not with whole loaves, but with pieces of this very bread, on which they stamp the Greek term, *Liturgy*. Moreover, their missionaries cut up the very same kind of loaf, and give it away piece-meal in foreign lands.

There is, Sir, a weighty consideration, which may well encourage us to distribute even the smallest portion of the provision to which I refer. Half a loaf of this bread, as it is of a peculiarly excellent quality, or even a little piece of it, by the divine blessing, would, I am sure, save a man from perishing by hun-

ger; and even, so singular is its virtue, prevent his hungering any more for ever.*

Now, Sir, will you, or some of your correspondents, inform me, whether the old proverb, "Half a loaf is better than no bread," includes in it a just sentiment, or not? If it does, will it not follow, that his Majesty's Government is amply justified in its benevolent project of aiding their fellow-subjects in Hibernia, according to their desire, even with half loaves?

If the whole loaf be made of the finest of the wheat, and be good and useful, must not every slice, and even crumb of it be good and useful also?

Do not those, Sir, who refuse to communicate this bread to the perishing, even in half loaves, or slices, incur in the sight of heaven an awful responsibility, since it is evidently the duty of every individual, if he cannot do all the good he would, to do all the good he can?

Southampton.

B. H. D.

* John vi. 35.

POETRY.

THE VANITY OF LITERARY ATTAINMENTS WITHOUT RELIGIOUS KNOWLEDGE.

"Professing themselves to be wise, they became fools."—Rom. i. 22.

Not all the learning of the schools
Can light divine afford:
Sages are philosophic fools
Who own not nature's Lord!

His boundless power, and matchless skill,
Throughout his works they trace;
Yet care not to inquire his will,
Or, to secure his grace.

To know God—merciful and just,
Sin—cancell'd and forgiven;
To know in whom we place our trust
Our hope repose for heaven;—

This—the chief knowledge sinners need,—
The Gospel can impart:
A light fair science never shed
To soothe an anxious heart.

Religion,—as our views extend,
And nature's wealth is known—
Points to its Author,—as a friend;
Its treasures,—as our own.

The vessel's safe with Christ on board,
Though tried, and tempest-tost:
Without his presence—richly stor'd,
'Tis wreck'd—and all is lost!

G. T.

REVIEWS AND BRIEF NOTICES.

History and Character of American Revivals of Religion. By the Rev. CALVIN COLTON.

THE attention of the Christian world has for a long period been directed to the religious movements of America, and especially to those which constitute what has been technically, though perhaps, not quite correctly, called, *revivals* of religion. The application of the term, at least, according to present usage, is more extensive than to the renewal of a spirit of piety where it had languished or become extinct, for it is now to be understood to signify also the production and diffusion of religion in communities where it has not hitherto existed. In both respects we believe great good has been accomplished on the other side of the Atlantic. The reports, however, which have reached this country, from time to time, have been so various in character, the opinions even of enlightened and Christian men across the water and on the spot, have so frequently differed, the denunciation of the proceedings, by worldly observers, has been so strong and with such repeated assurances of objectionable accompaniments, and religion, in places noted in this country for revivals, has been sometimes so caricatured and distorted, and forced into every exaggerated and enthusiastic form, that there have been, and are to this hour, great interminglings of doubt in the public mind as to the real nature and the beneficial results of American awakenings. For our own parts we are extremely anxious to form a right estimate of the subject—to view it in the light of a true Christian philosophy, to separate the substantial from the delusive, the permanent in principle and the precious in value, from the fleeting and the effervescent, the universal from the local, and partial, and passionate; and we are therefore obliged to Mr. Colton for the degree of assistance he has afforded us in coming to a proper conclusion.

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As for Mrs. Trollope, who, to say the best of her, is, we suppose, prodigiously fashionable and profoundly ignorant of religion, a witness whom it may suit the purpose of the Quarterly Review to applaud, but not of the impartial inquirer to admit in evidence—as for that lady we reject at once all her sneers, and inuendoes, and gossip; and turn with satisfaction to the history of these proceedings in the pages before us. We have read them attentively; and, after some reflection, have come to a few general conclusions, of which we have only room here to state two.

The first is, that the different habits of society in England and America will go far to explain the apparent discrepancies in the actual state of religion, and in the character of what in each may in particular places be deemed of the nature of revivals. When we consider the constitution of government in England, the long establishment of the forms of worship here, the general refinement of society, and the *general* (though with exceptions, doubtless, to an unhappy extent) spread of the Gospel in our principal cities, towns, and counties, religion,—where it has a deep, pervading, and progressive hold of any large portion of a community,—is less likely than under other circumstances to manifest its energy in strong external excitement. It will necessarily be modified by outward influences and a particular state of the public character, or of national peculiarities. Here religion acts upon a people whose habits of thought and action are of a more fixed and sedate kind than in any other country perhaps of the world, and who, however powerfully they become affected, are in many ways under more restraint than mankind are found to be elsewhere. In America there is a more unfettered freedom, a more general association between the different, or what would here be the different orders and classes of society, and an ever increasing population, which

from its foreign infusions is every day and almost every hour altering its complexion. It cannot yet be said that there is any settled state of society in America, though much intelligence is found there, and much, notwithstanding the general cast of the emigrations, has been imported there. And the most superficial glance at this fact, is sufficient to assure us, that the influences of religion will be different in the one case and the other. Among the woods and in the plains of America, they have to work their way among a denser mass of unsettled elements, which at first will be, perhaps, subject to impulses and agitation. From this chaotic state, however, for how long continued we know not, there will eventually come forth, as we believe, under the regenerating and transforming power of divine grace, a new world of order, beauty, and glory. But while we look most favourably on the whole, and with high anticipation as to the final result upon the proceedings of our transatlantic brethren, and honour them as the instruments of accomplishing great and undeniable good, we cannot help expressing some doubt as to the expediency of some of the measures adopted in their revival-meetings—more especially the method of preparing what they term an *anxious seat*. Let Mr. C. describe it:—

“There is one in extensive and habitual use in the United States, which it may be proper to mention and describe, though it is but a few years since it was introduced. It is called the *anxious seat*. Although it came into use in seasons of revival, and has been principally employed on those occasions, it is not exclusively confined to that use. It is often employed as a means of *originating* a revival, and sometimes with great success. Ordinarily it is reserved for the extra seasons of public worship—for evening services, and the public prayer meeting room, where the exact order of stated ordinances is not considered so important to be observed. The use of it is left in the discretion of the officiating minister, or ministers,—and it is not considered prudent to employ it, except when there is manifestly a special degree of feeling in the congregation. On such occasions, and ordinarily towards the close of the meeting, a challenge is formally made on all those, who are willing publicly to signify their anxiety to secure an interest in the great salvation—to separate themselves from the congregation, and come and be seated by them-

selves, that public prayer may be offered in their behalf, and that they may receive suitable advice and exhortation. And by this act they are known as inquirers, and treated as such, so long as they desire, or need it. None are likely to comply with this invitation, except those whose anxiety is paramount to their fear of the world, and of public observation. And every body is aware that such must be the feeling—such the overpowering impulse, which constrains obedience to such a call. And no matter how often it has been done—no matter though it be a thing of every day—yet every recurrence of the same scene produces substantially the same effect, both on a congregation and on those who go forward.

The individual who rises for such a purpose, is apt to be so overwhelmed as to be unable to reach the place, without the guidance and support of a second person; and immediately the sympathies of the whole congregation, except those who are hardened and resolved in sin, are roused to untwined energy. A second, and a third, and perhaps a large number, rise, one after another, and press forward, under the same emotions, to the same place. And the common feeling increases. The anxious seat is filled; and they, and the congregation with them, are in tears. The minister rises, and asks:—“And are there no more? No more? None others in this congregation resolved to renounce the world, and seek after heaven? None others here who feel their need of a Saviour? Dare you wait till to-morrow? To-morrow, remember, is the thief of time, and the grave of souls.” And another, and perhaps another, and it may be yet a number, press forward to claim a place with those whose example has decided them. And now the offer is suspended, and fervent, importunate prayers are offered up in behalf of these anxious souls, who kneel weeping before the altar of God. And the congregation weep with them. And they are counselled, exhorted, and dismissed. But their names are known, and they are not forgotten, or neglected. And the effect of this step on those, who thus present themselves, ordinarily is a speedy conversion. The amazing power of the circumstances, instrumentally, and the Spirit of God accompanying, bring their feelings—enforce them to the crisis of submission to God. And the effect upon the community is great. It is sometimes the means of originating, and always the means of promoting a revival.

* Not of course in this exact language, but the minister is accustomed to make some such use of the occasion.

We admire the divine wisdom and the divine sovereignty, in rendering subservient to the moral amelioration of the world and the salvation of multitudes, even means, not always the most fitly chosen, or instruments, not always the most skilfully adapted to the end, so far as *man* is concerned; but the occasional success of a measure is no sufficient proof of its intrinsic propriety, especially if it be attended with danger, or liable to great abuse; above all, if it be not sanctioned by the practice or example of primitive Christianity. Good may come even by evil itself; but we must not confound the overrulings of Providence with its direct and scriptural sanction. Our apprehension respecting the anxious seat, is, that it is calculated to render religion too mechanical, too much of the nature of mere excitement, and too ostentatious. It does not, we own, perfectly accord with our ideas of the reflective solicitude and retiring modesty of first impressions, as they have usually presented themselves to our notice; and that the calling forth into instantaneous action and public exhibition, the class of overwhelming feelings described by our American friend, although doubtless terminating in the best results in many happy instances, does not perfectly suit the sobriety, the deep-seated conviction, the instructed faith of the soul converted to God. We speak of course, with the history of Paul in our view, and, therefore, with all needful allowances for individual cases and special seasons. What is chiefly questionable seems to be the *systematic application* of the *exciting mechanical instrumentality*. We fully appreciate, however, the following remarks of Mr. C. and wish them to produce their due effect—

“Diffidence and apprehension concerning revivals of religion, in those who ought to be leaders in the cause of Christ, are apt to be insuperable obstacles to their occurrence—and will be so, so far as their instrumentality is concerned. I assume, that revivals of religion are the genuine fruit of God's Spirit—and that there is such a thing, as *grieving and quenching the spirit*, *publicly* as well as, *individually*. Christians must not be *afraid* of God's Spirit—they must not be afraid that God's Spirit will do mischief—that it will derange their arrangements—discom-

pose the order of things, which they have established, or which they might imagine is best. They must not be afraid that it will make too much work for them—that it will summon them from their easy couches into the field of action, and expose them to greater hardships. So long as such are their apprehensions they may rest assured they will not be disturbed—unless the time has come, when, for reasons independent of their will and agency, God has resolved to break in upon their repose, and get to himself ‘a name and a praise,’ in spite of all their oppositions. There is as much need of a *conversion of Christians* into a belief and into a spirit of revivals, as of the world ‘dead in trespasses and sins,’ into the life of holiness—and ordinarily there is as much *apparent* difference in the change. I have known many ministers, and multitudes of private Christians, after having experienced this conversion (I beg leave to call it so), honestly and perseveringly throw away all their former religion, as good for nothing, and adopt the full belief, that their former profession was an empty name;—a hasty and unwarrantable conclusion, I think, and not beneficial in its tendencies,—but yet honest, and not, perhaps, altogether without reason. Better that they had kept it to themselves even though they thought so. This change is, however, what I should be strongly inclined to call (could I persuade myself that such was the meaning of the apostle), a ‘*renewing of the Holy Ghost*,’ subsequent to the ‘*washing of regeneration*.’ It is a great and striking renewal of the Divine life in the soul. And it is best begotten in the very atmosphere of a revival—and such is ordinarily its birth-place.

“But still there may be a *conviction*—a deep, abiding, thorough-working, practical conviction in the doctrine of revivals, itself *generative* of such a state of things instrumentally, before the most thorough renewal of the mind upon this subject has taken place. The mind may be fully satisfied, by a thorough study of the doctrines, and a deep imbibing of the spirit of Christianity—by credible reports of this work of God in other and distant regions—and more than all, by the Spirit of God moving in itself, and vigorously exciting it to habitual salient efforts and holy aspirations after a better state of things—by such influences, the mind may be *fully* satisfied, that there is such an economy of Divine Providence in the dispensations of Divine grace, as is ordinarily represented under the name of revivals of religion. And this is the conviction, which, taking deep root and working thoroughly and habitually in the hearts of ministers and

Christians of any community, however foreign to such dispensations in fact of time or place,—exciting them to prayer and untiring effort for the enjoyment of the same blessing among themselves—may be expected to be instrumental in bringing it down from heaven. And just in proportion as ministers and Christians are diffident upon this subject, and much more, if they are apprehensive of consequences, are they and their people unlikely to be the subjects of such a visitation."

The second general conclusion to which we referred as that to which we have been brought by the perusal of this volume, is, that much, very much, more may be done both by ministers and people in this country than has yet been attempted for the revival of religion. This conviction is strengthened by the remarks contained in the preceding extract. Is it not worthy of inquiry whether congregations here are not too self-satisfied—whether both ministers and people are not contented more than they ought to be with the existing state of religion among them, instead of forgetting the things that are past and even the comparative prosperity that may be present, and reaching forth to higher attainments, and a more vigorous and self-consecrating and individually working activity? On finishing the perusal of this book, which contains much interesting information and sound sentiment, we put this question to ourselves, why cannot there be a revival of religion in England as well as in America? That is, why cannot there be more conversions and in greater masses? And why cannot we employ other, and more, and better means than we have yet adopted? Have we done all we might or could do? In sometimes shunning enthusiasm have we avoided coldness? In dreading extravagance have we not forgotten or neglected duty? Might not preaching be more practical, and effort more personal? Might not prayer be more frequent and more fervent—appeals more personal—methods of gaining access, not in the pulpit only, but in other and more private scenes, to individual minds, be more abundant and more effective? Might not each one aim more to stir up—to awaken—to enkindle religious feeling, rather than be content to wait for its manifestations by mere ordinary means.

Triumph of the Bible in Ireland; or, Extracts from Three Months' Correspondence of the Ministers and Scripture Readers, in the Provinces of Connaught and Munster, belonging to the Baptist Irish Society. Compiled by Joseph Ivimey, Gratuitous Secretary.—Wightman, Paternoster Row.

No man can think of Ireland, as it now appears, but with strong mixed emotions of hope and fear, joy and sorrow, indignation and compassion.

While opinions are divided (from what cause or causes we stay not now to inquire) respecting the Government plan of education for Ireland, we think Mr. Ivimey has a claim on the gratitude of the religious public for laying before them a large number of facts which may be relied on, and which may contribute much to the formation of a correct judgment in a case of no ordinary importance.

Whatever the Government can do, there will, at all events, be ample scope left for the utmost exertions of all the Evangelical Societies that have been formed for the diffusion of christian knowledge in that unhappy country.

The Baptist Irish Society was instituted in London, April 19, 1814, when the late J. Butterworth, Esq. M. P., took the chair. It is highly gratifying to learn, from Mr. Ivimey's "Advertisement," that this Society supports ninety-one week-day schools, containing more than ten thousand poor children, principally of Roman Catholics (sixteen of these schools are for females only, who are also instructed to sew and knit), and twenty-five evening schools for adults during the winter season—the number recently in attendance at which was about seven hundred persons. This Society likewise supports six itinerant ministers (four of whom superintend the schools, and two of them preach in the Irish language), and fifty-three Scripture readers; two of these are under a course of instruction for the Christian ministry, under the care of the Rev. James Allen, of Ballina, who has himself obtained the knowledge of the Irish language.

The Society has two Secretaries, and both are gratuitous.

Mr. Ivimey has given a list of the readers and teachers in Connaught and Mun-

ster, amounting to one hundred and thirty persons.

The Superintendents, the Rev. Jonah Wilson, Rev. James Allen, and the Rev. Wm. Thomas, appear to have entitled themselves to the esteem and affection of all good men, by their zeal, assiduity, and perseverance in their arduous work, in the face of great and malignant opposition.

The pamphlet before us is adorned with an excellent wood-engraving, which we doubtless owe to the English martyrologist, but which first appeared on the last page of the "Works of Tyndale, Frith, and Barnes," compiled by John Fox, and published in 1573.

Many of the letters contain important information, conveyed in a style of great simplicity, and breathing an excellent spirit. Many of our readers, we hope, will hasten to possess themselves of this publication; and it may be thought superfluous to multiply extracts from a cheap pamphlet selling for only two shillings.

We must, however, make room for a few lines, written by *William Moore*, a venerable man, now more than eighty years of age, who has been, it appears from the tables prefixed, an itinerant reader during the last seventeen years.

He says, p. 27—"Long and perseveringly have the Baptist Irish Society held their station in this warfare; and surely they have the consolation that their labour is not in vain. I remember a school we had that I once inspected, consisting of eighty Roman Catholic scholars, and not one Protestant. Each scholar who was thirteen years old repeated thirteen chapters in English, and the same number in Irish, and, in the twenty-six chapters, did not miss twenty-six words. This I sent an account of in my journal at the time, and whilst I live I shall not forget it."

Memoirs of Miss Ann Tomes, late of Hackney, aged 19. By the Rev. F. A. Cox, LL. D. Accompanied by a Discourse, delivered on the Occasion of her Decease.—London: Westley and Davis.

AT the commencement of the Memoir,—simply because Miss Tomes died on the

5th of November,—some biographical remarks are introduced on the late Rev. John Mack, of Clipston, who died on the same day; and "the same memorable 5th of November transmitted to the abodes of joy Mr. W. Greenfield," &c. &c. Query—is it in good taste thus to call off the reader's attention from the subject of the proposed Memoir, because of such coincidences? The Gunpowder Plot, and many notable events occurred "on the same memorable 5th of November." The book, with the exception of a few interesting episodes (one relating to a public meeting for prayer at Hackney), is made up chiefly of extracts from the diary and letters of Miss T. Of one of these (p. 28), Dr. C. says, "It is eminently characteristic of that holy fearlessness, zeal, and boldness in the faith, which distinguished this beloved young saint." This letter is addressed to her sister, and relates to the feelings of her mind in prospect of "putting on Christ publicly by the ordinance of baptism." The following extract from the dying scene is peculiarly striking. "Truly might it be recorded of her," says Dr. C.

'She came to the cross, when her young
cheek was blooming,
And raised to the Lord the bright glance
of her eye;
And when o'er its beauty death's darkness
was glooming,
The cross did uphold her—the Saviour
was nigh!'

"To a question proposed by her mamma, Whether, if it should be the will of God that she should recover, it would be a disappointment? she replied, 'At the commencement of my illness, I prayed earnestly that my will might be absorbed in the will of God; so that, should he be pleased to restore me, I should believe he had something for me to do, or suffer, for his glory, and that this affliction was sent to prepare me for it:—how then could I be disappointed?'"

Dr. Cox appears to have seized the opportunity of the death of this accomplished and pious young lady, to produce a Memoir suited for the perusal of educated young persons of taste and refinement; to such we recommend it, and hope the labours of the author will receive a rich reward by the volume being blessed to their conversion.

Luther's Table Talk ; or, some choice Fragments from the familiar Discourse of that godly, learned man, and famous champion of God's truth, Dr. Martin Luther. pp. 323.—Longman.

IT is impossible to have read, with interest, the life and writings of an extraordinary man, without an impression being induced, that, to see such an eminent person, and to hear his discourse, would greatly increase the gratification; and though, in many instances, the result might be very far from justifying the anticipation, there are other cases in which it could not fail to have the happiest effect. It is, however, obvious that almost invariable as such a desire may be, it is, at the same time, one whose accomplishment is of rare occurrence, owing principally to circumstances over which the most impassioned desire can exercise but an extremely limited controul. For reasons, which need not be suggested, the conversation of some eminent persons, like the sermons of some excellent divines, derives no additional recommendation from the action or the elocution of the speaker. This single reflection may often reconcile us to the absence of the living voice; when, in perusing certain authors, we meet with passages so impressively effective as to excite a momentary wish that we could have been present at their utterance. But the reader, it may be presumed, is too well acquainted with Martin Luther to allow his desire to see and hear him, to be quenched by these qualifying considerations, having ascertained, upon evidence not to be suspected, that, with whatever justice they may be applied to others, they are wholly inapplicable to him.

After all, the great German reformer, having very long since ceased to associate and converse with the inhabitants of this world, we can only have access to him through the medium of his writings, which, by all Protestants, are regarded among the most valuable of the period in which he lived.

The volume before us contains many important sentiments uttered by this extraordinary man in conversation with his friends. On prayer he speaks thus:—

"The heart and conscience (in this act of praying) must not fly and recoil backward by reason of sin and unworthiness, it must not stand in doubt, and be scared away. We must not do," said Luther, as "the Bavarian did, who, with great devotion, called upon St. Leonard, an idol set up in a church in Bavaria, behind which idol stood one who answered the Bavarian, in all his prayers, saying, 'Fie on the Bavarian.' At last, the Bavarian, being thus oftentimes repulsed, and seeing that he could not obtain a favourable hearing, said, 'Fie on thee, Leonard,' and so went away. 'We must not do so,' said Luther, 'we must not let it come to 'Fie on thee,' but must certainly hold, conclude, and believe firmly, that we are already heard in those things for which we pray with faith in Christ. Therefore the ancient finely describeth prayer, that it is *ascensus animi ad Deum*, a climbing up of the soul to God, that is, the heart in prayer lifteth itself up, crieth and sigheth unto God. Neither I myself,' said Luther, 'nor any else that I know, rightly understand the definition of this *ascensus*. We boasted, indeed, and talked much of the climbing up of the heart, but we failed in the *Syntax*, we could not bring thereunto the word *Deum*; nay, we flew from God, we were afraid to draw near to Him, and to pray through Christ, in whom prayer's strength wholly consisteth. We always prayed in Popedom *conditionaliter*, with condition, uncertainty, and at hap-hazard.'

"But let us pray in heart, sometimes also with our lips; for prayer (by our loving God) supporteth the world; without prayer it would stand in a far more lamentable state." p. 249.

The Sincere Convert ; whereto is added the Saints' Jewel. By THOMAS SHEPARD, of Emanuel College, Cambridge: born A. D. 1605, died 1649. pp. 216. —Tract Society.

A MOST impressive and searching performance: partaking, in a nearly equal proportion, of the excellences and defects peculiar to the writers of the period in which it was originated. There are many passages in this work which might well occasion the stoutest heart to tremble; but there are others admirably calculated to fill the devout mind, "with joy unspeakable, and full of glory."

INTELLIGENCE, &c.

FOREIGN.

BAPTIST CONTINENTAL SOCIETY.

EXTRACTS FROM THE CORRESPONDENCE OF
MR. DE VALMONT.

(Continued from last month.)

March, 1832.

I wish that the Society could take under its charge one or two young members, and educate them in England, entirely for the ministry — it would unite so closely our family in England with the branch here.

You make me smile, when you talk of my erratic modes of proceeding: they are indeed of that character which you have given them, and the only excuse I can offer to the world for them, is, that I never think of the world. — But you know my history, that, neither as a shepherd boy, nor as a sailor, had I any opportunity to study elegance. — When on board a ship, a fellow-sailor had the misfortune to fall overboard, it would have looked very strange, if, with the will to save his life, which, in my simplicity, I considered in imminent danger, I should, instead of immediately jumping into the sea, have descended into the fore-castle to make my toilet, and to order a boat to be launched, in order that I might not commit a breach of discipline or order. It would, I agree, have appeared more regular; but who can assure me, that, during the interval of these preparations, my fellow-creature might not have been drowned or swallowed up by a shark. All mankind, my dearest friend, do not look on objects through the same telescope; but if they did, there would be but one opinion on this subject. I consider every one who does not know our lovely Christ as in the most imminent danger of being swallowed up by that old shark, the devil; ought I, therefore, to weigh the means employed for the sinner's salvation on the golden scale of artificial civilization? No; I think I hear my Captain's voice—Jack, there is a fellow to be saved—not a moment to be lost—overboard with you—that 's my good fellow! and in a moment I obey that voice. It happened to me several times, when on board the man-of-war; and when half-drowned myself, I brought my fellow-mate safe alongside the vessel, neither the officers nor the ship's company thought of condemning me, because all was not done in the way in which a Lord of the Admiralty would have drawn up the plan, quietly seated

in his elegant drawing-room.—Classically, my brother, I say, "*Carpē diem fugit, irreparabile tempus*;" evangelically, "Redeem time," for our days are like the flowers of the field. "Whatever, therefore, thy hand (or thy heart) findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou (or thy fellow-creature) goest."

Ostheim, April, 3.

I partake strongly of your opinion, that education and grace must go together to qualify one for the ministry. The world may sneeringly ask, and many of our friends do, also, What education did the apostles possess? I say, They knew the chief languages wherever they came; they were acquainted with the Old Testament, which is proved by their quoting it often; and the New Testament was the work of the spirit through them. — The original languages are altogether indispensable in this country, if you wish to come at the priests; because if you oppose to them an argument, or quote a passage, they say, But let us see how it is translated? Meet them on their own ground then, and you must either finish by convincing them, or, at all events, undermine their faith—you seldom make them infidels, for they believe in Christ, though not savingly. There are, however, exceptions; the ignorant turn with every wind of doctrine, because they know nothing at all of the matter: they are one thing to-day, another to-morrow, just as opportunities present themselves. — I should wish to give you some idea of this country, and of the state of religion here in general; but it would be too painful: yet there is something that may give you and my friends cause of rejoicing, and that is, that the religion of the Church of Rome is gradually dying a natural death. It is still lingering, like the unconverted sinner, unwilling to depart, its gloom and coldness, like that of the winter, in vain resisting the dispelling power of a vernal sun—it makes vain efforts to rise again, sometimes violent efforts, like those of a convulsive arm, but soon it falls without strength. Were you to ask me, Does Protestantism fill up its place? I would be forced to answer, No; infidelity generally carries the day. What an immense field for missionaries—for Christian missionaries only, fitted for the work, and sincerely loving the Lord and the cross; for nowhere will they feel it heavier—nothing but out-door preaching will do in

this country. The day draws to its close, and so does my letter, and so do present things: we know not but at midnight may be heard the cry, "Behold the Bridegroom cometh." Everything that occurs seems to seal the prophesy, I therefore conclude with your own prayer, "May we and our friends be kept in the patient waiting for the second coming of the Lord."

DOMESTIC.

WESLEYAN MISSIONARY SOCIETY.

THE Anniversary Meeting of this Society was held at Exeter Hall, on Monday, April 30th, at 11 o'clock. Sir J. Ottley being prevented by illness from presiding at the Meeting as was expected, Lancelot Haslope, Esq. was called to the chair. The Report, which was very voluminous, was listened to with great interest. The following brief outline of the Society's operations is all our limits will afford:—

The first station noticed was Ireland, all of whose evils were attributed to the want of evangelical piety, which teaches men to live soberly, righteously, and godly, in the present world. To promote this, the Society appropriated a portion of its funds, and the mission was proceeding in that country without molestation, and with considerable success, although the increased vigilance of the Catholic priesthood had latterly prevented many of the Catholics from attending places of worship, as they had previously done. In the schools, the Sacred Scriptures, and valuable extracts from them, were constantly read and explained to the children by catechetical instruction. There were 5000 children under instruction, and many of them the subjects of deep religious impressions.

In Continental Europe, and the Mediterranean, the missions were generally prospering. In Stockholm and Sweden there were indications of considerable good. At Wirtemberg there had been some opposition, but there were upwards of 100 members joined in Christian fellowship. In France the doctrines of God our Saviour were widely spreading, and various new openings were presenting themselves to the Missionaries.

At Gibraltar the mission continued highly serviceable to the spiritual interests of many military men; and these, after imbibing the doctrines of truth there, carried them into other parts of the world. Many persons came thither from Spain to obtain copies of

the Scriptures, although they were in this exposing themselves to loss of life. In this way 150 families had been supplied with the Word of God in the Spanish language. The stations at Malta, Zante, and Corfu, were flourishing. The accounts from the east still horrified them with details of cruelty connected with the superstitions of its inhabitants, many of which were detailed in the Report. It was not intended to intimate that the case of the Hindoos was hopeless, or that the labours of the Missionaries had been thrown away; but it should be deeply impressed upon the minds of all, that the great body of that people were still kept in bondage to the superstition of their forefathers. In Continental India and Calcutta the Gospel was still being preached to the people, and the Scriptures and portions of them being circulated amongst them. New places of worship were being opened, and new schools erected, through which many, both adults and children, were received into the church by baptism. In one place, in the Negapatam district, 150 natives had been converted to the Gospel of Christ, and were now living in the enjoyment of the truth. At the opening of a chapel in another place twenty heathens had received the Word of Life, and were baptized; and 100 Roman Catholics had publicly renounced the errors of their church. In the south of Ceylon, similar circumstances had occurred. At Negombo a Missionary had received under his care a whole village. He had taken possession of their church, and from the steps of the altar had preached the Gospel to 500 or 600 persons. The idols had since been given to the flames. One very important circumstance connected with India was, that the Scriptures were being translated into the native language of the Buddhists.

The South Sea missions were in a very gratifying state. The recent accounts from New South Wales and Van Diemen's Land—two most important stations, in relation both to the colony and the mother country—indicated some improvement. In New Zealand, two Missionaries are at present employed; one in a new district, where the people had shewn themselves more friendly than at the old station.

In the Friendly Islands it was stated that the people were in a state of entire spiritual darkness but a few years since. Their prejudices, however, had suddenly given way, and their reception of the Gospel when it was proclaimed amongst them shewed that the Lord had prepared their hearts for its reception. The number of the members in Society at the last returns was about 600. In the schools there were 585 males, and 549

females; making a total of 1034 under instruction, some hundreds of whom read with ease and correctness, and some wrote with facility. Accounts had just been received from the islands, down to September, 1881, and they were of the most gratifying description. In Tongo the Gospel had spread with glorious rapidity. The King, who had formerly been so hostile to the Missionaries, had become their warm friend and patron. Several natives had been converted, and died happy in God; and many additional portions of the Scriptures had been translated into the language of the island. Similar accounts were given of the progress and success of the missions in several other of the islands. In one of them, upwards of 100 persons had in one day been added to those who acknowledged and worshipped Jehovah—the people with one accord thus turning to God. From the island of Arvon the accounts were still more extraordinary; upwards of 1000 of the people having turned to the true God. The Chief was zealously exerting himself to suppress idolatry in every part of the island; and had during three days burnt to the ground all the houses of the idols, with the gods in them.

In South Africa there were thirteen stations, and fifteen Missionaries actively employed, besides assistants, and the cause was, upon the whole, going on well. In the Mauritius, the state of the mission was not encouraging. One Missionary had died in the course of the year, and the other had been recalled. At Sierra Leone the state of the mission was better than it had ever before been. There are 316 members in Society, and forty-five admitted upon trial. In the schools there are upwards of 200 children and adults. In the West Indies the Missionaries had to contend with more than ordinary difficulties, in consequence of the degrading influence and effects of slavery on the minds of the negroes and people of colour. There were many honourable exceptions to the censurable character of our fellow countrymen there, but the great majority of those who were anxious to perpetuate the civil bondage of their fellow-men, are also anxious to shut out from them the light of religious truth. In the whole of these islands there are sixty-one missionaries employed; having under their care 33,021 members in Society, and 7110 children and adults in the various schools.

In British North America the missions had been greatly blessed, and were on the increase. Since the last report, three missionaries had died; and eighteen, some of them having wives, had been sent out to foreign stations. The whole number now employed is 220; the number of salaried

catechists 160, and the number of gratuitous teachers and catechists 1400. So that, including the wives of the Missionaries, who were in general most efficient labourers in the field, there were now nearly 2000 agents engaged in the Missionary field under the direction of the Society. The members on the foreign stations admitted into Society were 42,743, being an increase over the preceding year of 1557; and the number of children in the schools 25,215. The total amount of the contributions during the year had been 48,269*l.* 13*s.*, including, among other sums received from foreign stations, 2103*l.* from the Hibernian Missionary Society; 1209*l.* from Jamaica; 29*l.* from the Shetland Islands; 468*l.* from Nova Scotia; and 260*l.* from Van Diemen's Land. In concluding, the Report urged upon the friends of missions to begin the sacred work anew, and to prosecute it with increased energy.

Dr Adam Clarke, J Dyer, Esq. of the Admiralty, Revds. J. Campbell, J. Bowers (of Stockport), J. Crowther (of Birmingham), W. M. Bunting, M. Maclean (of Stafford), R. Reece, S. Kay (a Missionary from Africa), W. Blood (of Ireland), and G. Marsden, President of the Conference, &c. proposed and seconded the respective resolutions. Several of the speakers expressed in strong language their sentiments and sympathies on a topic which has now excited deep and universal interest—Slavery in our West Indian Colonies, and the hostility to Christian Missionaries, which has recently manifested itself with such blind malignity in the unhappy island of Jamaica. Adverting to this subject, the Rev. R. Watson, with his accustomed energy, thus expressed his honest indignation:—

“ We have often found it prudent to impose restraints on Missionaries—to inculcate the most cautious reserve—to abstain from entering on irritating topics. That cautious tone was necessary, lest injudicious language should interfere with the great and all-important objects which the Missionary has in view, and which,—however he may long to see the chains of the slave struck off,—he considers of still greater moment than his freedom. But if we have often taught our Missionaries to suppress the feelings of humanity—to stifle the swelling indignation which the spectacle of slavery cannot but inspire—if we have taught them to turn away and weep in silence over the miseries and degradation of their fellow men, when, had they

allowed themselves to give utterance to their feelings, they would have spoken in a voice of thunder;—if, I say, we have been obliged to impose silence on their tongues, we must let ours loose. We are not to forget that we have to do—not with slave-holders, but with the British people, parliament, government; and before them we have no motive to bind us to secrecy, or impose on us silence. To these we will speak our mind. Nor could our silence, were we disposed to maintain it, secure a single benefit to any party; no, not even to the colonists themselves. The barrier to which allusion has been already made in the speech of a previous speaker,—that mound by which the colonists would shut out every thing like knowledge or liberty, might be for a moment strengthened; but the waters would be rising behind it, till at length without premonition, and with the rush of an irresistible stream, they would burst the frail embankment, and sweep, in awful desolation, over the colonies.

“Surely it is utterly preposterous to pretend that these events originate in missions. There are other causes obvious as they are powerful. The greatest of all is slavery itself. The awful consequences by which it is undeniably attended, need no other solution than itself; and we might well be surprised if it ever bore other fruits. You cannot make a man in love with chains and bondage, with unre-mitted and unrewarded labour. His heart must chafe and swell, must abhor the chain that binds him, and the hated hand of him that imposed it. And not only must slavery, under any circumstances, exasperate those who feel its oppressive yoke, but here the slave had been taught to expect speedy emancipation, and all the customary horrors of slavery were darkened and aggravated by the disappointed hope of freedom. How such a hope came to be entertained is by no means a mystery. However strict the jealousy which watches over them—however carefully closed may be the avenues by which intelligence from Europe may reach them, still, they cannot be entirely shut out from floating rumours, vague and uncertain reports, which, in fact, would do the business yet more effectually than authentic intelligence. They cannot but have heard that they are frequently the subject of discussion in the legislature of the mother country, that many of the great and the good are interesting themselves in their behalf, that the sympathies, and compassion, and prayers of the Christian church are in their favour. The voice of indignation, in which England has so often expressed its abhorrence of slavery, has not wholly escaped their ears. But there was another cause of their revolt, and that was the immediate one.

I mean the depriving the negroes of the Christmas holidays—which they had for so many years enjoyed. This was an innovation which even tyranny could not effect, and even slavery could not bear. This led to the movement—but beyond this—nothing could be traced. It seems most reasonable to believe, that the subsequent progress of the insurrection was accidental—the effect of circumstances, which none could foresee and none control. It became a pell-mell affair. And upon a calm review can any one wonder?—The attempt to emancipate they knew was being made,—the great, and the wise, and the good, they had heard, are the friends of the slave—hopes had been entertained—they might be extravagant—but for that very reason they would be the stronger,—and they now saw the door closing upon them again—felt that ‘deferring of hope,’ which maketh the heart sick—and the result was insurrection. Thus we may find plenty of causes for these unhappy events, without affixing this atrocious guilt on a Christian Missionary. That our Missionaries stand clear is evidently admitted; yet this is simply owing, partly to the fact, that there were very few in the disturbed districts, partly that they obtained, just before the insurrection broke out, an intimation of the storm. This enabled them to visit their people, and inculcate those lessons of prudence which secured them against the evil day. The Baptist brethren were without any such warning, and were unable therefore to adopt these wise precautions. But even independently of this, no man of common sense would be so absurd as to charge these fearful proceedings upon a Missionary. They had every conceivable motive to deter them from such combined wickedness and folly, and not one of an opposite character!”

“Most cordially,” continued the eloquent speaker, “most deeply do I sympathize with our brethren who have sustained such loss and such injury at the hands of wanton outrage; and if there be no other way of repairing this loss, I should be glad that those sanctuaries of mercy which have been laid waste should be re-erected by our common efforts. Should such a step be resorted to, I hope and believe that we shall not be found wanting.”

CHURCH MISSIONARY SOCIETY.

The Thirty-second Anniversary Meeting of this Society was held on Tuesday morning May 1, in Exeter Hall; the Bishop of Lichfield and Coventry in the chair. The Report, after noticing the several changes

which had occurred in the Committee and official situations of the Society, proceeded to state what were its resources and operations during the past year.

The Report in giving an account of the funds of the Society, regretted a very great defalcation in their amount. For the year, ending March, 1831, they amounted to 46,584*l.* 16*s.* 7*d.*; but for the year, ending March, 1832, they were only 40,751*l.* 18*s.*; being a decrease of 5,832*l.* 18*s.* 7*d.* Of this sum there was a decrease of 683*l.*, under the head of benefactions; 500*l.* under that of legacies; and nearly 5000*l.* under the head of ordinary contributions. The Committee, however, anticipated that a few of the branch associations had not yet remitted their funds, and that these would, probably, amount to 1500*l.* The expenditure for the year 1830-1 was 48,941*l.* and this year it exceeded by nearly 3000*l.* the amount received; and if the means of the Committee were not augmented by a considerable amount, it would be compelled to abandon some part of its operations.

The Report then took a review of the state of the missions in various parts of the globe. In Western Africa there were three Missionaries, having under their care 683 communicants, 1838 children in the Day-schools, and 684 in the Sunday-schools. In reference to these stations, one of the Missionaries wrote that they had schools; religious private meetings, and evening service once in the week; all that was wanting was the breath of the Spirit, to infuse into the means the life-giving power.

In reviewing the state of the missions in India, the Report noticed, in a very feeling manner, the death of Dr. Turner, Bishop of Calcutta, after so short a period of labour, in a work upon which God had so signally set the seal of his approbation. The cheering anticipations of the Committee, however, had not been diminished. Although the Protestant Church had lost four prelates in that region during the short space of five years, there were the most decisive evidences, in other respects, of the approbation and blessing of God. The Report stated, that in consequence of the mortality which had prevailed among the Anglo-Indian bishops, the Committee had memorialized the government to increase their numbers. The Report also congratulated the Society and the Meeting on the appointment of Dr. Wilson to the vacant bishoprick, because his steady attachment to the interests of that Society, and his zeal in every good work, might be taken as a satisfactory indication of the good pleasure of the Almighty in reference to that interesting

region of the globe. In Northern India the Committee had been unable to supply the stations with Missionaries, but they were looking forward to form students in the institution at Islington to occupy many of its stations. There had been sixty-seven persons admitted to baptism during the year, and a small band of native Christians were now witnessing the power of the Gospel in their lives.

At Madras, and the out-stations, the number of communicants was eighty-three. Many circumstances occurred to try the faith and patience of the native Indians who embraced the Gospel, but the excellency of the principles of Divine religion was fully manifested in their external conduct. Lying, drunkenness, thieving, and every species of vice, had been banished from among them; and they were, in fact, a new creation. In the entire of this district there were now nearly 10,000 natives under Christian instruction. In the South Seas the cause of the Society was also prospering. A second Missionary had been sent to New Holland. In New Zealand there was a marked change in the character and conduct of the people. Their savage-mindedness had been greatly softened down; and they were not only willing to listen to the Missionaries, but had solicited them to come and settle with them. The important work of translating the Word of God was here going on, and the Liturgy had also been translated. There were 271 natives under Christian instruction in this island.

In noticing the missions in the West Indies, it was observed, that one of the Missionaries had, in a recent communication, pointed out the injurious consequences of withholding the Sabbath from the slave. It raised a high and strong barrier against the progress of religion amongst them. As one proof of the beneficial effects of religious instruction on the minds of the slaves, it was stated, that not a single slave in the estates of Mr. Wildman had taken part in the insurrection in Jamaica. In conclusion, the Report announced, that unless the friends of the Society came forward promptly with their contributions, the Committee must abandon some part of its operations.

The very Reverend the Dean of Salisbury, the Rev. Professor Scholefield of Cambridge, J. W. Cunningham, W. Jowett, the Bishop of Calcutta, Revds. J. A. Stewart, C. Simeon, and Baptist Noel, severally addressed the meeting.

The Report stated that in May last there were seventeen students in the Institution at Islington; there were now nineteen: five had

been sent out to foreign stations during the year, and one had only been prevented from going out by a serious illness which occurred after his ordination.

CHRISTIAN INSTRUCTION SOCIETY.

The Seventh Anniversary Meeting of this Society was held on Tuesday evening, May 1, at Finsbury Chapel. The proceedings were opened by singing and prayer. Lord Henley presided, and addressed the meeting with great energy.

The Rev. John Blackburn, the Secretary, read the Report. This interesting document opened by expressing the grateful acknowledgments of the Committee to the Father of Mercies for the rapid progress of the Society during the first septennial period of its existence. The First Annual Report announced that eight Associations had been organized, whose agents visited 3,750 families; but now the Committee had to report the establishment of sixty-three Associations, who, at the present moment, extended their Christian sympathy and benevolent solicitude to more than 32,000 families, which presented, in the metropolis alone, an increase of almost ten-fold during six years; while throughout the kingdom there had arisen, within the same period, a number of country Societies in friendly correspondence with the Committee, or deriving direct assistance from the funds of the Institution, fully equal in numbers and efficiency to the Parent Society itself.

The number of gratuitous visitors; of families visited; and of prayer meetings held by the respective associations, in each of the six great divisions of this metropolis, were thus enumerated:—

Central Division. — Associations, 14. Visitors, 285. Families, 8201. Prayer-meetings or Preaching stations, 24.

Northern Division. — Associations, 11. Visitors, 281. Families, 6511. Prayer-meetings, 18.

Southern Division. — Associations, 11. Visitors, 189. Families, 6387. Prayer-meetings, 8.

Eastern Division. — Associations, 13. Visitors, 210. Families, 5769. Prayer-meetings, 14.

Western Division. — Associations, 3. Visitors, 41. Families, 809.

Suburban Division. — Associations, 11. Visitors, 191. Families, 5241. Prayer-meetings, 20.

From the returns made by the visitors of the respective Associations, it appeared that

during the past year 1266 cases of distress had been relieved; 1956 children obtained for Sabbath and other schools; and 528 copies of the Scriptures circulated. Besides the systematic visitation of the abodes of the poor within the boundaries of the respective Associations, several of the agents had visited also the manufactories, workhouses, and police stations, situated near the scene of their operations, where their efforts had been very gratefully received. The Report further states, that at a period when the advocates of infidelity and atheism are busily employed in diffusing their anti-social and delusive principles, the Committee felt that this Society was placed by its peculiar constitution for "the defence of the Gospel," and therefore made arrangements to revive those Courses of Lectures on the Evidences of Christianity, which were pursued with so much advantage during the first year of its establishment. They obtained, therefore, the use of Tonbridge Chapel, Somers Town; and Surrey Chapel, Blackfriars Road, for the purpose, those commodious chapels being peculiarly eligible, from their proximity to places occupied by the most busy propagators of infidel opinions. The able gratuitous services of twenty-one ministers were kindly afforded for this good work, and the two courses of lectures on the Evidences of Christianity having been sufficiently advertised, were attended by large and deeply interested congregations, that filled those spacious places from week to week. The tent preaching, in connection with this Society, was continued during the last summer, under circumstances of growing encouragement; at least 2000 wanderers having heard the Gospel preached on each returning Lord's day during the last summer at these stations. Besides these attempts to proclaim the glad tidings of salvation in the "highways and hedges," the agents of the Society have resumed the labours of preceding summers in "the streets and lanes of the city," early on the Lord's-day morning, when the weather permits. The Report relates several facts proving the advantages that have accrued from these services. The Committee of the Religious Tract Society have, during the past year, voted to the Institution a supply of small Tracts and Hand-bills, to the amount of 55*l.*, and at the close of every out-of-door service these publications are distributed. The British and Foreign Bible Society had also placed at the disposal of the Committee, during the past year, 200 Bibles, and 200 Testaments, many of which have been bestowed upon most worthy objects. In reference to Country Societies, the Report stated that the Committee had assisted in the

formation of twenty-seven new Associations in various parts of the kingdom, from which they have received very urgent and affecting appeals. From various Christian Instruction Societies, formed anterior to the last Annual Meeting, communications had also been received, containing pleasing reports of their progress.

The Revds. G. Clayton, J. Burnett, J. Dyer, P. Dobson, Dr. Bennett; also W. A. Hankey, Josiah Conder, and T. Wilson, Esqs., in appropriate addresses, expressed their high sense of the value of this Society, and their best wishes for its prosperity.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of this Society was held on Wednesday, May 2, at EXETER HALL, which was filled in every part long before the proceedings began. In the absence of Lord Teignmouth, the President, Lord Bexley was called to the chair. The Hon. Chairman observed—

A cause for congratulation and thankfulness on the present occasion arises in my mind, when I recollect what took place at our last meeting in this Hall, and when I perceive the peaceable manner in which we are now assembled and are likely to continue throughout the day. I think it a subject of congratulation that we are now assembled in union and harmony, on the same principles which directed the original constitution of the Society. I hope this harmony will continue with us, and I am sure we shall have no occasion to regret that we have adhered to our original constitution.

The Report, after adverting to the same subject,—the harmony which at present prevails in the Society,—proceeded to detail the operations of the Committee and its agents during the past year:—

At Paris, 177,600 Bibles and Testaments had been supplied to Professor Reiffer. The number of books that he had issued from the dépôt, during the last quarter, was 60,800, being an increase of 10,000 over the previous quarter. During the year, he had issued 176,000. Various applications had been made to the Committee to supply copies of the Scriptures for the use of schools in Paris and other parts of France; and, under the conviction that they could not be ob-

tained from other sources, they had not refused. One very gratifying circumstance stated in connexion with this part of the Society's operations was, that the minister of public instruction had appropriated 10,000 francs to the purchase of the Scriptures for the use of schools. Several letters were also introduced into this part of the Report, written by various of the Society's agents in France, from which it appeared that the circulation of the Scriptures had there been attended with the most gratifying results. The Bible, which had hitherto been considered as a Protestant book, was now very generally regarded as the revelation of God to all Christians. Hence there was a great anxiety in many places to secure copies of the Sacred Record. The Protestant Bible Society of Paris had found it necessary, in the present afflicted state of that city, to postpone all their public meetings; but their operations had not been less extensive or useful. Their issues for the last year were 11,900 copies of the Scriptures, or of parts of them. From the Frankfort dépôt 71,500 copies of the Bible and Testament had been issued. Speaking of Germany, it was stated, that from the dépôt at Munich 9,539 Testaments had been issued, and also a large number from Leipsic. At Wurtemberg fourteen pious ministers and laymen had come forward to aid the exertions of Dr. Pinkerton, and with whom he hoped to act in future in the circulation of the Scriptures. For Prussia, the Society had been asked for an additional grant of 20,000 copies of the Scriptures. The entire issue for that country had been 530,000. The Hon. Mr. Shene had been on a tour through Sweden and Norway, and had offered several valuable suggestions to the Committee, on which they intended to act, for facilitating and extending the circulation of the Scriptures in those countries. A large number of copies had been sent out there during the past year. In Sweden, 341,700 copies of the Scriptures had been printed, and the New Testament was now being printed in the Finnish language, at Stockholm. At St. Petersburg there had been issued, during the year, 28,500 copies of the Bible and Testament. A large supply had been sent to Malta, and a new translation of the Maltese Testament, as well as one or two of the books of the Testament, were about to be printed under the direction of Mr. Jowett. At Corfu, 2,280 copies of the New Testament had been circulated, and at Constantinople and Smyrna, 5,400 copies. It was particularly worthy of notice, that the Bible dépôt at the former place had been preserved from the late awful conflagration. In

the East large numbers of the sacred books had been circulated. A translation of the Prophecy of Isaiah, in one of the Eastern dialects, had been offered to the Committee, but they had been unable to proceed in its examination since the lamented death of the late superintendent, Mr. Greenfield. Very strong appeals had been made to the Committee for the printing of the New Testament in Armenian. A translation into the Tartar-Turkish language was being proceeded with. In connexion with the details relative to this field of the Society's labours, the report particularly adverted to the appointment of Dr. Wilson to the bishopric of Calcutta. His long-continued attachment to the Society, and his perfect knowledge of the Committee and their principles, were considered to afford the strongest assurances that the Society would be honoured with his influence as a vice-president. To Calcutta the Society had forwarded 600 English Bibles for the use of the schools, the governor having signified his intention to introduce this language, in the place of the Persian, into the practice of the civil courts. Various exertions were also being made to circulate the Scriptures in the places adjacent to Calcutta. Fourteen thousand six hundred copies of the Scriptures, or parts of them, had been issued from the depôt there. The Madras Auxiliary had not fallen off since last year. It had just printed 12,000 copies of the New Testament in one of the eastern languages. To Bombay and Colomb the Committee had made grants of printing-paper and books, to supply the loss sustained by the wreck of a vessel at sea. The printing of the Chinese, Malay, and other Oriental versions of the Scriptures, were proceeding in a satisfactory manner; and the Siamese New Testament had been completed, after a careful revision. The printing of the Chinese Bible was drawing to a close. Speaking of South Africa, the report stated that the late Mr. Greenfield had been for some time before his death diligently preparing for translations of the Scriptures into some of the languages spoken by the natives. A translation has been completed for the Caffre tribes. At Madagascar the translation and printing of the New Testament had been completed. Throughout Egypt the Scriptures had been circulated in the Turkish, Armenian, Coptic, German, French, and other languages; and the Committee, in compliance with very urgent appeals, had ordered an edition of 500 copies of the Armenian New Testament in quarto. The Amharic Bible was in the course of printing, and the Committee expressed their gratitude to T. P. Platt, Esq. for his valua-

ble and gratuitous services in completing this translation. The Committee had for some time thought of appointing an agent for the West Indies, as an important station, and their late agent at Mexico, Mr. J. Thompson, had offered his services, and landed at Antigua, with a good supply of books, at the latter end of last year. An Auxiliary had been established in that island, and since its general public meeting, five Associations, on as many estates, had been formed. The Report stated that the formation of four or five more was in contemplation, and it trusted that soon there would not be an estate without one. Nothing had yet been done in the other islands; but what had been effected in Antigua showed the importance of the West Indies as a station of the Society. In South America, the translations in the Mexican and other languages were proceeding; and in the city of Mexico alone, such was the desire for the Scriptures, that more than 1000 copies of the Scriptures had been sold in the course of the year. These circumstances had driven the ecclesiastical authorities to get out an edition of the Bible in the Spanish language. In North America, the number of associations was unusually large. During the year, 242,000 copies of the Scriptures had been issued there, making a total from the commencement of the American Bible Society of 71,326,698. The Society was now vigorously pursuing the work of foreign circulation. In the Esquimaux language, the book of Genesis had been completed. Relative to foreign translations, the Report deeply lamented the death of Mr. Greenfield, the late superintendent of this department of the Society's labours. His extraordinary talents, combined with his habits of business, rendered his services to the Society of the highest value; and his removal had made them more and more sensible of the importance of the office which he filled, and also of the difficulty of finding a successor. The receipts of the Society for the past year were stated to be 81,735*l.* 16*s.* 4*d.*, being a diminution on the receipts of the preceding year of 13,688*l.* This difference, however, was attributable to the variation in the amount of legacies falling in; for if these were allowed for, the funds of the Society would present an actual increase of 647*l.* The expenditure was 98,409*l.* 10*s.* 9*d.* The issues were, 160,701 Bibles, and 182,444 Testaments; which, added to the issues on the continent, made a total of 583,888; being an increase on the issues of the preceding year of upwards of 100,000 copies of the sacred writings. The total number of Bibles and Testaments issued from the commence-

ment of the Society was 7,608,615; and the total amount of monies expended, 1,878,882*l.* 16*s.* 2*d.* In conclusion, the Report acknowledged afresh the manifold and signal mercies which had attended the Society during the past year, and regarded them as a source of rejoicing and encouragement.

The Bishops of Chester, Calcutta, Lichfield and Coventry, Sodor and Man; the Revds. Thos. Galland, J. Campbell, J. W. Cunningham, E. Bickersteth, Dr. Steinkopff, and J. Clayton, sen., delivered their sentiments on the occasion, and it is with great pleasure we add, that the Hon. and Rev. Gerard Noel, in seconding one of the resolutions, took occasion to express his unfeigned sorrow at the error into which he and his brother had fallen in reference to this Society; but the passage is too good to be withheld, containing, as it does, a confession not less creditable to the piety and humility of the speaker, than it was gratifying to the meeting, and will be to every true friend of this noble Institution.

However I might feel myself bound in heart and inclination to support the interests of the Society, I felt still more bound to abide by truth; still more bound to do nothing that would tarnish the lustre of the Christian character, or rob the Saviour of the honour which was his due, or deprive men of those large, dear, eternal interests, for the maintenance of which the Society "lives, and moves, and has its being." I confess I entertained at that time apprehensions of the most formidable character, and, therefore, was I driven to treat the Society with an apparent unkindness most adverse to my inclinations. Unkindness is practical injustice. I, therefore, now come forward to offer this Society the frank confession of error. I am bound, as a Christian friend, to tender the Committee of the past year the tribute of my gratitude for the blessing which, under the permission of Divine Providence, has arisen from the exercise of their firmer and calmer judgment; that judgment which has saved the Society from the shipwreck by which it was threatened; and though many waves have rolled over the vessel, that wisdom has taught us a deep and more affecting lesson—it has taught us how much we stood in need of Him who can control the waves; and may this noble vessel continue to pursue her magnificent course, dispensing rich blessings of usefulness to the nations of the earth. I am desired and authorized by my beloved

brother, who seconded a resolution this time last year, the effect of which would have been to produce an important alteration in the constitution of this Society, to say, that he also is sensible of the mistake he has committed, and that to prove the sincerity of his regret, he has resolved to undertake a journey on behalf of the object of the Society. On my own behalf, then, and on his, I beg once more to explain the sentiments which animated our minds, and to correct the error into which we fell—an error which arose more from looking to the attendant and adventitious circumstances of the Society, than to any thing strictly essential to its constitution.

SOCIETY FOR PROMOTING ECCLESIASTICAL KNOWLEDGE.

The 13th Annual Meeting of this Society was held at the London Coffee House, Ludgate Hill, on Wednesday evening, the 2^d of May. The Meeting was opened with prayer by Dr. Bennett, after which, Mr. John Brown, of Wareham, was called to the chair.

The Rev. Dr. Cox, one of the Secretaries, read the Report, from which it appeared that the receipts for the past year, including subscriptions and the proceeds from the sale of publications, amounted to 442*l.* 12*s.* 4½*d.*, and the expenditure to 442*l.* 4*s.* 4*d.* The Report also stated, that the other pressing engagements of the Rev. Messrs. Vaughan and Price had compelled them to withdraw from the office of Secretaries. Their best wishes, however, were with the Society, and the valuable services of one of them would be continued to the Committee. The present Secretaries are Drs. Cox and Bennett. The Rev. Mr. Wood, of Jewin-street, moved the first resolution, and pointed out, with much animation, the numerous and complicated evils resulting from an alliance between church and state. Alluding to America, he remarked, that instead of that people having a state religion, they had religion in state. Dr. James Baldwin Brown seconded the resolution.

The remaining resolutions were proposed and supported by the Revds. J. Campbell, Professor Hoppus, J. Burnett, Mr. Cobbin, Mr. Halley, Dr. Styles, and Mr. Beverley. The latter gentleman observed, that

He agreed with those gentlemen who had admitted that there were many pious men in the Church of England, clergymen as well as laymen; but he should not point to that

church as a beautiful institution which had produced these men. They were only the exceptions; and when it was considered that there were 16,000 priests in the Church of England, and only 2,500 of them evangelical, he thought the friends of that church would find small reason to gratulate themselves on its excellency.

LONDON MISSIONARY SOCIETY.

The Thirty-eighth Anniversary of this Society was held at Exeter Hall, on Thursday, May the 10th. At an early hour every seat in the large hall was occupied, and there being hundreds unable to procure admission, it was resolved to hold another meeting in the small Hall, which also was filled by a highly respectable audience. Mr. Dyer, Secretary to the Admiralty, was called to the chair. The Meeting was commenced with singing. The Rev. T. Luke, of Taunton, prayed. The Rev. J. Clayton, one of the Secretaries, read the Report. It opened by announcing the death of nine of the Society's most valuable labourers, and also of five of the Directors, including some of its earliest friends. We regret we cannot follow the Report in its detail of the several stations of the Society—a few brief extracts must suffice.

In the *South Sea Islands* there were, when the latest accounts were sent away, thirty-nine stations; fourteen Missionaries; two artisans; fifty native teachers; thirty-nine congregations, the average attendance at which was 22,000; twenty churches, containing 3871 members; thirty-seven schools, and 7000 scholars.

In *China*, Dr. Morrison continues his important labours in preaching in Chinese and English. Nor is it less a matter of gratitude, that his native assistants have maintained, unshaken and unsullied, their Christian profession amidst the temptations and perils by which their path has been attended. Since their last Report was presented, the Directors have had the satisfaction to learn, that three natives of China have, by the rite of baptism, been added to the church. Leangafa has been employed in superintending the printing of 5000 copies of Scripture Lessons, for which the requisite funds were raised in China.

Mr. Beighton continues his indefatigable exertions in the Malay department with more

encouraging hopes of success than heretofore. During the past year, 1,051 Bibles, Testaments, and portions of the Scriptures; 771 Scripture Catechisms; 1,999 Tracts; and 400 tickets with texts of Scripture have been put into circulation.

In the *Ultra Ganges*, there are five Stations, eight Missionaries, one European and three Native Assistants, twenty-five schools and 672 scholars, and two printing establishments. There have been printed 500 Scripture Lessons, 11,500 Tracts, 3,000 School-books. Works distributed at two Stations, 152 Bibles, 488 Testaments, 1,570 portions of Scripture, 10,999 Tracts, and 10,071 Catechisms, School-books, &c.

In *India*, there are pleasing indications that the Lord is about to make bare his holy arm. The foundations of the popular superstition are undermined; the opinions of the people undergoing a most extensive and important change; and the Lord is removing many of the barriers to the spread of the Gospel.

In *Neyoor*, one of the three Stations in Travancore, which is under the care of Mr. Mead, a number of families in thirteen villages have publicly renounced idolatry, or Mahometanism, during the past year. Some have sunk their idols or emblems of idolatry in the river; others sent them to the Missionaries, by whom they have been shipped for England, and are now on their way to Austin Friars. In one village, the head man and ten families have renounced idolatry, and fifty other individuals are inquiring. In the three Stations in Travancore, there are fifty-three congregations; about 6000 individuals professing Christianity and receiving Christian instruction; 108 schools, containing 3,704 scholars.

In the *East Indies* there are:—thirty-two Stations and out-Stations; thirty-five Missionaries; five European Assistants; sixty-six Native Assistants; thirteen Churches; 239 Communicants; 223 Schools, and 7541 Scholars; two Seminaries; thirty-eight Students; five Printing establishments, at two of which have been printed 32,000 parts of the Old and New Testaments; 48,000 Tracts; 6000 School-books; and 800 Hymn-books. Works distributed at the five Stations:—Sixty Bibles; twenty seven Testaments; 4961 portions of Scriptures; and 57,161 Tracts.

The Divine blessing continues to descend on the labours of the Missionaries in St. Petersburg.

In *South Africa*, there are twenty-three Stations and out-Stations; twenty Missionaries; seven Catechists and Artisans; one Native Assistant; fourteen Churches; 691

Native Church-members, or Communicants; twenty-eight Schools; 2,500 Scholars; and one Printing-press.

There were, when the last returns were sent home, in the African Islands, including Madagascar, and the Isle of France, four Stations; six Missionaries; sixteen European and Native Assistants; three Churches; 121 Native Members; sixty-seven Schools, and 2720 Scholars.

The Church at George-Town contains 148 members, and eighteen or twenty persons are waiting for admission. The Church at the out-station of Fort Island contains forty. The Church and congregation have defrayed the expense of enlarging their Chapel, though it amounted to two-thirds of the original cost. They are affectionate, united, and peaceful; and active in promoting the spread of the Gospel. Fourteen persons were added to the Church in New-Amsterdam last year.

In *South America* there are four Stations; three Missionaries, and one Native Assistant; four Churches, containing 349 native members; and four Schools, in which 1808 scholars receive Christian instruction.

In the several parts of the world, connected with the Society's operations, there are,

113 Stations and out-Stations.

92 Missionaries.

19 European } Assistants.
133 Native }

54 Churches.

4771 Members or Communicants.

891 Schools.

22,193 Scholars.

Being an Increase during the Year of
22 Branch Stations.

2 Missionaries.

4 Churches.

820 Members or Communicants.

39 Schools.

1496 Scholars.

The Society has

13 Printing Establishments, at eight of which 139,000 books, including 33,000 portions of Scripture, have been printed; and from nine Stations, 115,000 copies of books have been put into circulation.

There has been an important increase in the most effective means of good; and, under the Divine blessing, a proportionate addition of fruits, among which, with deep humility and holy gratitude to Him to whom alone all praise is due, the Directors would notice the addition of 820 converts to the church on earth, besides the numbers who have left the most satisfactory grounds to conclude that they have departed from the church on earth, to join the spirits of just men made perfect before the throne.

Vol. VII. 3d Series.

W. A. Hankey, Esq. presented the Cash Account, by which it appeared that the total receipts of the Society during the past year amounted to 35,568*l.* 8*s.* 8*d.*; the expenditure to 39,240*l.* 10*s.* 7*d.* The Society had been under the necessity of selling 3,700*l.* exchequer bills, and was now in debt to the Treasurer the sum of 882*l.* 5*s.* 1*d.* The income of the Society has in all its branches been this year 6250*l.* less than it was last year. That portion resulting from legacies has been short 2740*l.*; while the expenditure of this year has exceeded the last by upwards of 1000*l.*

Notwithstanding, however, this partial failure in the funds, the Treasurer, and the speakers who succeeded him, uttered no note of despondency, but rather, founded on the good which had been effected, and the evidence of the Divine blessing which had accompanied their labours, a powerful plea for renewed and increased exertion. W. A. Hankey, Esq., has retired from the office of Secretary, which he has honourably filled for sixteen years, and is succeeded by Thomas Wilson, Esq., in that important and responsible station. The Rev. J. Leifchild was appointed to move a vote of sympathy to the Baptist and Wesleyan Missionary Societies, on account of the fierce and fatal persecutions they had recently endured in the West Indies. The Rev. speaker observed—

Shall we not tell the Baptist denomination, that much maligned and persecuted, but honoured, denomination,—that denomination which has given us one of the ablest reasoners, and one of the most eloquent preachers, and, I will add, the most amiable of men, and one of the profoundest and most original of writers—a denomination whose success has been so extraordinary in the east and in the west—shall we not tell that denomination that we sympathize with them now, and with their beloved missionaries, some of whom, besides the horrors of colonial imprisonment, have lost, for a while, what is dearer to every honourable mind than life itself—their good name? They have been covered with a cloud of obloquy and reproach, but in their patience they have possessed their souls, and committed their cause to Him that judgeth righteously. Shall we not tell the Wesleyan denomination, amongst whom some of us (and we are not ashamed to allow it) drew our first religious breath, and at whose flaming torch of zeal we have often lighted our tapers—shall we not tell them the sympathy we feel for them, and pledge to them our affection?

We regret that we cannot proceed, and present our readers with the whole of this liberal and sympathizing address, but are prevented for want of space. The Rev. David Jones seconded the Resolution. The Revds. C. Swann (Missionary from Siberia, and who is about to return thither), J. Dyer, J. Dixon, J. Clayton, jun., J. A. James, Dr. Wahlm (Chaplain to the Swedish Embassy), Dr. Bennett: also, Josiah Cunder, T. Wilson, and Alers Hankcy, Esq., addressed the Meeting.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The Twenty-seventh Anniversary of this Institution was held on Monday, May the 7th, in Exeter Hall, Lord John Russell in the Chair.

From the Report, it appears that during the past year sixty-two candidates, either for boys' or girls' model-schools, have been admitted; thirty-nine have been boarded and instructed wholly or in part at the expense of the Society; thirty-eight have been appointed to schools; three have sailed for foreign stations, and nineteen remain on the list. Eight Missionaries have also attended to learn the system. The Report next adverted to the ignorance of the agricultural peasantry, as an incentive to exertion in the work of education. In September last, out of fifty prisoners put on trial at Bedford, only four could read. In the month of January last there were in the same prison between fifty and sixty awaiting their trials, of whom not more than ten could read. In Herefordshire, out of 41,017 individuals visited, only 24,232 were able to read. From these distressing details, the Report turned to the new schools called into existence during the past year, amounting to twenty-eight in number, and embracing six counties. Of the schools in and about the metropolis, the Report spoke in very favourable terms. They amount to ninety-two in number, and the average attendance of scholars was stated to be 14,866. Of the country schools, sixty-three had reported their proceedings, which were of a favourable kind.

We regret that we cannot follow the Report into the detail of the FOREIGN operations of the Society. These, however, are happily extending, and encourage the hope, that the seed now sown in distant quarters of the globe will be productive of an abundant harvest.

William Allen, Esq., the Treasurer, read

the finance accounts, from which it appeared that the total receipts for the year, including 100*l.* from the King, amounted to 2672*l.* 10*s.* 8*d.*; and the expenditure to 2536*l.* 4*s.* 3*d.*; leaving a balance in the hands of the Treasurer to the amount of 136*l.* 6*s.* 5*d.*

The Revds. Dr. Bennett, J. Dixon, the Hon. and Rev. Gerard Noel, Dr. Cox, J. Campbell, R. Redpath, of the Scotch Church, H. Pownall, Esq., Dr. Wahlm, &c., successively delivered their sentiments on the value of knowledge, and the importance of extending its benefits—sentiments which were fully recognized in the address of the noble Chairman, that enlightened legislator of his country, and friend of man.—“The liberal deviseth liberal things, and by liberal things shall he stand.”

SLAVERY

The following Resolution having been adopted at the close of the Meeting of the Anti-Slavery Society, at Exeter Hall, on the 12th instant, James Stephen, Esq. Master in Chancery, in the Chair; from the lateness of the hour, and the comparatively few people that remained, Mr. Ivimey, who had proposed it, consented to withdraw the Petition founded on it, and to bring it forward at some other meeting.

“That this Meeting, availing itself of the right of the subject, to petition either branch of the legislature; and encouraged by the memorable declaration of our Most Gracious Monarch King William IV, on his accession to the throne, viz. ‘*I will, under the blessing of Divine Providence, protect the rights and liberties, and promote the prosperity and happiness of all classes of my people*,’ agrees to present a humble Petition to His Majesty, earnestly praying him, in the due exercise of his sovereign prerogative, to command his Ministers forthwith to prepare a Bill, and to lay it before both Houses of Parliament for their approbation; that such a law may be passed without loss of time, as shall be necessary to put an end to slavery in all the colonies of Great Britain, and thus carry into full operation His Majesty’s most gracious promise—to promote the prosperity and happiness of all classes of his people!”

Accordingly a meeting was held at the chapel in Eagle Street, on the 23rd inst.

William Knight, Esq., of Chelmsford, one of the Society of Friends, in the chair. On moving the first Motion, "That this meeting approve of the Resolution which was adopted on the 12th instant, at Exeter Hall," Mr. Ivimey delivered the substance of the following speech:—

Mr. Chairman,

In rising, Sir, for the purpose of promoting, for the first time, a Petition to His Most Gracious Majesty against colonial slavery, my wish and my intention is, to bring the subject of slavery to the highest possible test, *Divine Law*: and to shew that the power of the civil magistrates is regulated and enforced by the law of God. Permit me first to read a short paragraph from BLACKSTONE's Chapter "On the Nature of Laws in general." He says, "Considering the Creator only as a Being of infinite power, he was able, unquestionably, to have prescribed whatever laws he pleased to his creature, man, however unjust or severe. But as he is also a Being of infinite wisdom, he has laid down only such laws as were founded in those relations of justice, that existed in the nature of things antecedent to positive precept. These are the eternal immutable laws of good and evil, to which the Creator himself in all his dispensations conforms, and which he has enabled human reason to discover, so far as they are necessary for the conduct of human actions. Such among others are these principles; that we should live honestly, should hurt nobody, and should render to every one his due; to which three general principles Justinian has reduced the whole doctrine of law. This will of our Maker is called the law of nature. This law of nature, being coeval with mankind and dictated by God himself, is of course superior in obligation to any other. It is binding over the globe in all countries, and at all times; no human laws are of any validity, if contrary to this; and such of them as are valid derive all their force and all their authority, mediately or immediately from their original." This most judicious commentator upon the laws of England thus proceeds: "This has given manifold occasion for the benign interposition of Divine Providence; which, in compassion to the frailty, the imperfection, and blindness of human reason, hath been pleased at sundry times and in divers manners to discover and enforce its laws by an immediate and direct revelation. The doctrines thus delivered we call the revealed, or divine law, and they are to be found only in the Holy Scriptures. These precepts, when revealed, are found upon com-

parison to be really a part of the original law of nature, as they tend in all their consequences to man's felicity. Upon these two foundations the law of nature, and the law of revelation, depend all human laws; that is to say, no human laws should be suffered to contradict them."

I will now, Sir, supply the defect of Blackstone, who ought to have quoted the precepts which relate to magistracy. "For there is no power but of God, for the powers that be are ordained of God. For rulers are not a terror to good works but unto evil. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well—honour all men, love the brotherhood. Fear God, honour the king" (1 Peter ii). I will now, Sir, read those precepts which are the laws binding upon kings, and upon all magistrates, and by which they are to regulate all their proceedings from the allegiance which they owe to the King of kings, to the Governor of the world, who will surely call them to account for the manner in which they have exercised their authority, whether in protecting, or in oppressing, those who are subject to their rule or authority.

The lawgiver of Israel, MOSES, in his recapitulation of the history of the Israelites in the wilderness, says:—"And I spake unto you at that time, saying—Take ye wise men and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me and said, The thing which thou hast spoken is good for us to do. So I took the chief of your tribes, wise men and known, and made them heads over you, and officers among your tribes. And I charged your judges at that time saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment, but you shall hear the small as well as the great: you shall not be afraid of the face of man for the judgment is God's: and the cause that is too hard for you bring it unto me and I will hear it. And I commanded you at that time all the things which ye should do." Again, in regard to what should be their duty when as a nation they were settled in Canaan under the sole monarchy of JEHOVAH! "Judges and officers shalt thou make thee in all thy gates which the Lord thy God giveth thee throughout thy tribes. and they shall judge the people with just judgment. Thou shalt not resist judgment, thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the

words of the righteous. That which is altogether just shalt thou follow, that thou mayest live and inherit the land which the Lord thy God giveth thee." The queen of *Sheba* thus addressed Solomon: "Blessed be the Lord thy God which delighted in thee, to set thee on the throne of Israel; because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice" (Deut. i. 15—18; xvi. 18, 19; 1 Kings xi. 10).

In addressing this Christian audience it seems to be unnecessary for me to shew, how these divine precepts apply to the magistrates of our land who are appointed to their high offices, not for their own aggrandizement or secular profit, but "to do judgment and justice" in regard to the iniquitous slave trade! Need I say, that if Charles I. had consulted the revealed will of God, he never would have chartered the Royal African Company in 1662. Need I say, that if these precepts had been regarded, slavery would have been abolished in the first session of Parliament into which the benevolent Mr. Wilberforce introduced it! Need I say, that if these precepts were now regarded by our legislature, that our senators would not dare to mention the *amelioration* of the condition of the slaves, but would instantly and forever put slavery to a total end! God says by Moses, "Ye shall not respect persons in judgment, but you shall hear the small as well as the great—judge righteously between every man and his brother, and *the stranger that is with him*—hear the causes between your brethren—judge the people with just judgment—thou shalt not wrest judgment—thou shalt not respect persons—that which is altogether just shalt thou follow!" But if these Divine precepts were rejected as not applicable to the case of men held in bondage by their fellow-men,—though negroes are surely included in the charge which regards "*the small as well as the great*,"—yet even the laws of nature, as defined by *Justinian*, and approved by *Blackstone*, are all-sufficient. These teach mankind that "we should live honestly, should hurt nobody, and should render to every one his due!" And this is an argument to those deistical magistrates or legislators who "have rejected the word of the Lord, and what wisdom is in them!" If only those laws were regarded, and strictly carried into effect, *slavery* would be instantly abolished. The laws of nature teach men to "live honestly;" but do "men-stealers," and those who hold men as property (for the receiver is as bad as the thief), "live honestly?" That "they should do nobody any harm"—O the "knotted scourges, fetters, blood-extorting screws!" O the red pepper, which Mrs. Moss rubbed into

the eyes of her domestic slave, Kate! O the brutish cruelty of the Rev. George Wilson Bridges, towards his slave-girl who had forgotten his orders to dress a turkey for his dinner!—that they "should render to all their due." Then let the tyrants who hold their fellow-men in bondage as their "legal property"—their "freeholds" (oh horrible!) regard what *Blackstone* says, "A man's limbs are also the gifts of a merciful Creator, to enable him to protect himself from external injuries in a state of nature. To these, therefore, he has a natural inherent right, and they cannot be wantonly destroyed or disabled, without a manifest breach of civil liberty"! If, then, you are "to give every man his due," oh, let me intreat you not to invade the poor negro's "own" limbs, his "own" wife, his "own" children, his "embryo" babe! And yet, in defiance even of the laws of nature, we hear the West Indian proprietors, and even Moravian ministers, contend for a right in their negroes from generation to generation and for ever as their "legal property."

I have thought right, Sir, and in doing so, I consider I have not acted out of character, to bring before the meeting the grounds on which we should proceed in aiming to promote the abolition of slavery! Arguments drawn from *policy*, and *expediency*, and *cruelty*, and *humanity* have been employed, and have failed to produce any impression! Of the Leviathan of colonial slavery, we may say, as of the war-horse of Job: Such "darts are counted as stubble, he laugheth at the shaking of such a spear." But we mean now to try what the well-tempered sharpened two-edged sword of the Spirit will do: this is pointed enough, and keen enough, to pierce its buffalo-hide, and bring the Leviathan sprawling to the dust!

I have been constrained, Sir, to bring forward the consideration of the laws of nature and of God, in regard to the duties and responsibilities of magistrates. I tremble for their accountability, when God shall say to them by his messenger, death, "*Give an account of thy stewardship, for thou mayest be no longer steward.*" I feel, especially, on account of the awful responsibility to God of the chief magistrate, the Monarch, lest by possibility he should not have observed the laws of God which relate to the duties of his exalted office: or lest the Lord Chancellor, the keeper of the King's conscience, should, in the multiplicity of his other engagements, have forgotten constantly to have reminded His Majesty that he sits on the throne "to do judgment and justice," and that "whatsoever

ever is altogether just he should follow, without respect of persons." And yet one would indulge the hope that the Lord Chancellor,—who pledged himself to the Yorkshire electors "*never to cease from his labours till the chains shall have dropped from the hands of the slave;*"—cannot have had so many opportunities to have suggested this to the King, as the appointed constitutional keeper of His Majesty's conscience, and neglected to have said, in reference to the oppressed negroes: "Your Majesty dare not to respect persons in judgment; but you should hear the small as well as the great, you should not be afraid of the face of man, *for the judgment is God's!*" and therefore your Majesty ought, as you will answer it to God, to "let the oppressed go free and to break every yoke." It is for these reasons, Sir, I wish to bring the subject of slavery distinctly under the notice of our merciful king, by the Petition about to be submitted to the Meeting.

I feel, Sir, the most ardent attachment to the princes of the House of Hanover, arising from the regard they have always shewn to the laws of the constitution: and I much wish our present gracious Monarch may, by his putting his hand to a Bill for the total and immediate abolition of slavery, entitle himself to a higher glory, to a more honourable epithet to be affixed to his name than that of any of his royal namesake predecessors—more noble than WILLIAM the Conqueror, than WILLIAM the Deliverer—even WILLIAM the EMANCIPATOR!!

George Stephen, Esq., proposed that the following Petition, which was read, be adopted by the Meeting:—

To the King's Most Excellent Majesty,

The Petition of certain persons assembled at Eagle-street Chapel, on Wednesday, the 23rd of May, 1832, humbly sheweth:—

Sire,

With sentiments of the most profound veneration, and feelings of the most ardent loyalty, your Petitioners venture to approach, earnestly imploring your Majesty will deign to lend your royal attention to their humble, yet importunate supplication.

Your Petitioners are thus emboldened to approach your august presence because their hearts retain a lively and grateful recollection of the patriotic declaration made by your Majesty, when it pleased the all-wise Ruler of the Universe to place

your Majesty on the throne of your ancestors, and to make you King over the vast and powerful empire of Great Britain, "to do judgment and justice." Your Majesty will forgive our freedom for repeating that ever-memorable declaration: "I WILL, UNDER THE BLESSING OF DIVINE PROVIDENCE, PROTECT THE RIGHTS AND LIBERTIES, AND PROMOTE THE PROSPERITY AND HAPPINESS OF ALL CLASSES OF MY PEOPLE."

Suffer us, Royal Sire, to remind your Majesty, that there is one "class of your Majesty's people," subjects of your Majesty's realm, whom being held in bondage as the property of their fellow-men, cannot share the prosperity and happiness of their fellow-subjects, and who are deprived of "their rights and liberties," in glaring defiance of the rights of nature and the claims of justice: that in this class are comprised nearly a MILLION of your Majesty's people: they are the oppressed negroes detained in slavery in nearly all parts of your Majesty's dominions.

Let not the King be offended with his humble Petitioners, if under the peculiar circumstances of this most afflicting, and heart-rending case, should they now resort to a measure by them hitherto untried, and which long protracted disappointment has suggested to their agitated minds: for they have learnt, with inexpressible sorrow, that your Majesty's confidential advisers have no intention of speedily adopting the only effectual measure to meet the exigencies of the wronged, and outraged, and miserable negroes. Amelioration, may lighten, yet it will more firmly rivet those chains, which we most humbly represent it to be, especially due to the dignity of your Majesty's Crown, and the tranquillity of your Majesty's conscience at once and for ever to remove.

We, therefore, with the most devoted humility but in the most earnest terms consistent with that respectful affection which is due to your Majesty's person; intreat your Majesty to take this matter into your Royal consideration, and in the exercise of your Sovereign Prerogative to command your ministers forthwith to

prepare a Bill and lay it before both Houses of the Legislature for their approbation, that such a law may be passed without loss of time, as shall be necessary to put an end to Slavery in all the colonies of Great Britain, and thus carry into full operation your Majesty's most gracious promise to "promote the prosperity and happiness of all classes of your people."

And your Petitioners, as in duty bound, shall ever pray.

The Meeting requested the Chairman and George Stephen, Esq., would carry the Petition to the Right Honourable Viscount Lord Melbourne, Secretary of State, desiring him to present it to His Majesty, at the earliest opportunity.

The meeting was addressed in most animated speeches by Samuel Thorowgood, Esq., — Gordon, Esq., a gentleman deputed by the merchants of Liverpool to give evidence relating to the East India Company's new charter; the Rev. John Davis, Joseph Davis, John Jackson, late of Hebden Bridge, and William Davies, lately wrecked off the Canary Islands. A collection was made at the doors, which amounted to £3. 16s. 6d.

It will be seen that this measure has been adopted as the *dernier resort*,—it is, in fact, an imitation of Paul's conduct, who, when he could not obtain justice from the inferior courts, availed himself of his privilege as a Roman citizen, and said, "I APPEAL UNTO CÆSAR."

EXTRACT FROM NO. 35 OF THE QUARTERLY REGISTER OF THE BAPTIST HOME MISSIONARY SOCIETY.

It is intended, if the Lord will, to hold the Annual Meeting of this Society as usual, at the City of London Tavern, on Tuesday evening, June 19, 1832. The Chair to be taken, at six o'clock precisely, by RICHARD FOSTER, Esq. jun. of Cambridge.

Anticipating another Annual Meeting, the Committee of this Society feel more than ever the urgent claims of our fellow countrymen. Notwithstanding the numerous and successful efforts which have been made in our own time, and doubtless a great work is now going forward, the increase of evangelical instruction is little more than equal to the increase of the British population, and there-

fore the great mass are supplied but in the same proportion as they were forty or fifty years ago! Besides the scattered inhabitants of country villages, there are immense multitudes in cities and large towns for whose instruction no adequate provision has yet been made. In all countries the tone of piety and evangelical morality corresponds exactly with the number, and purity, and energy of the churches of our Lord Jesus Christ. The want of this organized moral power in many parts of our land, is most appalling. All that has yet been done by Bible and Tract Societies, Sabbath Schools, and Home-Missions, is but as "the drop of a bucket" to the ocean. A new and mighty effort is demanded, especially in our large towns, where ignorance, licentiousness, and a lax profession of Christianity, do much to keep in countenance all sorts of crime. In a land of freedom, it is by moral and spiritual means alone that we can hope to prevail against the tide of iniquity which runs down our streets. Legal enactments and external forms will produce little effect, where offenders may find access to the most sacred rites of Christianity, and protection by the horns of the altar. Until our cities, towns, and villages, are made to feel in every part the life-giving influence of the Gospel, no essential improvement in our national character can be expected. Fellow Christians and fellow countrymen! it is for you to prove that you care for the souls of all mankind, by *actually* providing instructors for those whom Divine Providence has placed within your reach.

The Committee have received upwards of *twenty* applications for assistance during the last year, which, it is painful to state, the resources of the Society have been entirely unable to meet: and when it is considered that each of those applications is on behalf of at least 1000 individuals, the question to be decided at our Annual Meeting is, whether these 20,000 souls shall remain another year without a preached Gospel, or to what extent your contributions will enable the Committee to meet their case. Christians! look back to Calvary!—Look forward to eternity!—and decide!

Signed (on behalf of the Committee)

S. SALTER, Treasurer.

J. EDWARDS, Secretary.

Fen Court, Fenchurch Street,
May 5, 1832.

BAPTIST IRISH SOCIETY.

We are requested to acknowledge the receipt of ONE HUNDRED POUNDS, from "a Friend, per Rev. C. Elvin, of Bury St. Edmunds," for the above Society.

ASSOCIATION.

ESSEX BAPTIST ASSOCIATION.

The Annual Meeting of this Association was held at Dunmow, on Tuesday and Wednesday, the 15th and 16th of May. On the Tuesday evening, the Rev. J. Hargreaves, of Waltham Abbey, preached from Romans v. 12. At seven o'clock on the Wednesday morning, the Rev. Thomas Smith, whose services the Association have secured for the promising station at Bury, preached from Malachi ii. 7. At half-past ten o'clock, another sermon was preached by the Rev. H. Howell, of Chelmsford, after which, the letters from the churches, and also the Annual Report of the Association, were read. At this meeting,—the whole of the services of which were particularly interesting,—it was resolved unanimously,

1. That the Members of this Association feel deeply interested in the present circumstances of the Baptist Missionaries and Churches in the Island of Jamaica; and that while they sympathize with them in their sufferings, and sincerely regret the malice and violence of their persecutors, they cannot but regard the extensive destruction of life and property, attending the recent endeavour of the Slaves to recover their liberty, as an additional proof of the necessity and wisdom of an immediate abolition of Slavery throughout his Majesty's colonies.

2. That the persecution of the Missionaries, and the destruction of the Baptist Meeting-houses in the Island, is a most flagrant and disgraceful violation of the rights of conscience, and the liberty of Christian worship; and that the Baptist Missionary Society is entitled to look, with confidence, to his Majesty's ministers for full redress, and protection against future annoyance and injustice.

EXTRACT OF A LETTER FROM NORTH SHIELDS, TO REV. J. IVIMEY.

I am happy to inform you, that since the commencement of the awful cholera here (which in mercy is now removed) a very considerable revival of religion has taken place, both in this town and Newcastle. We have had a considerable number of members added to the church, and many are inquiring the way to Zion. Brethren Pengilly and Sample have also experienced the same blessing. We commenced a union prayer-meeting here at Christmas, which is held every Monday morning at half-past ten

o'clock: the largest chapel, till about the end of March, would not contain the people assembled; and frequently we were under the necessity of having two chapels at the same time. The meetings still continue, and though a slight falling off has taken place, yet the chapels are still well filled at the prayer-meetings.

Hope the Lord is greatly blessing your labours, and making you very useful in his blessed, blessed cause.

Am, dear brother,

Your's in Christ Jesus,

JAMES WILLIAMSON.

Recent Death.

Died, on the 20th of January, 1832, in the 78th year of her age, Mrs. Owen, widow of the late Mr. Cad. Owen, of Dolbenman, in the county of Carnarvon. She has been a member of the Particular Baptist Church, at Garn, in the same county, for six-and-thirty years. The Rev. S. Williams improved the providence from Revelations xiv. 13.

NOTICES.

On Lord's day, June 10, a Sermon will be preached at Devonshire-square Chapel, in aid of the *London Ladies' Auxiliary to the Baptist Irish Society*, by the Rev. Dr. Collyer. Service to begin at three o'clock.

On Whit-Monday, June 11, the Annual Sermon to Young People, at the Chapel, Lower Street, Islington, by the Rev. John Yockney. Service to commence at half-past six o'clock.

We are requested to inform our readers, that the first anniversary of the settlement of the Rev. J. Belcher at Paradise Chapel, Chelsea, will be held D. V. on Tuesday, the 12th instant. Preachers, the Rev. Dr. Cox, and the Rev. Messrs. Woodman and Vaughan. Services at eleven, three, and half-past six. Dinner and Tea will be provided.

The Society for the *Relief of Aged or Infirm Baptist Ministers*, instituted at Bath in 1816, will hold their Annual Meeting, in the Vestry of the Baptist Chapel, in Somerset Street, Bath, on Wednesday, the 20th instant.

The Annual Meeting of the *Bristol Education Society*, will be held at Broadmead, on Thursday, the 28th instant, when the Rev. James Simmons, of Olney, is expected to preach. Service to commence at eleven o'clock.

We state with pleasure that though from particular circumstances the Annual Meetings of the *Protestant Society for the Protection of Religious Liberty*, have been postponed, yet the Institution continues vigilant and useful, and that any persons who desire its interference or advice may address their applications to the Honorary Secretary, John Wilks, Esq. M.P., Finsbury Square, London, who will kindly afford them all the attention they may require.

To prevent disappointment, we are requested to state, that the well-known Anniversary, at *Crouch End*, has ceased, the Chapel having been disposed of by the landlord to the evangelical clergy.

REV. J. JONES'S BEREAVED FAMILY.

Additional Subscriptions, per the Rev. D. Wright, Blockley.

Mr. Wilkes	.	.	.	1	0	0
Mr. James Smith	.	.	.	1	0	0

NEW PUBLICATIONS.

Just Published.

The Work of a Christian Pastor stated and enforced, being the Substance of a Charge addressed to the Rev. J. Gippa, on his Ordination to the Pastoral Office over the Baptist Church, at Potters Street, Essex, March 14, 1832. By JAMES HARGREAVES.

Preparing for Publication.

New Life of Kiffin. Mr. Ivimey has in the Press a Life of this distinguished Minister, in handsome octavo. The Manuscript has been prepared for upwards of nine years, and would have been printed so long as that ago, but the late Rev. Mr. Orme, of Camberwell, just at that time published his Work, entitled, "Remarkable Passages in the Life of William Kiffin, written by himself, and edited from the Original Manuscript, with Notes and Additions, by William Orme. 162 pp. 12mo. Price 5s. 6d." It was on that account Mr. I. refrained from printing his Work, lest it should appear to be unhandsome towards Mr. Orme.

By the same Author,

A Life of John Milton, compiled from the best authorities, with a fine Portrait engraved on steel, from a scarce and valuable print.
* * * There are many events in the Life of this extraordinary man remarkably coincident with the present times.

PUBLIC MEETINGS IN JUNE, 1832.

Day.	Hour.	Society.	Occasion.	Preacher or Chairman.	Place of Meeting.
Sun.	10.	3. Lond. Female Aux. Bap. Soc.	Sermon	Rev. W. B. Collyer, D.D.	Devonshire Sq. Cha
Sun.	17.	6½. Lon. Bap. Building Fund.	Sermon	Rev. W. Steadman, D.D.	Eagle Street Chapel
Mo.	18.	6½. Baptist Irish Society	Sermon	Rev. C. Stovel.	Salter's Hall Chape
Tu.	19.	11. Bap. Home Missionary Soc.	Meeting	R. Foster, Jun. Esq.	City of London Tav
W.	20.	11. Baptist Missionary Society	Sermon	Rev. James Hoby.	Poultry Chapel.
		6. Ditto	Sermon	Rev. Samuel Nicholson.	Surrey Chapel.
Th.	21.	11. Ditto	{ Prayer Meeting }	Address by some Mi- nister from the Country.	{ Devonshire Sq. Cha
		11. Ditto	Meeting	R. Foster, Jun. Esq.	Spa Fields Chapel.
		6½. Stepney College	Sermon	Rev. F. A. Cox, LL.D.	Devonshire Sq. Cha
F.	22.	7. Baptist Irish Society	Meeting		City of London Tav
		6. Continental Society.	Meeting		Salter's Hall Chape
Tu.	26.	6. Stepney College	Meeting	W. B. Gurney, Esq.	King's Head T. Poul
W.	27.	6. London Bap. Building Fund.	Meeting	W. B. Gurney, Esq.	Salter's Hall Chape

IRISH CHRONICLE.

JUNE, 1832.

In the last number of our Chronicle we supplied our friends with several *facts* to show the absurdity and injurious tendency of the proposed "Bill of Education for Ireland:" a measure which, by substituting for a school-book *Extracts* from the Bible, instead of the BIBLE itself, goes to repudiate the Bible as the oracles of God, and to justify the blasphemous decree of the Council of Trent, that *the Bible is not a safe book to be put indiscriminately into the hands of all persons whatever*: and, consequently, that the Government measure is in direct opposition to the inspired declaration, and adapted to defeat the ends mentioned in it for which the Bible was given:—ALL SCRIPTURE is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. iii. 16, 17.

Is not the inference from this text unavoidable, that without the use of ALL the SCRIPTURE, in all its branches, "the man of God" cannot be "thoroughly furnished" either for "doctrine," for "reproof," for "correction," or for "instruction in righteousness:" nor be prepared to perform all the duties which devolve upon him in all the domestic and social relations of life, in civil and religious society; consequently, he can never exhibit the "perfect" christian character. It is asserted again in this context that ALL SCRIPTURE will be "profitable" to effect all these highly important and essential purposes, so that "through faith in Christ Jesus," the "Holy Scriptures are able to make men wise unto salvation." Now I respectfully ask, whether mutilations of the Sacred Records can be expected to accomplish either or all these purposes? but in respect to this, it might be said, time must be afforded to ascertain its operation, and to this test I willingly leave it. I fear not, however, to assert, that it is possible to compile a book of Scripture Extracts, which will not contain the requisite information to bring men to believe in Jesus Christ, and thus to make them wise unto salvation; for "faith cometh by hearing, and hearing by the Word of God." But how can they hear without all the Scriptures to teach them? Suppose, for instance, the "doctrine" of the all-sufficiency of the Atonement, without the aid of human penances, and the "doctrine" of free justification through the righteousness of Christ, imputed to the ungodly who believe in Jesus, should not be contained in those Extracts, the inquirer will find it to be in vain to consult it for an answer to the all-important questions, "How shall man be just with God? How shall I escape from the wrath to come? What shall I do to be saved?" It is possible too the Book of Extracts may not contain any passages of Scripture that will administer "reproof" to those who blasphemously style "the Man of Sin"—"the ANTICHRIST," "Our Lord God the Pope;" nor those who believe in more than one mediator, such as the Virgin Mary, and our English rebel, Thomas à Becket! But can any one find acceptance with God by any other name than that of Jesus Christ the only Mediator between God and men; the man Christ Jesus? He hath said, "I am the way, and the truth, and the life: no man cometh unto the Father but by me." It is possible this embryo Book of Extracts, also, may not have any passage that will either "correct" the errors, or declare the threatenings of God against those of whom "The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused if it be received with thanksgiving, for it is sanctified by the Word of God and prayer?" 1 Tim. iv. 1—5. Does not every Protestant believe that this prediction has been accomplished in the apostacy of the church of Rome? but can any one believe that the popish commissioner, Dr. Murray, will ever consent it shall make part of the proposed school-book? And must not that be a renegade Protestant who would consent to omit it in a book of scriptural instruction for the protestant and popish children of Ireland? It is very possible too that the Book of Extracts will not supply the passages

best adapted "*for instruction in righteousness.*" Is it at all probable that it will contain such as this: Romans iii. 26, "Therefore we conclude that a man is justified by faith without the works of the law?" Or this: Romans iv. 4, 5, "*Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness?*" Or this: 2 Thess. ii. 3—12, "*Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. And then shall that Wicked be revealed, whom the Lord shall consume with the breath of his mouth, and shall destroy with the brightness of his coming; Even him, whose coming is after the working of Satan, with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*" I ask again, Does not every Protestant believe that this description refers to the pope of Rome, and to the damning doctrines of popery? But will Dr. Murray admit this Scripture into the Book of Extracts? or will Mr. Carlile, the Presbyterian Commissioner, or Archbishop Whateley, dare to consent that it should be left out?

Now I calmly and deliberately put it to the judgment and conscience of every pious judicious Protestant, whether a Book of Extracts that shall exclude such Scriptures as those above recited, will be sufficient "*thoroughly to furnish*" the rising generation in Ireland with the means of obtaining sound scriptural principles of religious instruction? I ask again, if Tindal and his coadjutors, had been satisfied with supplying the people of England with translated *Extracts* merely, instead of the *whole Bible*, whether Britain would have ever thrown off the load of superstition she had carried for ages, and for which she had paid so dearly by the enslavement of her monarchs;—the sacrifice of her best sons, Lord Cobham, Tindal, Frith, Latimer, Cranmer, and many others;—by the prostration of her intellect;—by the impoverishment of her treasury, &c. &c. There is no fact made more plain by the lights of history than this, that the English BIBLE, unaided by secular authority, yea in direct opposition to it, singly, and alone, produced the Reformation in England! Would a book of Extracts have done so, compiled by a union of popish and protestant bishops? or have produced any very beneficial effect to the nation, either religiously or politically? Would not the temporizing policy which had made commissioners of the jesuitical *Tonstal*, and *Heath*, and the pious *Cranmer*, and *Latimer*, and the accommodating, courtly, political, half-protestant, half-papist *Cromwell*, have defeated the Reformation from popery, by leaving the mass of the people still under its influence? A book of Scripture Extracts in the place of the whole Bible, would, instead of knocking them off, have more firmly rivetted the galling fetters and cruel chains of popery. "*I speak as unto wise men, judge ye what I say.*"

It may be replied, But you are condemning the Book of Extracts before you have seen it; to which it is at present sufficient to say to such an opponent, Neither have you seen it, which you certainly ought to have done, and carefully perused it too, before you had dogmatically asserted "*Half a loaf is better than no bread?*" And "*will it not be better for the Roman Catholic children to have a part of the Bible than none at all?*" Now these inquiries appear to be *specious*, but they are not *solid*. They assume a most improbable thing, that the popish and protestant archbishops, and their coadjutors of the Board of Education in Dublin, will agree to divide into exact portions all those passages of Scripture which teach the evangelical scheme of justification by faith, through the atonement and righteousness of Christ alone, without the deeds of the law, and other equally *essential* articles of belief, which, in the estimation of every pious Protestant, are necessary to be received in "*an honest and good heart,*" to secure the salvation of men. But even were this to be done so that the "*one loaf,*" the Bible, the Word of Truth,

should be so divided that "one half" only instead of the whole should compose the school-book in Ireland, still I should object to the *principle* of giving *part of the Bible only*, if the *whole Bible* were to be prohibited from entering the schools*! But if such a daring innovation upon the laws of heaven be attempted as to keep back any part of the Scriptures of Truth, and so far as the schools in Ireland are concerned, to give the children "half a loaf only" instead of the whole to which they are entitled, would it not be much less insulting to the great Head of the Church were *selections* to be made; as for instance, the whole of a Gospel, or the Epistle to the Romans, from the second to the close of the fourteenth chapter; or the whole Epistles to the Galatians and to the Ephesians? But who will believe that Dr. Murray would agree to adopt this principle of selection. And if he will not consent to such a plan, will not every discerning Protestant discover the cause why *Extracts* are preferred culled from all parts of the Bible, or, as I presume, they will be principally taken from the *Proverbs* and *Ecclesiastes*, and probably from the books of ECCLESIASTICUS, *Tobit* and *his Dog*, *Bell and the Dragon*, *Susannah and the Elders*, &c., &c. And is it to such a compromise as this the Protestant Government of England is lending its powerful aid, and expending the *Protestant* taxes? I consider it as being opposed to the oath which they have taken as privy counsellors, and as a direct contravention of the coronation oath: as we are sure it is to the *declaration* made by our gracious monarch on his accession to the throne, June 26, 1829, before the privy council:—"I will," said his Majesty, "under the blessing of DIVINE PROVIDENCE MAINTAIN THE REFORMED RELIGION established by LAW." But with suitable humility and loyalty, I venture to ask, should His Majesty be induced, by the advice of his ministers, to give his royal sanction to the bill of Mr. Stanley, will that be "to maintain the REFORMED RELIGION, established by Law?" Will it not rather be to revive in Ireland the dying popish religion; for the suppression of which, and not its resuscitation, the ancestors of his Majesty were called to the British crown? † Most earnestly do I pray, that this un-protestant, semi-popish scheme, adopted as it should seem for no other end but to conciliate the agitators of Ireland—the Doyles and O'Connells—be soon withdrawn from his Majesty's councils. Had I an opportunity of speaking so as to be heard by the monarch and his ministers, I would most respectfully and loyally urge it upon their attention, *Whether in the present divided and irreconcilable state of the people of Ireland on religious subjects, the Government should not resolve to make no grant of public money to support education in Ireland, but leave all parties to provide for the education of the poor by their own voluntary contributions?*

I have read carefully the sets of *Resolutions* passed by the different bodies of dissenting ministers, and dissenting deputies, upon this at present all-absorbing subject, and am constrained to apply to the framers and supporters of them, the cutting rebuke of Job, to the well-intentioned but totally erroneous reasonings of his quondam friends: "How forcible are right words, but what doth your arguing reprove?" Job vi. 25. Never was there a more flagrant instance of persons who from their care to escape *Scylla* have ran upon *Charybdis*! They appear to have been so enamoured with what they call the *liberality* of the government plan, as to have forgotten their *protestantism*, and to have overlooked the claims "of truth, of conscience, and of God." To call what is so evidently want of zeal for fundamental truth, *liberality*, is a *misnomer* of the worst kind! I do not hesitate to pronounce it *latitudinarianism* or *libertinism*! Surely this complimenting of popery by the London dissenting ministers is most reproachful

* It was asked of me, with great confidence, a few months since, by a gentleman of good sense, "But have we not always used extracts from the Bible in our Spelling-Books?" My answer to this plausible inquiry, which has perplexed some unthinking persons, was, "Yes, as *introductory* lessons to the use of the whole Bible, not for the purpose of shutting it out of doors!"

† The celebrated Lord Somers, speaking of the Act which settled the crown in the House of Brunswick, says, "Had not this been done, notwithstanding all our advantages, our happiness had not been lasting, as it is now like to be for ever; and it is *the settling the crown upon Protestants and none but Protestants.*" Tracts, vol. ii. p. 350.

to the memories of *Owen*, and *Howe*, and *Kiffin*, and *Bradbury*, who would have preferred the martyr's crown to such a coquetting with the "mother of harlots and abominations of the earth." Where are we to find men now, as they were, "valiant for truth upon the earth." What a humiliating figure the present race of ministers of the Three Denominations would exhibit were they to preach on the subjects selected by their forefathers in the "Morning Lecture," or the "Salters' Hall Lecture against Popery!" I wish they had each, before they had given their votes, read carefully, and prayerfully, and understandingly, our Lord's charge to his disciples, Matt. vi. 22, 23: "*The light of the body is the eye: if therefore thine eye be single thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness how great is that darkness!*" Alas! that I should have to repeat a sentence uttered by *Elihu* more than three thousand years ago: "Then was kindled the wrath of *Elihu*, against *Job* was his wrath kindled, because he justified himself rather than God. Also against his three friends was his wrath kindled, because they had found no answer and yet had condemned *Job*!" "*But there is a spirit in man: and the inspiration of the Almighty giveth understanding. Great men are not always wise, neither do the aged understand judgment!*" *Job* xxxiii. 8, 9. The judicious *Caryl*, a congregationalist minister in London, and one of the ejected ministers of 1662, says on this text, which I apply to his brethren of the present day, in reference to their sentiments on the Irish Education Bill: and as a caution to all persons not to suffer their minds to be warped by the names, or numbers, or unanimity of the ministers, and others, who have adopted the various Resolutions passed upon the subject of Mr. Stanley's bill: "The opinions of great and ancient men are not to be received as oracles without debate; we have liberty to consider of them, and to compare them with the rule. We must prove all things and hold fast that which is good. A heathen gave that direction to those who hear philosophical discourses, 'You must take off all those considerations which concern the person speaking, and only mind what is spoken.' Believe what is said because you judge it true, do not believe it true because such or such a man hath said it: because an old man, or a great man, or a good man hath said it."

IOTA.

May 7.

Since the above Remarks were written, as will be seen by the date, His Majesty's Ministers have resigned the government, and, therefore, the obnoxious measure will doubtless be abandoned, a most providential interference on behalf of the Protestant Church! On every other account I most deeply lament that such patriotic Ministers should have been removed from His Majesty's councils; but whatever importance I attach to the Reform Bill, and I consider it essential to the salvation of the nation, I certainly think the abandonment of Mr. Stanley's Bill to be more important, because of its having given a stab to the vitals of Protestantism: the cause of God and truth!

I had prepared, and sent to the press, a Pamphlet to be entitled, "PROTESTANTISM SUCUMBING TO POPERY," &c. which, but for the strange event which has just occurred, would have been published at the end of this month! I shall of course now lay it aside, hoping its publication may never be necessary.

May 11.

IOTA.

It is with great satisfaction I have read in this morning's paper, that Lord Grey and his colleagues have been restored to the government, with what they consider sufficient power to carry the REFORM BILL into speedy operation. Most earnestly do I wish that the next measures, after that is settled, may be the total emancipation of the negroes in our colonies, and the abandonment of the Irish Bill of Education.

May 19.

IOTA.

Sums received by Mr. Looney.

A Friend, per Rev. C. Elvin, of				
Bury St. Edmunds	100	0	0	
Thomas Key, Esq. Water Fulford	200	0	0	

* * * The acknowledgment of other sums is necessarily deferred till next month.

Subscriptions received by Messrs. Ladbrook and Co. Bankers, Bank-buildings.

MISSIONARY HERALD.

BAPTIST MISSION.

THE Friends to this Mission are respectfully informed, that the following arrangements have been made for the ANNUAL MEETINGS of the SOCIETY:—

TUESDAY, JUNE 19.

MORNING, XI.—The Committee of the Society will assemble at the Mission House, Fen Court, when the company of all Ministers of the Denomination who may be in town, is requested.

WEDNESDAY, JUNE 20.

MORNING, XI.—Sermon for the Society, at the Poultry Chapel (Rev. J. Clayton's), by the Rev. JAMES HOBY, of Birmingham.

EVENING, VI.—Sermon for the Society, at Surrey Chapel, Blackfriars Road, by the Rev. SAMUEL NICHOLSON, of Plymouth.

THURSDAY, JUNE 21.

MORNING, IX.—Prayer Meeting for the Mission, at Eagle-street Meeting House. Some Minister from the country is expected to deliver an Address.

XI.—Annual Meeting of the Society, at Spa Fields Chapel. RICHARD FOSTER, jun. Esq. of Cambridge, in the Chair.

FOREIGN.

CALCUTTA.

Recent arrivals from this station have brought us intelligence of a very pleasing and satisfactory nature, relating to the progress of the Gospel at Kharee and its vicinity. At this new station, which is in the vicinity of the Sunderbunds, upwards of twenty have been received into the Christian church by baptism, while more than 120 are professed Christians, and receiving religious instruction. In the month of August last, Messrs. Yates and W. H. Pearce, visited Kharee, and fifteen native converts were baptized on a profession of faith in the Lord Jesus Christ. The journal kept by one of the brethren during their

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visit has lately come to hand; it is too long for insertion in the *Herald*, but will be published in the Appendix to the forthcoming Report; and we are confident it will be read with much pleasure by all who rejoice in the progress of divine truth.

In a letter dated December 7, Mr. W. H. Pearce states his intention of re-visiting this part of the native church under his care. He mentions, also, a merciful interposition of Providence on the behalf of himself and Mr. Yates during their former excursion:

Since the dispatch of the journal, brother Yates and myself have been led to admire the goodness of God in our preservation during our trip. The boat in which we came up the arm of the sea from Kharee to Chitrigunge, immediately returned with our native brethren to the former place; but the

moment it touched the ground, and our companions had landed, it sunk!

It appears to have been an old boat, the upper works of which had been repaired to entice a purchaser, but the lower parts left untouched, so that the iron fastenings which held the planks together had been entirely corroded, and, in consequence, a plank of ten feet in length fell out! Had it parted when we were proceeding in the boat up the stream I am referring to, our escape would have been all but hopeless: an overwhelming tide, with crocodiles and sharks, would have secured our destruction in the water, and the tigers which range the woods of the uninhabited Sunderbunds on both sides, would have cut off the hope of escape on land. But our lives, and those of our companions, are mercifully rescued from destruction. May they be spent to the glory of their great Preserver!

On the 22nd I hope to start on another visit to this interesting station. It is probable that brother G. Pearce, who is going to Luckyantipore, will from thence accompany me. Six or seven more families, near Kharee, have renounced heathenism, and have joined the Christian congregation since the date of my journal; and several more are proposed for baptism, whom I trust we may feel it our privilege to admit to the fellowship of the Church. Oh that our friends, who feel an interest in our usefulness, would bear us and our *particular stations* on their hearts, in their private and other devotions! I am persuaded that they would not pray in vain, but that God would command his blessing—his abundant blessing—in answer to their entreaties. We have seen that the rich outpouring of God's holy spirit is as effectual in the conversion of idolaters in India, as of nominal Christians in Europe; and this, we may rest assured, will be given, if diligently and earnestly entreated. Let our dear friends, then, "pray without ceasing" for us and for the dying souls around us; and they shall, without doubt, be rejoiced, soon or late, with success sufficient to delight their hearts, and call forth their hearty thanksgivings.

Mr. Ellis writes on the previous day (6th December), as follows:

I wrote you under date of the 16th November, informing you of our safe arrival here on the 9th ult. after experiencing much mercy of the Lord, in preserving our lives during the dreadful storm which overtook us in the Bay of Bengal. We are sorry to hear that the storm was not confined to the Bay alone, but swept, with awful violence, over a great part of the surface of Bengal and adjacent

provinces. We find by letters from Orissa, in particular, that there it occasioned sad devastation of property, and loss of life. On the coast of Orissa the sea broke over the shore, flowed many miles in-land, and destroyed upwards of 200 villages. In the district of Balasore it is computed that not less than 15,000 persons perished by the inundation. Oh that our hearts may be deeply affected with a sense of God's kindness in preventing our being entombed in a watery grave. Our dear brother Lawrence and wife left us for Digah last week; they were quite in health and their spirits good. Mr. L. wrote you about ten days since. We have pleasure in stating the continued kindness of our brethren here, who all treat us with the greatest affection, and seek every opportunity of rendering us comfortable. It has been arranged between dear brother Pearce and myself, that I take the superintendence of the English department of the printing office, while he continues to direct the Oriental part. I have no doubt we shall (with the blessing of our heavenly Father), move on very happily together. I cannot but sincerely love brother P., he possesses so much of that holy love which marked the character of his father. Last week we attended the examination of the children at Chitpore. We were very, very pleased with the scholars; and could our friends at home have heard these little ones offering to God the praises of their tongues, for being taught the way of salvation through the Redeemer, I am sure it would have filled their souls with joy and gladness, and given fresh feeling to their hearts and energy to their hands in seeking the blessing of the Gospel of Christ to be imparted to those who have no Saviour and know no God. Mrs. Ellis and myself are both enjoying good health, and feel happy that God has seen fit to place us in the delightful employ of telling to the Hindoo race, the glad tidings of pardon and peace through the Lamb of God. Mr. and Mrs. Yates are tolerably well; and the church and congregation at Circular Road Chapel is in a very pleasing state. I preached to them once last Sabbath, and Sabbath week, and feel a peculiar interest in the number of country-born pious young men who are among the congregation.

DINAPORE.

Extract of a Letter from Mr. Leslie, dated October 29, 1831.

I know I am almost a month later in writing than I ought to be, but my presence at this station must partly be my excuse. The regiment at present stationed here is about to remove to a very distant station, where there is no missionary; I was, therefore, very anxious to pay the church a parting visit. During the four years the corps has been attached to Dinapore, fifty or sixty, at least, have been baptized, and although, as was to be expected, some have fallen away, yet a goodly number remain, and I hope not a few are the sincere followers of the Saviour. Every thing has been done that can possibly be accomplished for their keeping up worship and discipline after they are removed from under the eye of a missionary; and God has been pleased at this time to raise up, from among themselves, a man who seems to possess both qualifications and a heart to do much good. I expect to baptize him in a few days.

At Monghyr we have been going on as usual. All the services, both Hindoostanee and English, have been kept regularly up, and, though our success has not been great, yet I trust the Spirit has not been absent. Since I wrote last we have baptized a man and his wife; the former is a Gentoo by birth, though he has long been a professor of Christianity. During the last year, both he and his wife seem to have discovered the way of salvation, by attending on our meetings. He is a good Hindoostanee speaker, and promises to be a very useful man. He is the occupier of some land at the distance of seven or eight miles from Monghyr, and I have an ardent hope that through his instrumentality the Gospel will be carried out in that direction and take root. I intend soon to visit the place, when I hope I shall be able to procure a house for this good man to preach in at regular times. I have heard him preach once, and both his manner and matter far exceed my utmost expectations.

My schools are still kept up, and they are yearly sending forth a number of youths, not only able to read the Scriptures, but with many Christian sentiments fastened on their minds. My bazaar visitations have been regularly continued, with a very few exceptions. I, in company with two or three native Christians, visit the markets two afternoons in the week, when we never fail to have congregations. When I was here last July, I visited the bazaar of Dinapore several times, when I had large and attentive assemblies.

As to my own health, it continues good. I trust I feel gratitude to God for the strength which he imparts. For upwards of two months recently Mr. Moore was absent at Calcutta. The whole services, consequently,

fell on me: and though I never relinquished one, either Hindoostanee or English, with the exception of one week when I was ill from a violent cold, yet I suffered no harm. I do not think I could have gone through more labour had I been in England. This shews my constitution is improved. My chest continues weak, but much the same as when at home.

The magistrate whom I baptized some months ago, has been removed to a distant part of the country: but he goes on his way rejoicing. He is also bent on attempting good. He has, *ex officio*, five hundred youths belonging to a government institution under his superintendence; and he intends to employ his influence over them on the side of Christ. I hope God has raised him up for extensive good in this country. Mrs. Chamberlain, her daughter, and Mr. Moore, are all well.



JAVA.

In the following letter, dated Batavia, October 24, Mr. Bruckner relates, with his accustomed simplicity, the lively interest excited by the distribution of Javanese tracts, and the vexatious interruption given him by the Dutch police officers. A subsequent letter mentions that his hopes of a favourable decision on the part of the Governor were fully realized, and that he had been permitted to resume his labours, at Samarang, without further molestation.

After a tedious passage I arrived, at last, the 14th July, at Samarang; I found my family there in the enjoyment of health, rejoicing over my arrival. A few days after I commenced my work in some of the villages around; the people recognised me very soon, and were very inquisitive where I had been so long. Many a one of them to whom I had formerly preached Christ, had, in the meantime, departed this life. I began also to distribute a few tracts in two places. These printed little books engaged the attention of the people so much, that the news of them had been circulated widely within a few days, and caused many people to call for them in my house. The first day came about fifty persons for them, to whom I gave some

gratuitously, but the following day came already hundreds of people at my door, desiring me to give them tracts; the eagerness for them discovered by these poor people was remarkable, it was just as if I had treasures of money for distribution among them. No sooner had I taken a packet of them under my arm, and began distributing, than numbers of hands were grasping for them, and the packet immediately in their possession. The next day the crowd was still greater, so that I was afraid they would break my windows and door; I began distributing, and five hundred tracts were received by them in a very short time, and without any appearance of the crowd's diminishing in the least. I began quite to despair of being able to satisfy them. They stood several hours looking anxiously forward to the gratification of their desire, but as soon as I appeared with a packet of tracts, the throng towards me was so violent that I was in danger of being trodden under their feet. I began now to adopt another measure; to try every one by causing him to read a little in the tracts, and those who could read received tracts, and to others who could not I gave none. Thus I went on distributing, in my house, tracts for a fortnight, nearly five thousand in number of various kinds. At last the crowd had so diminished, that there would come, perhaps, two hundred persons a day; some came from a distance of forty or fifty English miles, and as the crowd was not now so large, I could readily satisfy their desire. I felt much pleasure all the time, because I saw that the truth in Christ was so anxiously sought for and circulating so widely; I judged it almost a sufficient reward for my returning to this place. After a fortnight of the commencement of distribution, I had but left six thousand tracts, and even these I might have brought in circulation within that space of time had I not been so sparing with them, because I had no chance of getting very soon others. While all this was going on the Prince of Darkness had, however, not been idle, it was too good a thing that it should last; after the fortnight mentioned, I was summoned before the police, where inquiry was made after my tracts, and about the contents of them. I received a prohibition of distributing any more until the will of the government should be known in this matter. I ceased accordingly from distributing any tracts, how unjust soever the prohibition appeared to me, in order not to involve myself into greater difficulty. This prohibition arose chiefly from fear, that the circulation of tracts, whose contents were so widely different from the once adopted notions by the natives, might cause disturbances

among this people, with whom just a long and destructive war had been brought to a termination. The police involved me in other difficulties, which I forbear here to mention, for my distributing tracts among the natives. For this reason I was obliged to come to Batavia, in order to try with the Governor General what might be done for the removal of these difficulties. I have had an interview with His Excellency, and am led, from the strain of his conversation, to think that these difficulties will soon be removed and the evil remedied. The Governor appears very much inclined for the propagation of the Gospel in this country, but some of the members of the council appear to be against it. However the truth must prevail at last in spite of all foes.

JAMAICA.

Many of our readers are aware, that, after our last month's article on Jamaica was sent to the press, a public meeting of the friends and supporters of the Society was held at Finsbury Chapel, Moorfields, for the purpose of communicating further information on the subject of the late insurrection in that island. Although, from necessity, this meeting was convened at a short notice, and by means of congregational announcement only, the large and respectable attendance clearly shewed the interest felt in the subject by the Christian public. The chair was taken on this occasion by John Broadley Wilson, Esq., the much-esteemed Treasurer of the Society; and after prayer had been offered by the venerable Isaiah Birt, a statement was made by the Secretary of the Society, comprising extracts from letters received from several of the missionaries, who have suffered more or less during the recent disturbances. These details are far too extensive for our scanty pages. A part only, consisting of a letter from our esteemed friend, Mr. Abbott, narrating the scenes which occurred in his

neighbourhood, and in a great part of which he was personally concerned, has been published in a distinct form; and the substance of the whole will, of course be laid before the Society in the forthcoming Report. Suffice it now to say, that, in addition to the *ten* chapels, enumerated in our last *Herald*, as having been destroyed, we have since learnt that the one nearly erected in the parish of Vere, by the exertions of our missionary brother, Mr. Taylor, has shared the same fate, with one or two others of smaller dimensions. Besides Mr. Barlow, whose disgraceful persecution was narrated in our April Number, seven of our missionaries have had the honour of suffering, in a greater or less degree, in consequence of the false and malicious imputations which have been so wantonly heaped upon them. Of these, Messrs. Abbott, Whitehorne, Nichols, and Taylor, were liberated soon after their arrest, no charge whatever having been substantiated against them. In the case of Mr. Taylor, indeed, no arrest took place. He was merely requested to attend at the police office at Spanish Town, in consequence of affidavits sworn against him by one of his white neighbours, but the allegations were so completely refuted, that the magistrates immediately dismissed the charge, and left the perjured accuser to the contempt and indignation of the coloured inhabitants.

Of the still more atrocious attempt to destroy Mr. Burchell, under colour of law, our readers were briefly informed in our last Number. We have since received further particulars of that infamous transaction, and know, not only the price stipulated to be given for the testimony to be borne against him, but the names of the parties by whom the bargain was made. The conduct of one of these gentlemen was throughout so consistent with itself as to

merit distinct notice. We are informed, on good authority, that he was very active in demolishing Montego Bay Chapel, and threatened that the house of any person who should shelter the missionaries that night should be destroyed also. Then, lest Mr. Burchell should escape, he suborns perjury for his ruin; on the strength of the affidavit thus procured, issues his warrant, as a magistrate, for the apprehension of his victim, and, after hearing the false testimony he had prompted, coolly signed his commitment to the common gaol. Such is a specimen of Jamaica magistracy; and these are the men who denounce our missionaries as *blood-thirsty incendiaries* and *designing hypocrites*!

The bill against Mr. B. was thrown out by the grand jury, no other evidence being offered to support it than that of the wretch whom conscience compelled, before them all, to become his own accuser. But even here the rage of the persecutors did not cease. They beset Mr. Burchell in his lodgings, demanding his person, in other words, his life; on which the Chief Justice advised him to leave the island; and, having procured a detachment of the 84th regiment, to guard him through the streets, personally accompanied our friend to the beach.

The next evening he embarked on board a small vessel for Baltimore, from which port a letter has arrived this morning (May 23), announcing his safe arrival there.

Respecting Messrs. Gardner and Knibb, of whom the former was detained in prison after Mr. Burchell was liberated, and the latter taken into custody subsequently on some new charge, we have had no direct information; but a paragraph in the *Jamaica Courant* of the 30th of March, states that *they had been acquitted of the charges made against them, the Attorney General, after examining three witnesses for the pro-*

secution, finding the case so little sustained that he threw up his brief!

Such then is the issue of the violent accusations brought against our suffering brethren in Jamaica—such the mortifying disappointment experienced by those who eagerly anticipated the hour when their bodies, suspended on the “fine hanging woods” of Trelawney, would agreeably diversify the scene! It remains now to be seen what redress an earthly government will afford for injuries wantonly and illegally inflicted on the innocent benefactors of Jamaica; and in what mode the Supreme Ruler will overrule this most awful display of human depravity so as to promote the glory of his name and the advancement of his cause.

We have only room to add, that, at the public meeting mentioned at the head of this article, the following resolutions were passed, having been introduced and supported by appropriate speeches from the Rev. Dr. Cox, and W. B. Gurney, Esq.; Rev. C. E. Birt and Thomas Pewtress, Esq.; Rev. John Burnett and Rev. Alexander Fletcher; and the Rev. William Groser and Rev. James Hoby.

I. That the information communicated to this meeting, with reference to the events which have recently befallen the Baptist Mission in Jamaica, calls for the liveliest sympathy on behalf of our oppressed and persecuted brethren; while, at the same time, fervent gratitude is due to Almighty God for the gracious preservation of the lives of themselves and their families in the midst of the most appalling dangers.

II. That since the establishment of the Mission, at the request of a respectable proprietor on the island, in the year 1813, it has been rendered, under the blessing of God, eminently useful in diffusing the light of Divine Truth among the negro and coloured population, providing education for many of their children, and effecting a decided improvement in their intellectual character and temporal condition, and that in these important labours, seventeen missionaries were recently employed, who occupied more than

forty different stations, and had nearly 30,000 persons under their religious care.

III. That although the beneficial tendency of missionary labours in Jamaica has been acknowledged by many of the proprietors, some of whom have spontaneously contributed to their support and extension, there has, notwithstanding, long existed a spirit of groundless and inveterate hostility, which, since the recent disturbances in the island, has increased to an unparalleled extent—loading the characters of our missionary brethren with accusations of the most heinous crimes, subjecting them to unjust and cruel imprisonment, placing their lives in the most imminent danger, wantonly and illegally destroying the property of the Society to a large amount, and, finally, devising measures to expel our missionaries altogether from the country.

IV. That this meeting, gratefully acknowledging the prompt and effectual protection afforded to Christian missionaries on former occasions of difficulty and danger, by His Majesty's Government, earnestly appeal to the same quarter now, imploring redress for the injuries sustained by the Society, and security for its missionaries in future; while it commends these brethren to the affectionate and prayerful regards of their fellow-Christians, and to the guardian care of Him in whose service they are engaged.

DOMESTIC.

BATH.

A public meeting was held, April 30th, in Corn Street chapel, Bath, in consequence of the outrages committed on our Missionaries in Jamaica, as well as to transact the usual business of the Auxiliary Society to the Baptist Mission, in connexion with the congregation under the care of the Rev. O. Clarke.

The Rev. Eustace Carey preached on behalf of the Mission on the previous Lord's day.

The Meeting having been opened with prayer, Joseph Pearson, Esq. was called to the chair. Mr. Thomas Langdon, one of the Secretaries, read the Report.

The various Resolutions were introduced and supported by addresses from Arthur Stanley, Esq., Captain Stuart, and the Rev. E. Carey, E. Dewdney, Richards, Noyes, Hendron, and Clarke. One of the reso-

lutions pledged the meeting "to unite in supporting the Baptist Missionary Society in such measures as may be necessary to be adopted for the re-establishment of the Society's missions in Jamaica;" and another "to the use of all constitutional means to promote the complete abolition of colonial slavery."

The interest manifested by members of different denominations in reference to the recent proceedings in Jamaica, was of the kindest description. Several donations have been received since the meeting.

GLAMORGANSHIRE.

On Wednesday, May 2, an Auxiliary Society to the Baptist Mission was formed at Cardiff, for the county of Glamorgan.

Sermons were preached, on the preceding evening, one in Welsh, by brother E. Jones, of , and one in English, by brother Eustace Carey. In the morning, at 7 o'clock, the brethren met to deliberate upon the best measures to be adopted for promoting the objects of the Mission among the neighbouring churches. In the course of the day sermons were preached by brethren D. Davies, of Swansea, T. Winter, of Bristol, D. Saunders, of , and E. Carey; and prayers offered by brethren — Harris, J. James, J. Edmonds, E. Davies, H. Jones, and E. Thomas. At the public meeting in the evening, T. Watson, Esq., of Ross, near Waterford, occupied the chair. The attendance was numerous; the meetings of a truly interesting character; and it is cheerfully anticipated, that, in future, the Society will receive much more aid from this important district of the principality than heretofore.

Contributions received on account of the Baptist Missionary Society, from April 20, to May 20, 1832, not including individual Subscriptions.

	<i>£. s. d.</i>		
Coste and Bampton, by Rev. Richard Pryce (Jamaica)	-	-	10 0 0
Norwich, Sundries, by Rev. Joseph Kinghorn	-	-	15 12 6
Chatham, Subscriptions, by Rev. W. Giles	-	-	9 15 6
Misenden, Missionary Association, by	-	-	16 16 9
Owesity, Missionary Society, by Mr. Jones	-	-	5 0 0
Wilt. and East Somerset Auxiliary, by Benjamin Anstie, Esq. :—			
Devizes	-	-	30 18 8
Chippenham	-	-	3 17 6
Bradford	-	-	15 12 9
			50 8 11
Suffolk Society in aid of Missions, by S. Ray, Esq. :—			
Ipswich	-	-	3 0 6
Sudbury	-	-	4 2 0
Stowmarket	-	-	9 16 0
			16 18 6
Bingley, an old Friend	-	-	3 0 0
Bewdley, Collection, by Rev. Geo. Brookes	-	-	8 9 0
N. E. Cambridgeshire Auxiliary, by Mr. Smith	-	-	22 9 11
East Dereham, Collection and Subscriptions, by Rev. J. Williams	-	-	11 0 3
Kent Auxiliary Society, by Messrs. Parnell, Groser, and Cramp	-	-	77 12 0
Luton, Collection and Subscriptions, by Mr. S. Harrison	-	-	77 4 10
Rochdale, Subscriptions, by Mr. Kelaall	-	-	5 13 6
Lymington, Ditto, by Rev. J. Millard	-	-	18 6 6
Ridgmont, Missionary Boxes, by Rev. R. Edminson	-	-	3 11 8
Canterbury, Subscriptions, &c. by Mr. Christian	-	-	18 0 0
Manchester, Collected at Prayer Meeting, by Mr. Leese	-	-	10 0 0
Sunday School, York Street, by Mr. Culverwell	-	-	5 5 0
Bradford, (York) Juvenile Society, by Mr. —	-	-	5 0 0
Leicestershire, Auxiliary Society, by Rev. J. P. Mursell :—			
Blaby	-	-	4 3 6
Loughborough	-	-	11 10 2
Sheepshead	-	-	5 2 4

	£.	s.	d.	£.	s.	d.
Arnsby and Countesthorpe	-	-	-	11	0	0
Oadby	-	-	-	2	2	8
Bosworth	-	-	-	2	11	0
Monks Kirby	-	-	-	5	10	7
Sutton in the Elms	-	-	-	5	4	5
Foxton	-	-	-	3	2	6
Lutterworth	-	-	-	7	0	0
Leicester	-	-	-	39	17	3
					97	4 5
Glamorganshire, Auxiliary Society, by Mr. Hopkins	-	-	-		54	13 9
Wantage, Friends, by Rev. W. Glanville	-	-	-		1	10 6
Leighton Buzzard, by Mr. Cherry	-	-	-		24	18 0
North Shields, by Rev. J. Williamson	-	-	-		4	18 5
Beaulieu, by Rev. J. B. Burt	-	-	-		6	6 0
Tottlebank, by Rev. J. Harbottle	-	-	-		7	0 0
Western District, by Mr. Horsey, Treasurer:—						
Bickenhall, &c.	-	-	-	0	6	5
Bradinch	-	-	-	4	15	0
Bridgewater	-	-	-	14	7	11
Chard	-	-	-	15	16	6
Crewkerne	-	-	-	7	18	2
Hatch	-	-	-	16	3	7
Honiton	-	-	-	3	1	0
Moutacute	-	-	-	7	9	2
North Curry	-	-	-	1	1	0
Sidmouth	-	-	-	8	2	6
Stogumber	-	-	-	5	18	0
Taunton	-	-	-	23	16	9
Tiverton	-	-	-	8	0	0
Uffculm	-	-	-	1	18	6
Watchet	-	-	-	6	9	0
Wellington	-	-	-	22	7	5
Williton	-	-	-	2	5	7
Yeovil	-	-	-	10	6	6
					160	3 0
St. Alban's, Auxiliary Society, by Rev. W. Upton	-	-	-		26	18 6
Andover, Friends, by Mrs. Davies	-	-	-		7	16 6
Bucks Association, by Rev. Peter Tyler	-	-	-		33	1 0
Leicester, Friends to Negro Education, by Rev. J. M. Philipppo	-	-	-		30	0 0
Friends, Collected by Mrs. Elvey	-	-	-		12	0 0
Aston Clinton, Collections and Subscriptions, by Rev. T. Amaden	-	-	-		5	11 6
Keynsham, Ditto Ditto by Rev. T. Ayres	-	-	-		9	0 0
Exeter, Ditto Ditto by Rev. E. H. Brewer	-	-	-		13	0 0

DONATIONS.

Thomas Key, Esq. <i>Water Fulford</i> , General Purposes	-	200	0	0		
West India Fund	-	100	0	0		
					300	0 0
Timothy, by the Secretary	-	-	-	-	30	0 0
John Baylis, Esq. <i>Ponders End</i>	-	-	-	-	20	0 0
Hon. Mrs. O'Brien, for Spanish Town School, by Mr. Philipppo	-	-	-	-	3	0 0
Mr. B. Giles, <i>Abergavenny</i>	-	-	-	-	2	0 0
H. T.	-	-	-	-	2	0 0
Friends, by Mr. Cantlow, for <i>Salter's Hill</i>	-	-	-	-	1	10 0
Friend in <i>Herefordshire</i> , for <i>Jamaica</i>	-	-	-	-	1	0 0
Mr. W. Giles, <i>Eccles</i>	-	-	-	-	1	0 0
Poor Man's Mite	-	-	-	-	0	10 0
Friend in <i>Surrey</i>	-	-	-	-	0	5 0

THE BAPTIST MAGAZINE.

JULY, 1832.

A BRIEF MEMOIR OF THE LATE REV. WILLIAM HAGUE, THE FOUNDER, AND FOR FORTY-EIGHT YEARS THE PASTOR, OF THE BAP- TIST CHURCH AT SCARBOROUGH.

[Taken from a Funeral Sermon preached
November 6, 1831, by his successor, the
Rev. B. Evans.]

Mr. Hague was born at Malton, in the year 1736, of parents neither distinguished for wealth nor piety. His youth passed without any thing peculiar; and, at the age of fourteen, he was bound apprentice in his native town. At the close of the term, he engaged himself to the captain of a small vessel for three years, and during this period, his mind received those deep and serious impressions which terminated in the conversion of his soul to God. His first religious connexion was with the Wesleyan Methodists, who some time before had succeeded in establishing a congregation in this town. Various circumstances conspired to alter his views upon some parts of divine truth, which led at last to his separation from this body. No act in his whole life was so eventful as this: it gave a new aspect to his future prospects, and the results are witnessed this day.

At that period a Baptist was unknown in this town, and the views which he adopted upon this question were not from intercourse with any of this body, for at that time, I believe, he did not know that any such were in existence; but from a careful perusal of the word of God. Soon after the adoption of these views, he obtained intelligence that

at Bridlington there was a Church professing similar principles. This induced him to visit them, and ultimately he united with them. This relationship continued for some time, and our venerable friend was in the habit of walking to Bridlington, hearing two sermons on the Sabbath, and returning the same evening, a journey of nearly forty miles. He was soon after invited by a few friends to commence preaching at Scarborough; and, after he had consulted with his Pastor and the Church, he complied, and thus originated the Baptist cause in this town. Their efforts at first were necessarily limited, and opposition and contempt were manifested in a public manner. The first place in which they worshipped, for about ten years, was a school-room in the lower part of the town. During this period a Church was formed, and our venerable brother was publicly recognised as the Pastor. The increase of the congregation rendered it necessary to have a larger place of worship; and a stranger, I believe, suggested to them the propriety of building a small meeting-house. To this determination they came after long deliberation, and succeeded in obtaining the piece of ground contiguous to the place in which we are met this evening, and which now forms part of our burying-ground. In reference to this undertaking, I have often heard the good man say, that after they had paid the purchase-money, they had nothing with which to commence building; but in the name of the Lord they

went forward, and God did abundantly bless them. Three times the old place has been enlarged, and now we have a new one far more commodious and substantial. To enter into further details will only be to narrate the history of the Church, and anticipate what may afterwards be given in a more distinct form.

In attempting to give an estimate of his character, I feel myself placed in rather unfavourable circumstances. I have only seen him in retirement, and under the influence of those imperfections and decays which are the inseparable attendants of old age. But, even under disadvantages of this kind, it was impossible not to be pleased with the venerable man. The ruins of a fabric may not give us any adequate idea of its splendour, yet it is impossible to witness here and there a solitary column, or the fragments of its noble arches, without admitting that if there was an agreement in all its parts with what we see, it was a noble and majestic structure.

The mind of our venerated father was of a very strong and masculine character. Unhappily for him, it was uncultivated in his youth; but the moment he felt the importance of knowledge, especially that which relates to the Bible, he rose superior to difficulties which would have not only damped, but held in the chains of perpetual ignorance, minds of a common character. After he was twenty-three, he had to learn the first elements of language; and I know that he used to sit up night after night, learning to read. And after his connexion with a Christian church, and especially after he entered upon the work of the ministry, his application was constant and untiring; and to such a degree, that for whole days he has scarcely been known to leave his study. The result was, that although in many branches of interesting and impor-

tant knowledge many were his superiors, yet in divine knowledge he had few equals. We cheerfully confess he was illiterate, but still maintain he was not ignorant of that which makes wise unto salvation.

As a man of firm integrity and unbending principle, he had few equals and no superiors. Having once decided, nothing but the plainest, the most palpable evidence would convince him. The doctrine of expediency had no resting-place in his heart. "Consequences!" he would say, "what have I to do with consequences; the path of duty is mine; the consequences I must leave with God." It was under the influence of these feelings that he became a Dissenter, and especially a Baptist, though it exposed him to the ridicule of a wicked and ignorant multitude. Some said he was mad; others that he had found out a religion which nobody ever heard any thing about before: but none of these things moved him.

His religious views were strictly evangelical, though what some would denominate highly Calvinistic. But, though sincerely attached to these, he was utterly opposed to every thing like Antinomianism; and, as you heard from my esteemed brother Harness, on the day of the funeral (who has known him for upwards of thirty years), he inculcated the duty of all men to repent and believe the Gospel. As a minister, what shall I say? You, my brethren, who have known him so long, and heard him so often, are better able to conceive than I am to describe him. It was not my happiness to hear him but once, and that, I think, when for the first time I commemorated the dying love of the Saviour with you. That scene is still before me: it exists with a freshness, as though it was but yesterday, and will, I be-

lieve, continue to exist whilst memory lasts. His trembling body I see now before me—I hear his faltering accents, as he described to us the character of Him who has gone to heaven as our forerunner. This, my brethren, was, I believe, his constant theme: like the Apostle, he gloried in the cross of our Lord Jesus Christ. Whatever deficiencies his sermons might have exhibited in the ornaments of style, imagination, or eloquent display, yet they possessed, in no common degree, the more valuable ingredients of simplicity and truth. One who knew him well describes him as a living concordance; another, (a Clergyman of the Establishment), who used to hear him, informed me that he never heard a man who seemed so thoroughly to understand the Scriptures; and a late learned, pious, and celebrated Episcopal minister once said to him, “Mr. Hague, I have human learning enough for any man; I wish I had some more of yours.” These testimonies do all parties credit. In addition to this, all of you recollect, that when deprived of his sight, such was his extensive and correct acquaintance with the Word of God, that the regular portions of Divine Truth were repeated by him, just the same as though he had perfect vision to read them. A mind so familiar with the oracles of God must, of necessity, imbibe something of their spirit. In this case it was so: though strongly attached to his own peculiarities as a Baptist and a Dissenter, yet it did not limit his affections to, or absorb his spirit in, one section of the Christian church. He constantly evinced how attachment to principle, and love to all the friends of Zion, could exist in the same breast. To you who recollect that, for the space of half a century, he lived in harmony and peace with our late venerable friend *Bottomley* — that with *Congers*,

Thornton, *King*, and I will add *Buchanan*, of the Establishment, he was upon the most friendly terms—that he often invited the ministers and friends of the Wesleyan connexion to fill his pulpit and assist him in his labours; no other proof will be wanting.

To enlarge further does not appear necessary; yet I cannot close this very imperfect outline without just adverting to the closing scene of his life. It is delightful to contemplate the last days of the devoted Christian. 'Tis often like the sun setting in the western sky; there is ever a degree of chastened and uncommon glory. It may not be so bright or so dazzling as when in its meridian, but there is a higher degree of richness and variety; and you contemplate it with greater pleasure and calmer delight. In the retirement of our venerable father for upwards of ten years, he has continued to exemplify the holy influence of those truths he so long and so faithfully taught you. He has left a bright path, and has set at last surrounded with a blaze of attractive excellences. Were I to describe his state of mind in one sentence, I should say, he was resigned, and waiting with joyful anticipation the moment when he would be dismissed from the body, and “be with Christ, which is far better.” The first expression with which we were almost invariably saluted, on calling to see him, was, “I long to be gone, I long to be gone.” On one occasion he said to me, “Pray for my departure, for I wish to leave this world.” “But,” I said, “you only wish me to pray that you may be dismissed in the Lord’s time?” “Yes,” he said, “the Lord’s time: I know my days are all numbered, and the number of my months is with him: he has set boundaries to my habitation, and I sha’n’t go one minute before, nor stay a minute after his time.”

Some few weeks before his departure, I remember being highly pleased and gratified with his conversation. Accosting me as usual, he said, "O Sir, I long to be gone; I long to depart and to be with Christ, which is far, very far better." "To one in your circumstances," I said, "the change must be glorious." "O yes," he said, "I know it will: I have no doubt of it. I have no fear of death. What a glorious promise that is, Whosoever—not one, but all," said he, "*Whosoever* believeth in me, though he were dead yet shall he live, and I will raise him up again at the last day. And what a many more; yes, there are many great, very many great and precious promises." "You must now feel their value." "Yes, I do, I do," was his reply.

During his last illness, his increasing weakness and distressing cough almost prevented that conversation with him which many desired. Yet, amidst his increasing infirmities, he was enabled to express his unlimited confidence in the Saviour. The substance of his daily prayer was, "O! my blessed, blessed Lord, I long to be gone; to 'depart and to be with Christ, which is far, very far, better.' But my days are all numbered; 'there is an appointed time for man upon earth,' and I must wait patiently 'till my change come.'" To one of his grand-children, who had been performing some little office of affection, he said, "O! my dear —, I love you for your kindness, yet not so much as to wish to stay in this world with you; I long to go to my dear Jesus."

His confidence in God was firm and unshaken. The Divine promises were constantly upon his lips, and he was often repeating such as these, "As thy day is, so shall thy strength be;" "I will never leave thee nor forsake thee;" "Where I am, there shall also my servant be."

As his weakness increased, his voice and his powers of articulation became more inaudible. His last words, I believe, were to his granddaughter, who said, "I think you are worse:" "O yes," he said, "I am worse; I shall soon be gone." He has gone, and his end was peace. Thus lived, and thus died, a great and good man. "Mark the perfect man, and behold the upright; for the end of that man is peace."

ON THE REDEEMER OF THE JEWS, AND THE LAND IN RESERVE FOR THEM.

It has been the good pleasure of God to utter some predictions, and to establish some types, with exactly such a portion of light as has been of essential service to those endued with spiritual discernment, whilst the spiritually blind have, as a righteous judgment, been left to substitute error for truth. Even the first promise to fallen man was thus a pillar of fire to the just, and a pillar of cloud to the unjust. Such a man as Abel, therefore, becoming acquainted with what is now recorded in Gen. iii. 15, and considering that the seed or offspring of the woman was called *IT*, or rather *HE*, (and not *THEY*,) would thereby be led to have confidence in *ONE* mighty to save, concluding as Paul does in reference to *another* prediction, "Jehovah saith not, And to seeds, as of many; but, as of one, And to thy seed, which is Christ," Gal. iii. 16. That a remarkable individual, and not the human race in general, was anticipated by some Antediluvians as Eve's offspring, or "the Son of the man," seems obvious from the expectations raised by the birth of a promising son. Thus in Gen. v. 28, 29, we read, "Lamech had a son, and called him *NOAH*, (or *COMFORTER*,) saying, This same individual shall comfort us concerning our work

and toil of our hands because of the ground which Jehovah hath cursed."

Nevertheless, wherever there was an absence of that faith which prepares persons to enter, in some measure, into the views of Jehovah, it was easy for things revealed to babes to be hid from the wise and prudent. Nay, even Satan himself, with the gigantic intellect of an archangel, seems to have been misled from the want of spiritual discernment, and to have thus mistaken the times when the serpent lurks in the grass and bites man's heel for that period when the Saviour said to his adversaries, "This is your hour, and the power of darkness," Luke xxii. 53. Such erroneous interpretation too must have derived much of its plausibility from the fact that the serpent race no longer retained their original rank in creation, whatever it might have been, but were doomed to a disadvantageous change of position and of food. For, in reference to the seductive medium to which Satan had recourse, Jehovah said, "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life," Gen. iii. 14. Perceiving, therefore, that, in addition to the enmity between man and the serpent race, the curse placed that race in a position to have their heads crushed by man, he who in Rev. xii. 9, is styled, "That Old Serpent called the Devil and Satan," seems to have overlooked that part of the curse which related to himself. Hence, like a serpent by the way, or an adder in the path, he attacked the object of his enmity to the full extent of the opportunity afforded, which, however, was so limited that the Saviour said, "It is finished, and bowing his head, yielded up his spirit." When, indeed, a wicked man dies, his death-pangs are but the taste or anticipation of that death of which he is to drink, as the cup of Jehovah's wrath, for eternal ages. But, in the Great Redeemer's

case, his infinite dignity so enhanced the value of his sufferings, that his "tasting death for every man," as described in Heb. ii. 9, was intrinsically an equivalent for the eternal death of unnumbered millions, though available in eternity to those only to whose sanctification it avails in time through sovereign grace and Divine influence.

Thus in wounding the heel of "the son of the man," the "Old Serpent" had done his worst, and little thought of the series of attacks he was doomed to receive on his own head in return, even from Immanuel's first triumph after his resurrection to the day when all things shall be subdued to him amidst the wreck of nature and the crush of worlds, and when the great enemy shall become powerless as a slaughtered serpent, no more infesting the camp of the saints, nor exalting himself against Him who is King of kings, as to this world, and Lord of lords, as to the world of spirits.

Like the first promise, the rite of circumcision also seems to have pointed out glorious things to the righteous, whilst it left the unrenewed groping in the regions of darkness. To a thinking mind it is obvious that a rite for a nation's observance on the eighth day, must, at first, be observed by many later than the eighth day, since it is beyond the power of the aged to make themselves young. Nevertheless, as even the Jewish sabbath was not allowed to occasion the deferring of circumcision till the ninth day, we perceive that the eighth day was an essential part of the type. As, therefore, a male child born on one sabbath and circumcised the next, was circumcised in connexion with an entrance on the second period of existence; it will be seen that the first week of life was typical of man's abode in this present evil world, and that the eighth day was typical of the commencement of an eternal existence

after death. This reminds us of Naaman's being required to dip himself seven times in the Jordan, a river more excellent than Abana and Pharpar, rivers of Damascus, inasmuch as it was nearer Calvary. But, if Naaman had dipped himself six times only, he would have come out of the water a loathsome leper; and, in a moral view likewise, the perfected just in the realms of bliss are those only who endure to the end. That "singleness of heart*," therefore, which characterizes those who enter the regions of the perfected just is that ultimate spirituality to which circumcision had reference. Hence in contemplating the penitent Jews of the latter days, Moses says, "The Lord thy God will circumcise thy heart, and the heart of thy offspring, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live," Deut. xxx. 6. The covenant made with Abraham was virtually the Gospel Covenant, not annulled by what was afterwards national; and one item in that covenant is, "Without holiness no one shall see the Lord," Heb. xii. 14. Abraham, therefore, being one of those who have faith that purifies the heart, and who consequently "hunger and thirst for righteousness" "walked in all the commandments and ordinances of the Lord blameless," even to the intentional sacrifice of his own son. To him, therefore, of whom the Apostle says, "He looked for the city which hath the foundations," (Heb. xi. 10,) it was no unmeaning

* David, as a king, knew the value of such men as espoused his cause with a mind so freed from other considerations, as not to turn back in the day of battle. Of adherents of this description it is said in 1 Chron. xii. 33, "They were not of double heart:" and for such singleness of heart in the cause of Jehovah David himself prayed when he said to this effect: "Endue me with a martyr's oneness of mind to fear thy name" Ps. lxxxvi. 11.

thing to make signal of his hope according to the commandment of Jehovah. "He received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised," Rom. iv. 11.

Moreover, it is said in reference to any male who wilfully rejected circumcision, or in whose case circumcision was wilfully rejected, "That soul shall be cut off from his people: he hath broken my covenant." Thus we behold the Land of Canaan so established as a type of the HEAVENLY WORLD as for the terms THE LAND*, JEHOVAH'S REST†, THE LAND OF ISRAEL, JERUSALEM, ZION, &c. to mean, under different modifications, the regions of eternal bliss: and in connexion with such modes of speaking the pure in heart who make no attempt to serve Mammon or Fame, as well as God, are accounted circumcised. In this world those who are growing in grace are washing in the Jordan seven times; and when this process shall be completed, happy anticipation! the leprosy shall no more cleave to them for ever. But, as to those who never surmount the formalist's reserve for what is sublunary, though they may escape being cut off from the people of the earthly Canaan, according to the procedure under the Jewish dispensation, yet they must inevitably experience what is the substance of which that shadow gave intimation, and thus find themselves excluded for ever from "Mount Zion, the city of the living God, the heavenly Jerusalem, and from ten thousands of angels,—from the general assembly and church of the first-born, who are enrolled in heaven, and from God the judge of all, and from just men

* By an oversight, the original for *land* is sometimes translated *earth*, as in Ps. xxxvii. 11, Matt. v. 5, &c.

† See Psalm xcv. 11, compared with Heb. iv. 8, 9.

made perfect,—from Jesus also, the mediator of the new covenant, and from the blood of sprinkling which speaketh better things than that of Abel."

In the Hebrew language, Venus, that pre-eminently bright star which the morning produces, is called, "Son of the Morning." A city likewise, being regarded as producing such citizens as are contemplated in a detached point of view, and being accounted a female by the Hebrews, in whose language every object was either *he* or *she*, it was natural that Jerusalem, or Zion within its precincts, should be accounted a mother. Hence females of the holy city are called "daughters of Jerusalem;" and males interested in the mountain of the Lord's house, "sons of Zion." On this principle too the Apostle Paul speaks of *two* Jerusalems. "Hagar," says he, "serves to illustrate Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above, is free, which is the mother of us all," Gal. iv. 25, 26. A Jew, therefore, became a son of the heavenly Jerusalem, or came to mount Zion as expressed in Heb. xii. 22, when he turned his back on Jerusalem in bondage as Bunyan's pilgrim turned his back on the city of destruction, or when, to use our Lord's expression in Matt. xi. 12, "He took possession of the kingdom of heaven by force." Nor should it be forgotten that Holy Writ declares that the *Gentiles* shall come to Mount Zion as well as the Jews. "In the latter days," says Jehovah, "the mountain of the Lord's house shall be established on the top of the mountains; and it shall be exalted above the hills: and ALL NATIONS shall flow unto it," Is. ii. 2. From the strong terms, therefore, in which the Apostle Paul speaks of the conversion of the Jews in days yet future, we may

infer that the Jews will come to Mount Zion as Gentile converts did in the Apostolic age, and as the fullness of the Gentiles will do in the days of the Millennium.

The Church Militant being, in some respects, one with the Church Triumphant, the spiritual good attained in this world is regarded as being eternally perpetuated. Hence the same mountains of Israel that the Jews inhabit before the era of Gog and Magog's violence, are for ever afterwards their undisturbed possession. To have recourse to a type established 406 years later than that already adverted to, it may be observed that in this world true believers enter the Holy Place, and eat of the shew-bread: and in the world to come they enter the Holy of Holies, and partake of "the hidden manna." The body, therefore, that gravitates towards the earth's centre, is the veil that for a time, intercepts the believer's flight to the celestial regions: and, when this veil is removed, there is a transition from the light of seven lamps in the Holy Place to the inexpressibly glorious light "within the veil, whither a forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchizedek."

Both Jews and Gentiles, therefore, will at last be found no longer within gunshot of the sons of strife, whose former tumultuous rage will be like the howling of the northern blasts in the ears of the traveller safely arrived at home, and enjoying the genial warmth and efficient protection of his own habitation. For the tribes of Israel, therefore, to be where the wicked cease from troubling, and where the weary are at rest, and thus to contrast former dangers with subsequent safety, is to be in their own land in the sublimest sense, and to witness what is predicted in Is. lxvi. 23, 24. "It shall come to pass," says Jehovah, "that from one new moon to ano-

ther, and from one Sabbath to another, all flesh shall come to worship before me; and they shall go forth, and look upon the carcasses of the men that transgressed against me: for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorrence to all flesh." Of every earthly inheritance men must be dispossessed, for "here have we no continuing city:" but the land in reserve for the Jews is an eternal possession. "I will plant them in their land, and they shall no more be rooted out of their land which I have given them, saith the Lord God." Amos ix. 15.

We cannot say, however, that the Jews will not again inherit the earthly Canaan, laying aside the pomp and ritual worship of former ages, and manifesting the same Christian simplicity as the Waldenses and Albigenses did in their sequestered retreats. In short, we cannot say that any nation will not take possession of that once highly favoured country, because we know not the specific designs of Jehovah. But as the great bulk of the Jews have once lost an interest in Immanuel's kingdom through an inordinate fondness for things temporal, let us not contribute to their splitting again upon the same rock, by our exciting expectations incompatible with those trials which, by unerring wisdom, are allotted to those who are pilgrims and strangers; and who, instead of cleaving to the world, have a faith that *overcometh* the world.

In 2 Kings xxiv. 14, we read concerning Nebuchadnezzar, "He carried away ALL JERUSALEM:" and as Jerusalem was thus eventually beheld in Babylonian territories, so the present Jerusalem in bondage is scattered among the Gentiles,* whose

* The first Christian church too, being founded at Jerusalem and afterwards scattered, became, in like manner, Jerusalem scattered;

conduct in the days of the Millennium, instead of making infidels, and hardening them when made, will have the influence of miracles in attesting the Divine origin of the Christian religion. Then, as suggested in Rom. xi. 11, may the Gentiles hope to provoke the Jews to jealousy. Thus when multitudes not descended from Abraham shall be beheld participating in the loving-kindness of Jehovah there will be a fulfilment of what is written in Is. xlix. 14—"But ZION saith Jehovah hath forsaken me, and my Lord hath forgotten me:" to which unfounded conclusion Jehovah replies, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, but I will not forget thee. Behold I have delineated thee on the palms of my hands; and thus thy walls continually present themselves to my view." J. F.

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THE DEAD AND THE DYING.

On returning home, after a lengthened absence occasioned by indisposition, I availed myself of the first season of leisure to walk to a neighbouring village to see an aged pilgrim whom I had left in a state of increasing feebleness and decay. On entering the village, I saw two young friends, whose appearance there, at that time, caused some surprise. The reason I soon conjectured—our venerable friend was no more! I left him longing for the repose of the blessed, and now his

and when Gentile converts were added, it was Jerusalem replenished. Moreover, when formalists and persecutors overran the church, it was the holy city trodden under foot by the Gentiles, or profane sinners of Sodom and Egypt, as described in Rev. xi. 2, 8.

sainted spirit was wafted to the bowers of paradise. How different now the condition of his emancipated soul, and the worn out tenement from which it had recently escaped,—the one all rapture in the presence of Jesus, the other about to be consigned to the humiliations of the grave.

Approaching the humble cottage of the deceased, I found his remains in their last enclosure, placed before the door, and many of the villagers grouped around. According to the custom of the country, a hymn was sung before the corpse was borne away. Our friend had chosen for this purpose the beautiful lines of Watts,—

“ Why do we mourn departing friends?
“ Or shake at death’s alarms?
“ ’Tis but the voice that Jesus sends,
“ To call them to his arms.”

It was sung with much solemnity, and at the conclusion, the humble procession slowly moved away towards the house appointed for all living.

Retiring from this instructive scene, my attention was attracted to a fine youth who had just quitted the same spot, and whose appearance indicated the ravages of some fatal disease. “ My friend,” said I, “ you appear to be very ill.” “ Yes, Sir, I have been ill for many months. I took a violent cold which has brought me into a decline, and the doctors can do nothing more for me.” “ Have you lived here long? I do not recollect to have seen you in our little congregation.” “ Oh! yes, Sir, I have often heard you preach in the room, and last summer in the open air at the bottom of the village.” “ Well, I hope you have thought about the salvation of your soul.” “ Yes, Sir, I am seeking the Lord, and hope I shall find him.” After further conversation I gave him some tracts, and promised to see him again.

What a dying world is this!
Vol. VII.—3d Series.

Aged reader! is thy house in order, for thou shalt die soon and not live? Hast thou fled for refuge to Jesus, the only hope set before thee? Art thou meetening for the inheritance of the saints in light? If this is not thy state, remember that thou must be born again, even when thou art old, or thou canst not enter the kingdom of God.

Youthful reader! the bloom of thy countenance may soon be exchanged for the pale hues of death. Be affectionately admonished to give thy heart to the Saviour, without delay. As a sinner, believe in the Lord Jesus Christ, and thou shalt be saved. Life will then be holy and happy, and death, whether in youth or age, will be triumphant.

“ It matters little at what hour o’th’d day
“ The righteous falls asleep: death cannot come
“ To him untimely who is fit to die:
“ The less of this cold world, the more of heaven;
“ The briefer life, the earlier immortality.”

Brethren in the ministry, and all who are desirous of being useful to their fellow sinners! the world is dying around us, and we are dying too. Those who are, or ought to be, the objects of our intense solicitude are rapidly passing beyond our reach. Let us be instant in season and out of season. Let not opportunities of warning the ungodly and directing them to the Saviour be neglected, lest their blood be required at our hands. Let us work while it is called day, for the night cometh when no man can work.

Truro.

E. C.

THOUGHTS ON 1 COR. xii. 26, OCCASIONED BY THE FRACTURE OF A LIMB.

“ And whether one member suffer, all the members suffer with it.”

WHERE can be found another representation of sympathy so concise, so

correct, and yet so impressive? Providence affords special opportunities for receiving the evidence of its justness, and, on all such occasions, nature uniformly confirms the depositions. Perhaps, however, while the mind, attentively examining the operations of this sympathy, in its influence on the collective members of the body, entirely concurs in the inspired conclusion, it may be constrained, when called to consider it in its application to the Christian church, to acknowledge that so it should be, rather than so it is.

When suffering is inflicted on any member of the human body how simultaneous is the *impression* upon all the rest! Notice is instantly conveyed through the whole system; and every part begins to suffer. The first impulse may, indeed, be local, and, in that part, the principal seat of anguish may continue; but, such is the nature and extent of the sympathy immediately excited, that not a single member allows itself to betray insensibility, or to remain, for a moment, in isolated repose. And, in proportion as the church is assimilated into his likeness of whom it is said, "In all their affliction he was afflicted," Isa. lxiii. 9, will be the exercise of affectionate sympathy among its members; until, in the language of him who "was not a whit behind the very chiefest apostles," every one will say, "Who is weak, and I am not weak; who is offended and I burn not?" 2 Cor. xi. 29.

No sooner is an injury sustained by one member of the body, than a minute *inquiry* seems to be instituted by all the rest, to ascertain the cause, nature, extent, and probable consequence. From this deliberative council, suddenly summoned, no one is absent, or attempts to hide itself from the calamity which requires the sympathy of its prompt attendance. In this convention, too, every one will be found contributing the full

proportion of its appropriate aid, to conduct the inquiry to a sound and beneficial termination. The eye closely inspects, the ear attentively listens, the fingers tenderly touch, the tongue circumstantially describes. In short, all continue in anxious conclave till the examination is completed, and the result announced. And, to illustrate the motto of our meditation, should not something more analogous to this be exhibited in the Christian church than is ordinarily seen? May there not be reason to fear, that, in seasons of affliction, some have stood aloof from inquiry lest information should impose duties to whose discharge there is little or no inclination. Concerning such persons, as it respects the suffering of their brethren, it might be truly said, "of this they are willingly ignorant." But, to such unlovely conduct, what a delightful contrast is presented in the ancient example of one who eminently feared the Lord. "'The cause which I knew not I searched out.'" Job xxix. 16.

How, also, is this sympathy, among the members of the body, discovered by the exercise of *compassion* towards an individual sufferer. The countenance often assumes a death-like paleness; its general expression indicates distress or alarm, and every feature seems to attest its fellowship in commiseration. Universal tremor and faintness bespeak the tender and deep interest excited in every member, by the afflictive event. While the varying pulsation impressively intimates, that the sympathy has extended to the heart; which, it may be, still more perceptibly signifies its participation, in this intensity of feeling, in the chilling and profuse evaporation produced by its perturbed and irregular movements. For the honour of Christianity let it be hoped, that in no one of its churches a suffering member is left to exclaim, "Have pity

upon me, have pity upon me, O ye my friends, for the hand of God hath touched me." Job xix. 21. The promptings of compassion should be speedy in tendering their balmy alleviation, and, to the utmost reach of their kindly yearnings, unite in anticipating, if possible, the pungency of grief, arising, whether from real or supposed neglect. "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." 1 Pet. iii. 8.

When one member of the body suffers, does there not appear, on the part of all the others, something like *contrivance* to administer relief? An inquiry has already been concluded as to the amount of injury sustained, which has induced genuine compassion: the question, therefore, now is, what can most speedily and efficiently be accomplished to meet the existing emergency? A survey is instantly taken of the other members, as to their health or indisposition, strength or feebleness, pliancy or vigour, contiguity or distance. Each presents a faithful report of its own condition and resources, and, from the whole, plans of assistance are immediately constructed, presenting such a cheering prospect of combined effort as, in no inconsiderable degree, to diminish the distress of the painful visitation. And no less should the members of our Christian communities, collectively and individually, be concerned to contrive for the advantage of the whole, and the comfort of any oppressed and afflicted part of the church. "Look not every man on his own things, but every man, also, on the things of others." Phil. ii. 4. "That the members should have the same care one for another." 1 Cor. xii. 25. "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts, differing

according to the grace that is given to us," &c. Rom. xii. 4, 5, 6.

But how evident is the sympathy of the several members of the body in their united *exertions* on behalf of that which, it may be, for a time at least, is reduced to utter helplessness. Aware that the ordinary contribution of support, from the individual members, will not now be sufficient, each willingly offers itself to sustain a proportion of the surplus burden, occasioned by the incompetency of the sufferer to take its accustomed share. The eyes must ponder the path of the feet with an increased vigilance: the hands, together with the arms, besides performing their wonted important service, must now, grasping with a firmer tenacity, liberally impart their unreserved strength, to preserve and uphold, especially when in motion, the other parts of the body. And with what surprising facility and admirable effect these extra efforts are applied, is best of all known where extreme urgency has called them into requisition. In such cases, how manifest it is, that "the eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you: nay, much more those members of the body, which seem to be more feeble are necessary." 1 Cor. xii. 21, 22. Let then the churches of the adorable Redeemer devoutly reflect on these statements of inspiration; and, as cases of frequent recurrence invite their practical application, let them also, remember to whom, and by whom, it was said, "Bear ye one another's burdens, and so fulfil the law of Christ." Gal. vi. 2.

Yet, beyond all this, when one member suffers, there remains for the rest an exercise of sympathy, neither more easy nor less important than any of the preceding; which consists in *submission*. The head, the hand, the foot, though perfectly

willing, and eager to supply more than their ordinary contribution towards sustaining the animal economy in health and useful operation, are now required to place themselves under certain restraints, differing in degree, from partial activity to entire passiveness; just as the varying circumstances of the case may prescribe. The discharge of this duty becomes arduous in proportion to the constitutional vigour of those members, and the duration of the period through which such inaction may be deemed essential to the full and effective expression of their sympathy. So, in the train of Christian virtues, forbearance, though it may excite much less of public attention than some others, is, nevertheless, of incalculable importance in the church of Christ. How highly distinguished must he be, who, on a proper occasion, can say, "Why is my liberty judged of another man's conscience?" 1 Cor. x. 29, and yet, when it is necessary, can determine, "if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. viii. 13. With what cordial deference should he be heard when he says, "We then that are strong, ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification." Rom. xv. 1, 2. Let the pious reader remember, that this is the appointed season to "weep with them that weep." Rom. xii. 15. Soon will that, which in vision the beloved disciple saw and heard, be realized, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat: for the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Rev. vii. 16, 17.

A LETTER TO A FRIEND ON THE WAY OF SALVATION.

MY DEAR FRIEND,

I trust you are convinced that the salvation of the soul is emphatically "the one thing needful;" that the acquisition of wealth, the transaction of the most important worldly affairs, the procuring of the comforts, and even the necessaries of life, are "trifles light as air," when put in competition with the soul's eternal welfare. If so, it will afford me unspeakable satisfaction to be the means of directing your inquiries after the momentous object of your pursuit.

The first step toward the attainment of an object is a conviction of its importance; and this will be felt just in proportion to the sense we have of its necessity. As you feel that you are the subject of depravity, and exposed to the wrath which is to come, you will be concerned to be delivered from the degrading influence of the former, and preserved from the misery of the latter.

When you were in a state of indifference to real religion, Satan exerted all his power and cunning to keep you in that state. He then sought to divert your mind with the trifles of time, to conceal from your view the heinousness of sin, and to banish from your thoughts the solemn subjects of death and judgment. Now he will bring before you the magnitude of your guilt, and seek to hide from your eyes the only way in which you can be saved. Or, if he does not sink you into a state of gloom and despondency, he will tempt you to be satisfied with mere convictions of sin, or to trust in an external reformation.

Permit me to tell you that nothing which you either feel or do, either now or at any future period, must be the object of your trust, the ground of your confidence before God. Your sin never will be re-

mitted, your soul never justified, on account of any thing which God sees in you. It is not for your sake, but for the sake of his Son, that the Father of mercies has promised to blot out your sins as a cloud, and your iniquities as a thick cloud. Conviction of sin, and holiness of life, if genuine, are both parts of real religion; but their genuine character depends upon their being linked together by faith in the divinity and atonement of Christ, in the sacrifice and righteousness of the Son of God. Without this, the one is but a spurious repentance, and the other a heartless and unacceptable obedience.

It is of the utmost importance that you should rightly understand the design of the Redeemer's mission into this world, or, in other words, the intention of his incarnation and death. He lived a holy life, not simply to teach us how to live, but to honour the law which we had violated; he died an ignominious death, not merely as a martyr to the truth, but to satisfy the claims of offended justice, to exhibit the purity of the divine character, and to open the way for the display of that grace which reigns through righteousness unto eternal life. By the death of Christ, every impediment to the manifestation of divine mercy has been removed. Now God can be just and the justifier of him who believeth. Now he can maintain all the claims of a righteous lawgiver, and exhibit all the benevolence of the Father of mercies.

You will bear in mind, that the faith with which pardon, justification, salvation, and eternal life are connected, is emphatically faith in Christ. It is the belief of the word, not merely in its authenticity and divinity, but especially in the testimony which it bears to the person and work of the Son of God. It is the belief that he is the only Saviour, that he is an all-sufficient Saviour, and that he is as willing as he is

able. This faith renounces every other object of dependance, and clings to the cross of Christ. It is in-wrought in the soul by the power of the Holy Spirit, it is produced by the regenerating influence of the sacred Comforter. It is the faith of God's elect. It rejects with abhorrence all confidence in the flesh, and glories only in the Redeemer as Jehovah our righteousness.

While true and saving faith does not associate any thing with Christ as the foundation of a sinner's acceptance with God; while it relies upon his infinitely meritorious sacrifice, and imputed righteousness, as a full and eternal equivalent to divine justice for all the demerit of sin, it is far from a barren or speculative belief. It is the gift of God, and must bear some resemblance to the source from which it flows. It is a fruit of the Spirit, and must correspond with the holy character of its author. Hence we read that it works by love, overcomes the world, and purifies the heart. It submits to all that the Head of the church has commanded; but it fetches every motive to obedience from his dying love. It is inseparably connected with that hope which blooms with immortality; and with that love which shall animate the bosoms of the redeemed when faith ends in sight, and hope terminates in full and exquisite enjoyment.

That you may rightly understand the way of salvation, allow me to remind you of the great importance of searching the Holy Scriptures, and of praying for divine teaching. If the Holy Spirit has taught you the importance of salvation, look up to him to teach you the scriptural way of salvation. If he has convinced you of sin, beseech him to enable you to trust in the Saviour. If he has enlightened your understanding, entreat him to subjugate your will, and to raise your affections to things divine.

Remember that salvation is a comprehensive term. In its spiritual application, it includes, not only preservation from the wrath which is to come, but deliverance from a state of nature to a state of grace. It denotes deliverance from the condemnation of a holy law, and from the guilt, the dominion, and the love of sin. It embraces the work of Christ *for* you, and the work of the Spirit *in* you. It comprehends a title to heaven, and a meetness for it.

As you become acquainted with the Gospel, you will see that salvation originated in the grace of God, that it is a fruit of Divine love, and the offspring of unmerited mercy. And in proportion to the influence of the Gospel on your heart, you will give all the glory of salvation to God. You will experience, as well as read

the sentiment of the Apostle, "By the grace of God I am what I am." You will bow to the sovereignty of that grace which reigns through righteousness unto eternal life by Jesus Christ our Lord."

That you may rightly understand the import and subject of this letter; that you may believe to the saving of your soul; that you may enjoy the consolation which the Gospel is calculated to give; that you may live under its holy influence; that your life may be useful and your death happy; and that you may ultimately join in the song of the blessed, "Salvation to him that sitteth upon the throne, and unto the Lamb, is the prayer of him who now subscribes himself,

Yours affectionately,

PHILOS.

Exeter.

POETRY.

ASPIRATION AFTER GOD.

"Cause me to hear thy loving kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee."—Psalm cxliii. 8.

Sovereign Dispenser of celestial light!
Regard a lonely suppliant's anxious prayer,
Who, 'mid the lengthened shadows of this night
Of grief, entreats thy interposing care.

Thy voice once echoed o'er this rolling sphere,
"Let there be light," morn gave her orient ray;
One gentle word of thine can chase my fear,
Illume my darkened soul with radiant day.

Cause me to hear thy still small voice of love;
Impart forgiveness, hope, and sacred peace,
Thro' His redeeming grace who pleads above,
His spotless sacrifice for our release.

In thee alone I would unwavering trust,
Thy potent arm can shield from danger nigh;
Thy thoughts towards me are gracious, wise,
and just;
How sweet to rest beneath thy watchful eye.

Cause me to know the path that I should tread;
I seek thy guidance, wait thy wise command:
My faith surveys, beyond this thickened shade,
My Father's blissful smile, and outstretch'd
hand.

Superior to the tumult of my grief,
Earth's evanescent scenes, ignoble cares;
My soul aspires to this divine relief,
Calmly with Thee to leave her mean affairs.

"I lift my soul to Thee," thy favour seek
Though choicest comforts, fondest hopes were
gone,

Serene and safe amid the mournful wreck,
I find each needful good in Thee alone.

SARISSA.

THE LOVE OF GOD.

"The love of God is shed abroad in the heart."—Rom. v. 5.

Oh! there's a love, which angels know,
Which ever in their breasts doth stay;
'Tis purer than the whitest snow,
'Tis warmer than the summer's ray.

And there's a love, which oft doth take,
Its sweet abode, and stamps its seal,
In hearts—the Spirit's wont to break,
In hearts—the Spirit's wont to heal.

Like fragrant oil upon the head;
Like roses scatter'd o'er the glen;
Like incense, on the altar, spread;
Is love to God in hearts of men.

JANE.

REVIEWS AND BRIEF NOTICES.

The Complete Works of the Rev. Andrew Fuller, with a Memoir of his Life. By ANDREW GUNTON FULLER. In 5 vols.—Holdsworth and Ball

HAVING noticed the first volume of this great work last year in our number for December, we proceed to—

Vol. II. which contains 'The Gospel worthy of all acceptance'—Defence of the same in reply to Mr. Button and Philanthropes—The Reality and Efficacy of Divine Grace, &c. by Agnostos—Strictures on Sandemanianism, in Twelve Letters to a Friend—Dialogues and Letters between Crispus and Gaius—Conversations between Peter, James, and John—Letters on the Controversy with the Rev. A. Booth—Letters relative to Mr. Martin's Publication on the Duty of Faith in Christ—Antinomianism contrasted with the Religion of the Holy Scriptures.

The first of these articles was, in some respects, the most important, for it engaged our author in a controversy twenty years long; and was, no doubt, eminently useful to his own mind. And who can tell how many precious souls have been saved, and will hereafter be saved—and the connexion of their salvation with the emancipation of Mr. Fuller's mind, and with the discussions he was led into, which have had so wide and powerful an influence, far, very far, beyond the limits of that denomination to which he belonged. But "every man's work shall be made manifest, for the day shall declare it." 1 Cor. iii. 13.

Vol. III. gives us Expository Discourses (48) on the Book of Genesis—Expository Discourses (31) on the Apocalypse—Exposition of the Sermon on the Mount, in Thirteen Sections—Exposition of Passages relating to the Conversion of the Jews, in Five Letters—Exposition of certain Prophecies relating to the Millennium—Exposition of those Scriptures which refer to the unpardonable sin—Expository Notes on various Passages—Exposition of Passages apparently contradictory.

The following extract from the Appendix to the Memoir will be read with great

interest. The biographer is speaking of Mr. Fuller's widow who died at Bristol, October 29, 1825, in the sixty-second year of her age.

"After the lamented decease of her husband, and amidst various perplexing avocations, chiefly connected with the publication of the first edition of his works, and distressing anxiety relative to her daughter, she transcribed the *Exposition of the Psalms* from Mr. Fuller's short-hand M.S. Her sight suffered from the intense application; nor was it till within a short time of her death that the laborious undertaking was completed."

Query—May we not hope to see that *Exposition of the Psalms*?

Vol. IV. Sermons and Sketches (84)—Circular Letters—Letters on Systematic Divinity (9)—Thoughts on Preaching, in Four Letters.

It appears from an advertisement, that in 1814, Dr. Ryland requested Mr. Fuller to go through a body of divinity, but "only the following Nine Letters had been completed when he was called to his reward." We should regret this circumstance exceedingly, if it were not obvious to every one that opens these volumes that they contain a body of divinity of no ordinary value.

The "Thoughts on Preaching," we most earnestly recommend to all our theological students, and junior pastors, as the thoughts of a man of wisdom and large experience, and we trust they will not be read in vain.

Vol. V. contains Memoirs of the Rev. Samuel Pearce—An Apology for the late Christian Missions to India, in Three Parts, with an Appendix—Essays, Letters, &c. on Ecclesiastical Polity—Miscellaneous Tracts, Essays, Letters, &c.—On Spiritual Pride—The Backslider—Thoughts on Civil Polity—On the Deity of Christ—Justification—The Heavenly Glory—Reviews—Answers to Queries—Fugitive Pieces.

We are glad to see in this edition not only "the admission of unbaptized per-

sons," &c. which Dr. Newman printed soon after the lamented death of the writer; but also a Letter to the Rev. W. Ward, of Serampore, dated September 21, 1800, which, some readers will think, enters more deeply into the question of open communion. There is also an interesting letter on this subject which was addressed to the Editor of the "Instructor," January 28, 1814.

This edition is greatly enriched by a *General Index* which must have been to the Editor a work of considerable labour.

We congratulate Mr. A. G. Fuller on his having completed an arduous task, and we heartily wish he may live to receive a just and ample compensation for all the time and labour he has bestowed on these closely printed volumes. At all events, he will have a high reward in the satisfaction of his own heart, in having raised an imperishable monument to the memory of his own venerable father. Rarely, indeed, in the annals of the world has it ever occurred, that a son could evince his filial affection and gratitude by republishing the works of such a father. May we not hope that his own mind has been powerfully invigorated by the task he has now gone through, and prepared for any other service which may be allotted to him by the Great Head of the church?

Who could have imagined—certainly not Mr. Fuller himself, in his twentieth year, when he was working on a little farm in Cambridgeshire—that he, an uneducated man, should live to write what now appears to be nothing less than a whole library of Theology—a Cyclopædia of sacred science, which will bear comparison with the "Works" of any Theologian, British or Foreign.

Here we have a body of doctrinal, practical, and polemical divinity—many cases of conscience most judiciously handled—Expositions of Scripture, extensive, and rich with heavenly unction—solutions of knotty questions, which few besides himself could have untied—discussions that contain milk for babes, and meat for strong men—Letters, in which he opens all his heart to his most intimate friends—long trains of reasoning, clear, compact, and convincing—short, pithy, shrewd remarks,

sometimes replete with wit and humour—Sermons, full of tender and melting exhortation—Conversations, full of edifying truth—and Dialogues, ingeniously contrived to impart the most important information in the most agreeable manner.

We have often thought with admiration of that wonderful combination of excellences which appeared in Mr. Fuller. We have known some ministers who could reason, but if it was with clearness, it was also with coldness like that of a frosty night in winter. We have heard others, who exhibited a strong glow of feeling and could touch the tenderest passions—but it seemed all impression and little or no instruction. But Mr. F. could reason with his pen, and melt with his tongue, in a surprising manner. In his ordinary sermons, his good sense led him to avoid entering into profound argumentation, which he well knew would be lost on a mixed multitude. If, indeed, the occasion required, he could delight the most powerful minds with the originality of his thoughts and the depth of his penetration into subjects the most abstruse and intricate.

A great part of all this vast labour was performed in the midst of trials and temptations of every shape and name, in sickness and sorrow, in journeying and weariness; and often, while he was employed in building the wall, some were aiming to stab him in the back!

We cannot look at these volumes without being reminded that the author was one of the earliest, steadiest, and most valuable coadjutors we ever had in promoting the objects of the Baptist Magazine. Always present at our Annual Meetings, always alive to the interest of the widows intended to be benefitted; he contributed also very largely with his pen, which every one knows was "the pen of a ready writer." For some months previous to his lamented death, he wrote far more than any other correspondent; and one of the last things he sent was a paper containing a review of "The Voice of Years." On the principles so ably maintained and defended in these five volumes, we trust our work will be conducted, long after those who are now actively engaged in it have been covered with the dust of the grave.

Lectures on Infidelity, and the Evidences of Christianity, delivered at the Baptist Meeting House, Luton. By HENRY BURNHAM. — Dunnin, London; Hill, Luton. pp. 200.

TREATISES, both learned and popular, on the evidences of Christianity are exceedingly numerous, but not so numerous as to supersede the necessity of new publications. Wants which are peculiarly local, catechumens who are continually arising, as well as a variety of other circumstances render it desirable to provide new books of instruction adapted to such exigencies. The author of these lectures has recently entered upon pastoral duties, as the successor of the Rev. E. Daniel, the indefatigable and devoted Missionary in Ceylon. Mr. B. is solicitous to convince the irreligious part of the community, that, notwithstanding their Christian name, and even though some of them may professedly dissent from the established form of Christianity, they are still practical unbelievers, and as such are exposed to all the wrath which God has threatened against them in the Scriptures. He is at the same time equally anxious with regard to real Christians, that their experience of divine things should not render them indifferent to the evidences of the truth of the Gospel, and that whilst they enjoy its blessings, they should also be able to give to every one who asketh them a reason of the hope which is in them, with meekness and fear. It will afford such persons pleasure to know that Christianity can never be attacked with success—that the gates of hell cannot prevail against the foundation on which they have rested their hopes—and that the stream, by which they are so often refreshed and strengthened by the way, flows unmixed and pure from the fountain of living waters. Such is the object of this performance. And as the unhappy votaries of infidelity are disseminating their pernicious principles with unabated diligence, it surely becomes the friends of religion to give every just encouragement to those publications which are calculated to promote the influence of Christian truth and holiness.

This work consists of seven lectures on the following topics:—

VOL. VII. 3d. Series.

The Nature of Infidelity—the Tendency of Infidelity—The Danger of Infidelity—The Necessity of Revelation—The Genuineness, Authenticity, and Uncorrupted Preservation of the New Testament—Evidence of the Inspiration of the Scriptures furnished by Prophecy—Evidence of the Inspiration of the Scriptures furnished by Miracles.

These topics are discussed in a clear and comprehensive manner many important ideas are placed in an useful point of view; the author uniformly preserves great seriousness of spirit, frequently appeals in a forcible manner to the conscience of his readers, and, not forgetting that he writes for plain people, he constantly uses plainness of speech.

As a specimen of his manner we give the following extract from his lecture on the Danger of Infidelity. In illustrating the sentiment, that the punishment of unbelief is not always inflicted in the present life, he thus proceeds—

“Persons of distinguished wealth, and honour, and wisdom, are often the promoters of infidel opinions; kings, princes, and rulers have rejected the authority of heaven, publicly despised its commands, and insulted and persecuted such as were obedient to the King of kings: yet crowns have still adorned their heads, and gold, and silver, and precious stones still decorate their dwellings. Even the base hypocrisy of insincere ministers of the Gospel is not connected with present punishment, although their unbelief is of the most unpardonable kind. The sacred history, indeed, presents us with a striking instance of the Divine displeasure, in the destruction of Nadab and Abihu, who offered strange fire before the Lord; but this is rather intended to shew us what God can do, than to furnish us with the rule of his conduct in similar cases of disobedience. Thus temporal prosperity accompanies such false professors:—men who love to be called Rabbi, and to be considered as the supporters and teachers of religion, but whose actions evince the baseness of their principles and the infidelity which lurks within their hearts. Notwithstanding their claim to the characters of teachers, they permit the people to perish for lack of knowledge; and while they take their gold, deceive their souls in exchange for it, caring more for the fleece than for the flock committed to their charge; yet these men have extensive mansions, sumptuous tables, and the smile of hilarity plays upon their features.

“Lest we should pass over ourselves while

we blame the fault of others, are there not unbelievers present, into whose lap the pleasures of life are profusely poured? Without a breach of charity we could point to some who are distinguished by the gifts of heaven, which they repay with ingratitude; who enjoy the *favours*, but possess not the *love* of God. Surrounded with opportunities of being saved, and abundantly furnished with the means of grace, the fallow ground has never yet been broken up, and their hearts have never produced the fruits of righteousness; but thorns and briars, and rank weeds of sin, bear witness to the soil of infidelity from which they grow. Let such beware, lest sudden destruction should overtake them, and not rejoice in their safety because they have hitherto sinned with impunity; the calmness of their sky only indicates the coming storm, and their ruin will be more severe in proportion as it was least expected." p. 66.

The composition is remarkably easy, but occasionally betrays indications of haste and carelessness. Some sentences might have been greatly improved by the omission or transposition of a few words. The style is, however, perfectly free from affectation; plain, perspicuous, and not defective in strength. We can cordially recommend this volume as well adapted to promote the purpose designed by its author. In our manufacturing districts, especially, where a taste for reading is extensively diffused among the people, and where our congregations are usually large and numerous, we hope that it will obtain a wide circulation. The object proposed is, to enable those who believe the Gospel to prove the strength of the foundation on which they rest their hopes, and to convince persons of infidel principles, that Christianity is the glorious Gospel of the blessed God.

Calmet's Dictionary of the Holy Bible. By the late Mr. CHARLES TAYLOR, with the Fragments incorporated. The whole condensed and arranged in alphabetical order; with numerous additions illustrated with maps and engravings on wood.—Holdsworth and Ball.

We have now the pleasure of congratulating the religious public in general, and more especially our ministering brethren, and all our theological students, that they

can procure this stupendous work in one volume imperial octavo, for twenty-four shillings. Every one knows that it contains an immense mass of valuable materials collected by Father Calmet, greatly enlarged and enriched by the late Mr. Charles Taylor, who "continued to the last days of his life to devote his various talents, and extensive acquirements, with unwearied assiduity, to the revision of the great work which had occupied the principal portion of his time and attention, from the earliest season of mature age."

This work will not, indeed, supersede all other theological dictionaries; but we assure ourselves it will never be superseded by any of them. We have minutely examined several of the articles with great satisfaction.

The edition now before us is well got up—beautifully printed—and much embellished by a considerable number of excellent wood-cuts.

The labours of the editor must, we expect, be very soon renewed; and some few little mistakes will require correction. As, for instance, in p. 871, Tyre and Sidon must change places: Sidon was undoubtedly the mother-city.

The Annual Historian. A Sketch of the Chief Historical Events of the World, for the Year 1831, principally designed for Young Persons. By INGRAM COBBIN, A.M.—Westley and Davis.

It is saying much for a book if we can state, that its contents redeem the pledge given in the title page. We could scarcely have expected even Mr. Cobbin, who is well known as a writer for young persons, to have so completely succeeded. The sentiments too, and the spirit of this unpretending volume, are such as we wish our children to adopt and to manifest. There are no persons who should be more solicitous than Britons, and especially religious Britons to adopt the resolution of the pious Israelites who said, "We will not hide from our children what we have heard and known and our fathers have told us."

We are exceedingly glad that Mr. Cobbin's attention has been directed to this very pleas-

ing method of impressing passing events upon the minds of the rising generation. His history of, and judicious remarks upon, the REFORM BILL (now happily passed into law), may be read with much interest; as may also his account of the horrid practice of negro colonial slavery, and the failure of Mr. Buxton's motion on the 18th of April, 1831, to bring it to a speedy termination: the following anecdote on this subject will furnish our readers with a fair specimen of Mr. Cobbin's style and plan:—

"On the 31st of March, Mr. Robins, a celebrated auctioneer, offered for sale at the Auction Mart, in London, 190 negroes, with all their children that might ever be born, coupled together with 100 head of horned cattle! These poor creatures had been born slaves on the soil, and like their fathers and grandfathers were doomed to toil for others. The auctioneer reckoned, that if the slaves were let out for use, as we let out horses to hire, they would produce the purchaser 3000*l.* per annum. Englishmen seemed horror-struck at such a sale of human beings, as though they were beasts. There was a death-like silence in the auction room. At length some one unseen exclaimed, 'I should fear a curse upon it.' The auctioneer tried to joke away the impression of this remark, but in vain. The few bidders stopped at 10,400 guineas, and these persons were supposed to have been some who were merely there to set the sale going; and so the slaves were not really sold to purchasers, but bought in for their owners, who could not obtain the price."

May we not hope that when our youth read this horrid tale, either now or at some future period, their honest English hearts will lead them to execrate the auctioneer who could joke on such a subject; and exult, that in 1831, England would not find purchasers of *human* and other cattle!

Our want of room alone prevents us from furnishing other extracts for our readers, to induce them to purchase the volume: the first of an intended series "should the work obtain favour." We most earnestly hope that this will be the case, and that Divine Providence will spare the author's life and renew his strength, so that, according to his wish, he may "acquire additional facility in the writing of future volumes as events occur."

A finely engraved portrait of his present Majesty is given as a frontispiece. The articles at the end entitled, "Chronological Events of the Year;" recapitulating important parts of the History, and stating minor circumstances not before noticed, and the "General Remarks," are good filling up documents, and form a proper conclusion to the volume.

Church History, through all Ages; from the first Promise of a Saviour to the Year 1830. With Biographical Notices of the principal Martyrs and Promoters of Christianity; and Records of the most successful Missionary Societies for advancing Religion at home and abroad: Designed especially for Young Persons, Families, and Schools. Dedicated to the Directors of Missionary Societies, and to the Sunday School Teachers in Great Britain and America. By THOMAS TIMSON.—London Book Society.

THE subject of this work embraces such multifarious articles, that it is very difficult so to compress it into a single volume as to preserve sufficient interest to secure its perusal. Besides, it has been so often written upon that it is in vain to expect any thing can be introduced whereof it might be said, "Behold, this is new!" To Mr. Timson belongs the praise of condensation, faithfulness, and impartiality. So far as we have observed, it cannot be discovered to what sect he belongs, whether of churchmen or dissenters. It is admirably well adapted for the use of those young persons for whom it is principally intended: it is written in a good style, and is very neatly printed. We wish for it the most extensive circulation.

We were a little disappointed in not finding the name even of MILTON among the distinguished Protestant dissenters in the reign of Charles I. A man who, by his writings, did more to procure the suppression of the prelatical tyranny, and to secure the liberty of the press, and the rights of conscience, than all his contemporaries, to whatever class they respectively belonged: to Milton principally, and almost exclusively, Britain owes all her civil and religious liberty!

The Duties and Privileges of the Christian Sabbath, and the Sin and Danger of Neglecting or Profaning it. A Sermon preached at the early Lecture in the Meeting House, Church Street, Blackfriars, on Lord's Day Morning June 2, 1832. By JOSEPH IVIMEY.—Wightman.

THE text on which this Sermon is founded is taken from the *Lamentations of Jeremiah*, i. 7, and the design of the preacher is to offer "some remarks on the DUTY OF KEEPING THE SABBATH DAY." These remarks are arranged under three divisions: how the pious Jews observed it at the period to which the text refers; how believers ought now to keep the Christian Sabbath; and the guilt and danger incurred by those who are found amongst the mockers and despisers of that hallowed day. The sermon has been published by request, and consists of plain, pious, and practical observations, of which the following is a specimen:—

"You know, my hearers, that there are persons who never thus anticipate or enjoy the services of God's house, on his holy day. It is any thing but a *delight* to their worldly minds, their cold affections, or their carnal hearts; they would feel greater delight to have a ride into the country, or even to gossip away the day in idle chit-chat, than in worshipping God in his house, or inquiring in his temple. And you know such too, who, on the Sabbath-day, feel as Jacob did when at Bethel; "Surely this is none other than the house of God, and this is the gate of heaven."

The Juvenile Philosopher. By THOMAS KEYWORTH.

THIS is a very pretty little book, and exactly adapted to the young people for whom it is intended. Religion and philosophy are properly blended. The subjects are few; but perhaps the chief value of the book consists in directions given to the juvenile reader to construct little philosophical instruments for the illustration of principles at a trifling expense. The author's own preface, however, is sufficiently explanatory.

"As in drawing up the Scripture and British Chronology, the author was induced to resort to the plans there stated from a wish to facilitate the progress of his own children, and to render those studies entertaining which, as usually conducted, are dry and uninteresting to the young; so the little contrivances explained in the present publication, were devised for similar reasons. One

recommendation of the plans detailed in the following pages, is, that nearly all the apparatus are of such a description, that they may be provided and constructed by young persons themselves, at the trifling cost of a few pence; and thus find an innocent and instructive amusement for many a vacant hour."

The Journeys of the Children of Israel, and their Settlement in the Promised Land.—London: Published by the Religious Tract Society.

THE religious world, and especially the heads of families, are laid under great obligations to the judicious and evangelical author of this book for young persons. The Rev. Rowland Hill has said, that he should have preferred being the author of "Pilgrim's Progress" than of "Paradise Lost." We should certainly think it an higher honour to have been the writer of this unpretending, amusing little work, than of more than half of the splendid quartos of *Voyages and Travels* which have been published even in the nineteenth century.

The Christian Pastor visiting his Flock, and the Flock reciprocating their Shepherd's Care. By JOHN MORISON, D.D.—Westley and Davis.

IT was a judicious determination to remodel into the form of this little volume, a sermon preached before the Monthly Association of Independent Ministers, which they strenuously requested might appear in print. Neither pastors nor people, we think, can peruse it without benefit. Were its directions followed, churches would rise in character, and pastoral intercourse be more eminently useful. We cannot, therefore, do otherwise than most cordially recommend it to the perusal of our readers.

Village Rhymes. pp. 112.—Seeley.

THIS elegant little volume is entitled to the attention and approbation of all our young readers. If they should conclude, from the title, that its pages are exclusively occupied by poetry they will be agreeably disappointed, by finding such a tasteful interchange of entertaining prose, and graphic versification, improved also by the engraver's art, as cannot fail, we think, deeply to excite their interest; and, as we would hope, to promote their highest welfare.

OBITUARY.

MRS. LE FRANK, STATHAM.

Mrs. Le Frank having lost her mother in her infancy, was kindly taken by her aunt, and treated as her own child, of whom she always spoke with tender affection. It was not until after her marriage that she had any serious thoughts about her soul. A friend she very highly esteemed, lent her Russell's Sermons; she read them attentively, and was greatly alarmed by reading that on the unpardonable sin, fearing she had committed it. So great was her distress that she could not take her regular repose: she was, indeed, most wretched, and knew not what to do. Being advised to have a clergyman visit her, she told him the state of her mind; but his advice affording her no relief, she was still the prey of deep despair; when her case being made known to a pious individual in the village where she resided, he visited her, and pointed her to the Lamb of God that taketh away the sin of the world; and his kind and Christian instructions were the means of conveying relief to her wounded spirit. She spoke of this event as being much blessed to her in bringing her under the sound of the Gospel. Having attended on the means with pleasure and profit, she became desirous of following the Lord Jesus in the ordinance of believers' baptism, and united herself to the church at Ingham in Norfolk, where she was enabled to maintain a good report, adorning the doctrine of God her Saviour.

After her second marriage she had a long affliction, which she considered as a means of quickening her in the divine life: she was often filled with doubts and fears; but, notwithstanding her faith was severely exercised, she continued a steady follower of her Lord and Saviour. She felt extremely anxious for the salvation of her near and dear friends and those who were so kind to her in early life, whose affectionate respect for her was manifested to its close.

She was a constant attendant on the

means of grace, being very often found waiting in the house of God three times on the Sabbath, and on the weekly meetings whenever she was able; saying she was a poor creature, but she hoped she did love the Lord, and felt it her duty and privilege to wait on him. For a year or two before her death she lamented that the cares of the world,—arising from the building of a dwelling-house,—were a great hindrance to her, but she hoped, after these were over, she should be at liberty both in body and mind to attend more to spiritual things. Such, however, is the uncertainty of all earthly enjoyments, that just as her habitation was completed, and the time came for her to reap the anticipated fruit of her care and labours, and to possess the promised leisure for spiritual duties, she began to feel symptoms of a disorder which ended in her death. At the beginning of her affliction she felt desirous of life, and some fears, as to the safety of her state; but her minister and Christian friends regarded her as "an Israelite indeed," and the thought that the church below must soon lose so valuable a member, filled their minds with pain. It gave her great pleasure and satisfaction to have the prayers and conversation of her serious friends in her illness. In conversation with one of them, as to her manner of life, she said she had been a poor short-coming follower of Christ if she were one at all, but she had in her poor way kept up family prayer for some years, and then, at the request of the friend to whom the above was in confidence related, she sweetly offered up a prayer for various blessings, and humbly confessed her sins and short comings, and her reliance on her blessed Jesus for pardon and salvation. In the latter stages of her very painful affliction she was quite weaned from the world, and longed to depart to be with Christ, saying, she hoped she had not deceived herself, her whole dependance was on the Saviour!

At one season she observed, "This world is nothing to me; nor are any of the comforts of this life (and she had many) any thing to me now; I can gladly leave them all. My poor husband (said she) will miss me, but I have given him the best advice I could; I have prayed with him and for him, and I hope he will never forsake the public worship of God." Her anxious concern for the souls of all her relatives was manifest to the last, and fearing lest attendance on her should deprive them of the means of grace, she expressed wish that not any should be detained from the house of God but what necessity required. She begged her husband and a relative to go to chapel the Sabbath ere she left this vale of tears, and it seemed to give her pleasure to know that they were attending the means of grace, however she was racked with pain at home. There was one friend in particular who visited her at this season, and who was as a sister to her, for whose eternal welfare she was much concerned. She observed to one near her, "I talked very faithfully to Mrs. R. when she was here, and told her that she and I had not long to be in this world; that though likely I should be gone first, I hoped she would give up the world more, leave off visiting on Sundays, and attend to the things which would benefit her soul."

Nature being nearly worn out by her agonizing disorder, which ended in dropsy, she could talk but little, but delighted in having prayer offered up with and for her as long as she could attend to it, and would frequently indicate that she had a good hope through grace; that Jesus was the rock on which she built, and that she should find that—

"A feeble saint should win the day,
"Tho' death and hell obstruct the way."

She died in faith, January 18th, 1831, aged 56 years, leaving no children, but a very kind husband to lament her loss. Her mortal remains were interred in the burial ground at Ingham chapel, when her pastor, the Rev. James Venimore, addressed an affected audience from Micah vi. 9, last clause, and the following Sabbath preached her funeral sermon from Jonah iv. 9, first clause. It may truly be said she lived respected and died lamented.

MRS. HANNAH COLMAN, GUILSBOROUGH.

Mrs. Hannah Colman was baptized by the late Rev. John Edmonds, of Guilsborough, and stood an honorable member of the church in that place about five and twenty years. Her last illness was short—she was at the Lord's table on the first Sabbath in April, and died on the 10th of the same month, in the faith and hope of the Gospel. Mrs. Colman was of a peaceable disposition—silent on the defects of others, but exulted in all she heard to their credit and honour. She was regularly in her place at social and public worship, and never required an exhortation from her pastor to this duty. She possessed a liberal spirit. She was indeed very poor in her worldly circumstances, but in faith and good works, she was truly rich. On every occasion she was the first to give, and if she could not bring her mite, she would send it, and has often furnished her grand-children with pence for public collections, for the purpose of training them to habits of liberality. Above all, she was a good woman, and feared God above many. She was silent, but efficient,—retired, but well-known—mild, but firm as a pillar of the earth, and uniform as the course of time. Her memory is blessed and embalmed in the recollection of all who knew her. Her piety had no superstition—her morality had no ostentation—her humility had no meanness—her patience no apathy—nor her zeal any rashness. In a word, her piety was a true portion of celestial fire—while it enlightened her understanding, it warmed her heart—and she died, in the 71st year of her age, just as quietly as she had lived, patient, calm, cheerful, and happy. There was a firmness in her faith—an immortality in her hope—a majesty and glory in her death. Oh! "let me die the death of the righteous, and let my last end be like his." Mrs. Colman was interred in the burying ground belonging to the Baptist church at Guilsborough, on the 19th ult., and her funeral sermon was preached on the following Sabbath by her pastor, the Rev. James Clark, from Job v. 26, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."

Guilsborough,
16th May, 1832.

INTELLIGENCE, &c.

DOMESTIC.

THE BRITISH AND FOREIGN TEMPERANCE SOCIETY.

THE new title adopted by this Society, formerly designated, "London Temperance Society," implies its progress in patronage and power, gives to it a more philanthropic and influential character, proposes a wider field for its operation, and places it amongst the great charitable institutions of the empire. Its second Annual Meeting was held at Exeter Hall, on Tuesday, May 22, 1832. The large room was crowded to excess. Shortly after 12 o'clock, the Bishop of London, Patron of the Institution, took the chair; in which he was supported by the Bishops of Lichfield and Coventry, Chester, Chichester, and Calcutta, and many distinguished friends of the cause, both ministers and laymen. At an advanced period of the meeting the Right Rev. Prelate, having proposed Lord Henley to succeed him in the chair, left the room amidst general applause. We present our readers with the following brief extracts from the Report—

"The Committee has, during the last year, promoted the formation of 57 Auxiliary Societies. About 200 public Meetings have been held; in which number are not included very numerous important meetings in various parts of the country, unassisted by deputations from the Parent Society. A lively and general interest has been excited; and the Society's tracts have been largely purchased for distribution. In London alone more than 700,000 have been printed—in addition to above 260,000 small hand-bill tracts, explaining the principles or promoting the object of the Society, which, with 27,000 copies of the "British and Foreign Temperance Herald," make a total of 995,000 publications: independently of many large editions of tracts issued from provincial presses.

"The Committee has not been able to spread more than a very small proportion of these by gratuitous distribution. To the extent of their power, they have readily met applications of this nature; and, among many

others, small grants have been made to the District-Visiting, and Christian-Instruction, Societies.

"This Society has the pleasure to number among its members 400 veteran British seamen, inmates of Greenwich Hospital, under the auspices of the distinguished Naval officers who govern that noble Institution.

"It is also very gratifying to learn that this cause has made some progress in the Army. In the 78th (Highlanders) a Regimental Temperance Society has been formed, Major Adams, Commandant, President: and, in the 64th, now or lately at Belfast, Colonel Dickson has established a similar Society; his lady having also set on foot a Female Temperance Society.

"The narrow resources of the Society have generally prevented the Committee from extending any, beyond the most limited, encouragement to the diffusion of its principles in foreign countries; but, feeling that a degree of the prosperity which these principles produce must be speedily reflected upon ourselves, even from the most distant countries, they have availed themselves of some important opportunities of spreading information abroad.

"The publications of the Society have been sent to the principal of the West India islands, to Newfoundland, and to the Sandwich islands; and a considerable supply (provided by special subscription for the purpose) has been sent by the hands of two zealous members of the Temperance Society (members also of the Society of Friends) now on a visit to South Africa and the continent of New Holland.

"Intelligence has been received that during their short stay at the Cape of Good Hope a Public Meeting was held, at which the Rev. Dr. Philip presided, and which has been followed by the formation of a Temperance Society at Cape Town. We find, also, that similar Societies are now established at Graham's Town, and among the Hottentots on the Kat river: a class of men, who, but a short time before, had been declared, by their neighbours at the Cape, to be "beyond the reach of good example." Seven hundred Hottentots had become members, and they had addressed the Governor, petitioning that not any licenses for canteens (equivalent to our public-houses) should be granted for their new settlement.

"The Fourth Report of the American Temperance Society, replete with information of

the highest interest regarding the progress of Temperance Societies abroad, has been republished in London. From this document we learn that 'in the island of Oahu is a Society of more than 1000 members, all of whom engage not to use or to traffic in ardent spirits, or in any way to furnish them for the use of others.'

"The objection, once sincerely urged by some excellent persons, that Temperance Societies might be set in the place of the Gospel, is daily yielding to clearer views of their nature and office. It is practically refuted by the countenance of the wise and the good, and by the zealous co-operation of clergymen and ministers of all denominations, who rejoice in the success to which their own efforts have most powerfully contributed.

"The necessity of strenuous efforts, to stem the advancing tide of immorality, is apparent from the simple fact that, in the course of last year, 31,353 persons have been found in such a state of drunken insensibility as to be taken into custody on this account alone, by the metropolitan police. How many thousands more, under a much smaller degree of intoxicating excitement, have been betrayed into the commission of sins for which they must render awful account at the bar of Eternal Justice?

"To those who sincerely doubt whether the simple system of the Temperance Society can be effectually opposed to this mighty mass of evil, the Committee would uphold the encouraging evidence of reformation in America, where half a million of persons are united in Temperance Societies (according to the latest account); producing, by their efforts and influence, a diminution of above one-third of the consumption of distilled spirits throughout the whole United States; —they would point to more than 90,000 British subjects already enrolled as members of these societies; —they would adduce the testimony of commercial men interested in the sale of spirituous liquors; —and they would appeal to the incontrovertible evidence of public documents, proving that the duties paid upon distilled spirits have, during the last quarter of a year only, diminished to the amount of £255,000; while, during the same three months, an augmentation of the amount of duties upon other excisable articles, chiefly of substantial comfort, has more than counterbalanced this large defalcation upon spirits, notwithstanding the general pressure of distress upon the great mass of consumers."

The Right Rev. Prelates above mentioned, the Rev. Dr. Bennett, J. M'Lean (of Sheffield), Dr. Pye Smith, J. W. Cun-

ningham; also Sir J. Webb, P. C. Crampton, Esq. (Solicitor General for Ireland), Capt. Brenton, R. N. H. Pownall, Esq. Mr. Broughton (one of the Magistrates at Worship Street) severally advocated the claims of the Society, and disposed of the objections usually urged against it.

Our readers will perceive from the following specimen, which is all our limits will afford*, that the arguments employed on this occasion were constructed of more solid materials than figments of fancy or figures of rhetoric. Thus reasoned the Solicitor General for Ireland:—

"There is an objection which I have heard from persons of great respectability, from persons of great information, of great talent, persons who are political economists, persons who are financiers, and persons who are patriots to boot, and the objection is thus stated —'I approve of your principles; your Society has excellent objects in view, but I fear its success, I fear for the state of England, I dread that the success of the Temperance Society will be the ruin of our revenue,' and that indeed is a most serious matter for consideration. We are told, and truly told, that we have a debt of 900,000,000*l.* on the nation—we are told that it requires no less than 28,000,000*l.* a year to pay the interest of the debt—and we are told that it requires no less than about 22,000,000*l.* to pay the annual expenditure after paying the interest of the debt; and thus 50,000,000*l.* must be raised annually in order to maintain England in the proud and glorious position in which she stands among the nations of the earth. Now the revenue from spirits annually amounts to nearly an eighth part of the whole revenue of the country. It is a monstrous fact that the revenue of spirits alone amounts to about 6,000,000*l.* in the year. The financier says, Will you cripple the resources of the country? How are we to meet our debt? How are we to meet the expenditure and avoid national ruin and public bankruptcy? But in consequence of your Society, he adds, (and I admit, truly it is a most important fact), in the last year the revenue from spirits has fallen off throughout the United Kingdom, in consequence of the deficiency of consumption as compared with former years, not less than a quarter of a

* A full report of the proceedings of the Meeting may be had for threepence, at the Depot for the sale of Temperance publications, No. 15, Paternoster Row.

million of money. Nearly 100,000 gallons of gin less have been consumed. Is this attributable to Temperance Societies? Not altogether, but unquestionably it is in some degree, and in a great degree. But then, says the financier, you are arguing against your own cause, you are supplying me with a strong argument against Temperance Societies; for, if you go on making progress, the result will be, not 255,000*l.* deficient, but the whole of the 6,000,000*l.* will be lost, and with that the country is lost. Now this question does deserve consideration, because every man who feels an interest in this great and glorious country must feel that, the moment faith is broken with the national creditor, that moment the glories of England are gone for ever; and therefore I meet the objection. It does not come from one of those patriots who drink for the good of their country—it does not come from one of those men whose patriotism is proportionate to the capacity of his stomach—whose patriotism is as wide as his swallow, and as exhaustless as his thirst. That is not the person it comes from—it comes from the sober financier, a man too wise to drink himself, but so wise that he thinks people ought to drink in order to produce a revenue to the country. Now, first, is it possible that the principles of morality and religion can be found in direct contradiction to the principles of political economy? Is there any Scotch philosopher, or philosopher of any country, who would maintain that doctrine in general? I would just ask this objector, Whence the revenue of the country comes. Does not the revenue arise out of the total wealth of the country? and will any man conscientiously tell me that that which produces the pauperism of the individuals can enrich the mass?—that that which diminishes private property shall make the public wealth? I say it is impossible—I say it is absurd; and from general principles, the principles of morality and religion, I would give the position a direct denial. But I am not satisfied with dealing in general. I wish to come to particulars, to close quarters with my adversary on the subject. First, I put down on the financier's creditor side of the account six millions for ardent spirit, which is the revenue arising from it to the country. Now do you know how much it costs the nation to provide this poison for our people? no less than fifteen millions are annually expended for that purpose, so that ardent spirit takes no less than fifteen millions per annum out of the pockets of the nation, and puts six millions a year into the pocket of the nation. Is there any one who understands common arithmetic that can mistake the argument? I take it that if you

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subtract six millions from fifteen millions there will remain a considerable balance in favour of the debtor side of the account—namely, nine millions. Now what is the next item to be put down in the account? You have heard, and heard most truly, that at least three-fourths of the crimes that are committed throughout this great empire are perpetrated under the influence and at the instigation of ardent spirit. Now what does the produce of crime cost the nation? What are the costs of prosecutions, gaols, and transportations? How many persons are there in penitentiaries, in poor-houses, in hospitals, from circumstances attendant upon and resulting from the commission of crime? Is there any man that can calculate them?

“But to come to particulars again. What was the amount of poor's rates in England last year? I speak in round numbers, but I am near the amount: 8,000,000*l.* of money. How much, I would ask, of this pauperism has been caused by ardent spirit? That is a simple argument to any man acquainted with the lowest grades of human society. Let him go to the parish authorities in this town—let him investigate, let him inquire, and ask each man he finds, the history of his downfall, his first temptation, his first act of imprudence, his first crime, and he will find in every instance, as I have done where I have had an opportunity of arriving at information on the subject, that it is traced home to the great criminal, *ardent spirit*. I speak moderately when I say that three-fourths of this pauperism are produced by ardent spirits; but take one half of the amount, and add that to the 9,000,000*l.* and you have a balance on the debtor side of the account to the amount of 13,000,000*l.* But is there nothing more? What are the expenses of all our hospitals and lunatic asylums? Look again at all our charitable foundations, the glory of England—what makes all these necessary? There is always enough of misfortune, but the greater part of the objects of these institutions have been rendered dependent upon them in consequence of ardent spirit? How much more is to be put down on that account? But as I am addressing a political economist, who talks much and well about the value of time and labour, I would ask him, What is the value of time and labour annually wasted in consequence of ardent spirit? How much health is consumed? How much of morals are depraved? How many souls are lost through ardent spirit? All these charges I bring then to swell the debtor side of this account. Their moral magnitude defies estimation; shall I exaggerate if I state their pecuniary amount at no less than 20,000,000*l.*? What then be-

comes of the argument about the revenue? Must not the taxation be proportionate to the whole wealth of the population?

"See then what the success of the Temperance Societies will accomplish. It will relieve the people of the united empire of the annual pressure of 20,000,000*l.* What signify your 6,000,000*l.* when put in competition with this 20,000,000*l.* Is there not an abundant material for taxation—a taxation that will not be felt. You may improve the health, the comfort, the happiness, the morals, and the religion of your population, and after all rid them of 20,000,000*l.* of annual pressure.

"But before I leave it I would press the matter a little farther, and bring it directly home to the capacity of every individual. I find, by the excise returns for the last year, this remarkable fact, which has, I must say, been very ably and most usefully commented upon by "the *Times*" newspaper, and I delight to find that great engine operating on the public mind, embarked in so great and good a cause. The excise within the last year has increased beyond that of the former year, although in the article of spirits there has been, as I before stated, a diminution of 255,000*l.* or thereabouts. The excise on every article of consumption, except spirits, has increased. Now does not this fact go as a direct answer to the financier? As you cut off the revenue on spirits you will increase it in every other way, because you increase the comforts of the poor. You cut off the chief cause which tempts to vicious expenditure; you induce habits of order, of cleanliness, and saving; you give the poor a taste for better things; and the result is, as has been stated in a particular instance, they go to the grocers, they go to other than the poison shops and purchase little luxuries, but wholesome luxuries, luxuries beneficial to themselves and profitable to the state. I would beg to read an extract to the meeting, or rather a *note* appended to an article in a useful work, which must be known to a great many present. I allude to Mr. Colquhoun's work on the Police of the Metropolis, a work published many years before Temperance Societies were thought of. Mr. Colquhoun says, 'It is a curious and important fact that during the period when distilleries were stopped in 1796-7, although bread and every necessary of life were considerably higher than during the preceding year, yet in that quarter of the town where the poor chiefly reside they were apparently more comfortable, paid their rents more regularly, and were better fed than at any other period for some years before. This,' says Mr. Colquhoun, 'can only be accounted for by their being denied

the indulgence of gin, which in fact was in a great measure inaccessible from its high price. Yet, during the greater part of this period, bread was fifteen pence the quarter loaf, and meat higher in price than during the preceding years.' I do think this fact is very valuable, and this gentleman has here anticipated what Temperance Societies could accomplish. He has shown that the only way in which you can relieve the country is by making ardent spirits inaccessible to the people. One gentleman says, 'Bring in a law, and put a high duty upon them, 10*s.* a quart.' I remember a period when in Ireland there was a very high duty on spirits, and what was the consequence? It was drunk almost as much as ever. Smuggling then commenced and was carried on to an immense extent, and in the end violence, and perjury, and crime, were increased to a degree that desolated a portion of the country. Thus you see the dilemma in which you are placed. The law cannot help you. If you lay on a heavy duty, smuggling commences; if you take off the duty, cheapness invites to consumption. Therefore it is voluntary association only that can meet the evil.

Another objection to uniting with the Society, and that, perhaps, one the most commonly urged by the temperate portion of the community, Mr. M'Lean thus submitted to the test of experience and answered by an appeal to *fact*, shewing the insidious character of the evil complained of.

"Some say," he observed, "they will not join us because they are in no danger. I will not dwell upon this topic, but I cannot say I am in no danger. I would not be the man who would come boldly forward and say, 'I am not in danger.' I remember, and so must many of you, that many persons just as unlikely to become intemperate as the most temperate person in this hall, have degraded themselves by this sin, and there is no certainty against temptation. I cannot describe to you how I have been affected this last week by a statement which I have heard concerning an individual eminent for literary endowments, who was the last man that I should have expected to become a prey to intemperance, but who has disgraced his profession by giving way to several acts of intemperance; and, after that individual has so acted, from what I know of him, I cannot but feel that the best of men is not beyond the reach of danger. But even if they were in no danger—if you could have spirits on your table, and take them after dinner without being necessarily pushed on the verge of intemperance—if your religious principles kept you within

the restraint, and you never increased the quantity and therefore never became drunkards—do you know, are you aware, whether your son who sees you drink them, and is recommended by your practice to this pernicious substance, has the same strength of principle? Are you sure that every person to whom you recommend these substances at your table, is armed with the principle that arms you? You are not sure of it. Alas! many religious parents, there is great reason to fear, have become unconsciously the ruin of their children; but they cannot be so any longer, since the light of Temperance Societies has been cast over the land. Many religious parents have unconsciously made drunkards of their children, and their children have afterwards beggared them in their circumstances and broken their hearts. Oh! let us remember that we are not only responsible with reference to ourselves, but in a certain sense with reference to others. A respectable gentleman at Edinburgh relates a most affecting fact, which I will briefly repeat. A religious lady at Edinburgh was sent to visit a woman who was dying in consequence of disease superinduced by habits of intemperance. The woman had formerly been in the habit of working in this lady's family, and when she came to the dying woman she remonstrated with her on the folly and wickedness of her conduct, in giving way to so dreadful a sin as that of intemperance. The dying woman said, 'You have been the author of my intemperance.' 'What did you say?' with pious horror exclaimed the lady—'I the author of your intemperance!' 'Yes, Ma'am, I never drank whiskey till I came to work in your family: you gave me some and said it would do me good. I felt invigorated, and you gave it me again. When I was at other houses not so hospitable as yours I purchased a little, and by and by I found my way to the spirit shop, and thought it was necessary to carry me through my hard work; and by little and little I became what you now see me.' You may conceive what this lady felt. If any of us may unconsciously have been guilty of similar deeds, the times of this ignorance God, we trust, hath visited at; but concerning this offence he certainly now commendeth all men every where to repent.*

* We are happy to learn that the Associations of the Yorkshire and Lancashire Baptist churches, at their late Meeting at Blandine Hook near Huddersfield, passed a resolution on the motion of the Rev. James Lister, of Liverpool, seconded by the Rev. James Asworth, of Leeds, recommending the

The Bishop of Chester moved, "That it appearing desirable to render the form of declaration more simple, the following be adopted, and recommended to Auxiliary Societies:—

"We agree to abstain from distilled spirits, except for medicinal purposes, and to discountenance the causes and practice of intemperance."

The resolution was seconded by P. C. Crampton, Esq. and carried unanimously. The collection amounted to 113*l.* 9*s.* 11*d.*

BAPTIST DENOMINATIONAL MEETING.

ON Wednesday morning, June 21, the usual meeting was held at Church Street, Blackfriars, and was more numerously attended than for some years past. The Rev. JAMES UPTON was called to the Chair, prayer was offered by the Rev. James Pilkington of Rayleigh, a Report which he had been appointed to draw up, was read by Mr. Belcher of Chelsea, and the following resolutions were unanimously adopted:—

I. That the Report now read be received, that the Editors of the Baptist Magazine be respectfully requested to print it in their respective works for the ensuing month, and that the ministers and members of our several churches be affectionately invited to direct their attention to the important facts it develops.

II. That the Secretaries of our country Associations and public Societies be respectfully solicited to forward duplicates of their Circular Letters, Reports, &c. to the Rev. Joseph Belcher, and that he be requested to prepare a further Report, under the direction of the Baptist Board, to be submitted to a General Meeting to be held in June, 1833.

III. That a subscription be now commenced to defray the unavoidable expenses of correspondence connected with the preparation of the next Report; and that this Meeting would strongly press on all our churches the importance of cultivating an increased degree of brotherly love, and the manifestation of the union cherished by the Gospel.

IV. That the thanks of this Meeting be affectionately presented to Mr. Belcher, for the care and zeal manifested in the preparation of the Report, and that he be requested to act as Secretary in all affairs connected with these meetings.

principles and claims of Temperance Societies, to the conscientious consideration of the members of these churches.—Ed.

In proposing and supporting these resolutions the meeting was addressed by the Rev. Messrs. Smith, of Ilford; Rogers, of Eynsford; Shirley, of Sevenoaks; Upton, of St. Alban's; C. B. Woodman, and J. B. Shenston, of London; and Dr. Steadman, of Bradford; the latter of whom also closed the meeting with prayer.

REPORT.

Beloved Brethren,

It will be in the recollection of some of you, that at a meeting of many of our ministering brethren, principally from the country, held in this metropolis, in June of last year, the London Baptist Ministers were requested to prepare for the present assembly a Report of the state of religion in the Denomination at large. In pursuance of that request a special Meeting of the Baptist Board was convened during the month of October, when arrangements were made for the accomplishment of the task committed to us; and it now becomes our duty to lay before you the little we have been able to effect.

To those of our brethren who have made the statistics of our body a subject of their study, it must be very evident that our undertaking is surrounded with no ordinary difficulties. The task is perfectly new; and were we only to state the changes which have occurred among us during the past twelve months, it would be giving but a very imperfect account of the real state of affairs in the Denomination. Besides this, many of our brethren, not understanding our precise object, or not fully alive to its importance, have manifested some reluctance to the communication of information; or even if this had not been the case, not the half of our churches are united in Associations, and how could we obtain full information of those who are only known in their isolated capacity? Moreover, what man among us possesses so general a knowledge of our churches as to be able to range in imagination over the whole kingdom, to pass from one to another, and feel entire competency to state with confidence and candour the information he had acquired? And, not to mention too many obstacles, to meet the expenses which a full and correct account would necessarily incur, no funds whatever have been provided. Amidst these and other difficulties, it has appeared to us desirable to take a retrospective view of the state of things among us for the last forty years; to shew something of the Divine goodness to us as a body, that while we feel we have abundant reason to weep over the little we have personally done to promote the cause of the Lord Jesus, we may mark the wonders of *His* hand, and be

encouraged fully to devote ourselves to his service, and aid the farther triumphs of our Redeemer's cross. We propose then to take a general view of the Denomination in the year 1790, and compare it with its present condition. Should this prove interesting to our brethren generally, we trust they will feel induced to furnish us with information of facts as they occur, that in future years we may be enabled more fully to state the progress of the truth, and the advancement of our prosperity. We trust that a variety of events now passing in the world and the church, will combine with the best feelings of the pious heart, and the peculiar emotions of the Christian pastor, to invest this subject with interest.

In the very hasty sketch we shall now present, we cannot, perhaps, do better than adopt the various counties in their alphabetical order. Beginning then with *BEDFORDSHIRE*, a county interesting to us, both as the scene of the birth and the labours of our immortal *Bunyan*, and as containing more Baptist churches than are to be found in the same extent of population in any other part of the kingdom; we observe that in 1790, Bedfordshire contained *seventeen* churches, and *fourteen* pastors; every one of which pastors have long ago been removed from the places they then occupied, and, with one exception, have entered on their eternal rest. This county now includes *twenty-two* churches and about *eighteen* pastors. Eleven of these churches are united in an Association, formed in 1816, and including also the churches at Haleweston and Newport Pagnel; in their statement of 1831 they report only a clear increase of *eight* members.

Passing on to *BERKSHIRE*, the seat of some of the most ancient of our churches, we see a more encouraging aspect. Forty years ago it presented but *six* churches, and *four* pastors; we have now *fourteen* of the former, and *thirteen* of the latter. Four of these churches are united in the *Berks and West London Association*, established in 1826, with six other neighbouring churches; their clear increase last year was *forty-one*.

Next in order is *BUCKINGHAMSHIRE*, where we have indeed to present, during the period comprehended in this statement, a highly gratifying progress. In 1790 this county contained *eleven* churches, all of whom seem to have had pastors; now it presents us with *thirty-one* of the former, and *twenty-seven* of the latter. In 1814, the *Buckinghamshire Association* was formed, and fourteen of its churches, with the one at New Mill, Herts., are united in it. These churches last year reported a clear increase of *83* members.

We pass over now to CAMBRIDGESHIRE, where, though there is less visible union than in some other counties, as it contains no association of Baptist churches, no small degree of prosperity has been afforded. In 1790, *ten* churches existed here of our denomination, and *five* pastors; it has now *twenty-six* churches, and about *eighteen* pastors.

The next county in alphabetical order is CANNAN, where we have, during the past forty years, more than doubled. From *three* churches and *one* pastor, we have seen an increase to *six* churches and *six* pastors. We believe that no association exists in this county.

We now pass to a far distant part of the kingdom from the one of which we have just spoken,—the county of CORNWALL. Here we have now *thirteen* churches, and *nine* or *ten* pastors, while in 1790, we had but *two* of the former and *one* of the latter. Our brethren in that neighbourhood have their periodical meetings to promote the interests of our Home Missionary Society.

In CUMBERLAND alone have we within our specified limits to report a *decrease*. That county seems to have had forty years ago *two* churches, each of which had a pastor; at present the church at Broughton, is the only *one* in the county. The exertions, however, of our Home Missionary Society, will, we trust, as the blessing of heaven may descend on its labours, enable us to rejoice ere long in the existence of others.

DERBYSHIRE presents a very far larger number of Baptists, though but few of them are attached to our Denomination. Since 1790 we have, however, increased from *two* churches to *six*.

DEVONSHIRE affords us a scene on which we can dwell with interest. Forty-two years ago this county could shew us but *eleven* churches, and *seven* pastors, it has now *forty-two* churches, and we believe that not less than *thirty three* of them are settled with pastors. About sixteen of these churches, in connexion with twenty-four others of Dorsetshire, Somersetshire, &c. are united in the *Western Association*. These forty churches last year enjoyed a clear increase of 163 members.

Of DORSETSHIRE we have but little to report: that little, however, is pleasing. In forty years it has doubled its numbers. It has now *six* churches, each of whom has its pastor.

Turning again to the north, we have to rejoice in the very pleasing addition made to our numbers in the county of DURHAM. In 1790, only *two* churches of our order were to be found in that county. We have now about *ten*, most of which are supplied with

pastors. Several of these churches are united in the *Northern Association*, the oldest body of this kind in the kingdom. Not having been favoured with their circular letters, we are unable to report particularly on their present state.

We are now conducted into ESSEX, where our brethren have neither lacked diligence nor success in the labours they have pursued for the advancement of the Redeemer's cause. 1790 presented to us *ten* churches, nearly all of whom had pastors; now we can happily number *thirty-one* churches, and, we believe, not less than *twenty-eight* pastors. We should have been happy to have reported the state of their churches had we been favoured with their last circular letter.

Passing on to GLOUCESTERSHIRE, we have again to rejoice in the kindness of God as shewn in the increase of his kingdom. Forty years ago, we could number *sixteen* churches, and about twelve pastors; we have now to rejoice in *double* the number of the former, very few indeed of which are destitute of one to rule over them in the Lord. Several of these churches, in connexion with many others in Worcestershire, Warwickshire, Staffordshire, &c. are attached to the *Midland Association*, venerable for its antiquity, and honourable for its usefulness; but with the present state of its churches we are not acquainted, not having seen their circular.

We turn now to HAMPSHIRE, nor can we scarcely go to any part of the kingdom where our increase has been larger than in this county. In 1790 we had but *seven* churches; we have now about *thirty-six*, and probably *thirty* pastors. Many of our brethren in this county are united with others, composing the *Southern Association*, but of their exact condition we are ignorant, from the same cause which prevents our communicating farther information of some other parts of our country.

It is not in our power to say much of HEREFORDSHIRE, excepting that we have marked its growth from two churches to *eleven* or *twelve*, nearly all of whom are favoured with pastors. Few of them, we believe, are united with any local Association.

Nearly as small will be the degree of information we can give of HERTFORDSHIRE. Our brethren there have no distinctive bond of union, but we report with pleasure, that they have increased from *nine* churches to *fifteen*.

HUNTINGDONSHIRE presents again a progress, though far less than some other counties. Forty years ago it had *eight* churches, it has now *eleven*.

We turn now to KENT. Here, in 1790,

were *sixteen* churches; it has now not less than *thirty eight*, nearly all of which has pastors. Twenty-three of these churches, with five in *Sussex*, compose the *Kent and Sussex Association*, formed in 1779, and which last year reported an increase of 118 members.

LANCASHIRE next claims our attention. Here we are gratified to report the existence of *thirty-four* churches, being an increase on the number which existed forty years ago of about twenty. Some of these churches form, with others in the adjoining county, the *Yorkshire and Lancashire Association*, but we do not possess their last letter.

LEICESTERSHIRE is another county where we have very happily increased in number, and this, though it is the principal seat of our General Baptist brethren. In 1790 *seven* churches were reported in this county, we have now *nineteen*; some of whom are united with the *Northamptonshire Association*.

In LINCOLNSHIRE, though this also is occupied by a large number of our General Baptist brethren, we are happy to say the cause has made very pleasing progress. While our fathers could only have told of *four* churches within its limits, we can refer to *fifteen* or *sixteen*. Few of them are connected with any Association.

We turn now, and, on some accounts, with deep regret, to LONDON: for though, within the last forty years, we have seen our churches advance from *twenty-three* to *thirty-nine*, we feel that, in proportion to the vast increase of its population, they have increased far slower than in almost any other part of the kingdom. We trust that the period is not far distant when an effective Association shall be formed, which, under the Divine blessing, shall enable us to meet the urgent demands of London for a vast addition of spiritual instruction.

To the parts of MIDDLESEX, of which we are to speak as distinct from London, we are enabled to refer with far more pleasure than to London itself. At the commencement of the period of which we have all along been speaking, Middlesex had but *three churches* and *one pastor*, it now contains *twenty-four churches*, and about *twenty pastors*.

We now travel in imagination to the confines of another country, and place our friends in MONMOUTHSHIRE. About *twelve* churches existed in this county in 1790, now there are nearly *forty*, and about the same number of pastors. Though our Welsh brethren are more generally united in Associations than we are in England, and we apprehend that many of our Monmouthshire friends are connected

with them, we have no opportunity of giving the particulars of their state.

We turn now to NORFOLK, which affords us very gratifying feelings when we again see the hand of the Lord stretched out for our increase. Forty years ago, and we could only count *eleven* churches in that large county; we can now visit nearly *forty*. Some of these churches, with others in *Suffolk*, have long had an Association, but we do not possess any particulars of their present condition. We believe that a second Association also exists in this county, but we know not its extent or state.

With NORTHAMPTONSHIRE many of our best feelings are associated, as the birth-place of our Foreign Mission, and as the residence of several in years that are past, whose history is identified with that of the Denomination. *Nineteen* churches were found in this county in 1790, it now numbers *forty-three*. Its Association has long been respectable in numbers and usefulness, but we have been able to obtain no particulars of their state.

Of NORTHUMBERLAND we can say nothing more than that its churches have increased from *two* to *four* within the limits of the period we have taken for our comparison.

Of NOTTINGHAMSHIRE a similar remark may be made. It had in 1790 *three* churches of our Denomination, it has now *six*.

The increase of OXFORDSHIRE has been very far greater. Instead of *five* churches, we can enumerate *thirteen* or *fourteen*; some of whom are united with others in association, but they have not favoured us with a copy of their last letter.

Of RUTLANDSHIRE we cannot say more than that its number of churches has not increased. We believe that we never had more than one church of our Denomination in that county.

A view of SHROPSHIRE will again tend to cheer us. From *four* churches which the county contained forty years ago, it has increased to *seventeen*; but whether its Association be now in existence or not we are unable to tell. If it be, we hope we shall again hear of our friends, and if it be not, we should be happy to hear of its revival.

Turn we to SOMERSETSHIRE, nor can we do this without grateful emotions; for instead of *fifteen* churches, which existed in 1790, we now number *forty-eight*, many of which are large, and nearly the whole of them are supplied with pastors. In addition to the *Western Association*, to which many of the Somersetshire churches are attached, there is another, which derives its name from *Bristol*; the particulars of which we hope to possess another year.

STAFFORDSHIRE, again, furnishes matter

for joy. *Two* churches only existed forty years ago; there are now about *seventeen*.

Still more gratifying has been the increase in *SUFFOLK*, which has risen within the period of which we are speaking from *three* churches to *thirty-seven*, some of which are large. Of its two Associations we have no particulars.

Nor can we turn to *SURREY* without a measure of the same gratifying feelings. In this county, as distinct from London, there existed in 1790 but *two* churches and one pastor; we now know of nearly *twenty*.

Of *SUSSEX* it is not in our power to say so much as of the several counties last named. From *eight* churches, however, it has increased to *thirteen*.

WARWICKSHIRE has been somewhat more fruitful. Its *seven* churches have risen to *eighteen*.

WILTSHIRE has a yet more gratifying aspect. It contained forty years since *thirteen* churches, and not more than *seven* pastors; it has now upwards of *forty* of the former, and about *thirty-five* of the latter.

Of *WORCESTERSHIRE*, we have to report an increase of its churches from *nine* to *twenty-two*, nearly the whole of which are supplied with pastors.

YORKSHIRE appears the last in our list, but certainly not the least in importance. We have seen it rise from *twenty-eight* churches to nearly *sixty*, by very far the largest number of any county in England. In addition to the Association referred to in connexion with Lancashire, eight of the churches in Yorkshire are united in a new Institution, called *The East and North-Riding Association*. Their clear increase last year was *thirteen*.

It must be known to most of our brethren, that a respectable branch of our denomination were formerly convinced of the duty of observing the seventh day as the sabbath of the Lord; this section of our body is now reduced to three churches, two in London, and one in Gloucestershire, all of which are in a low state.

We fear, beloved brethren, however brief have been our statements, that this detail of mere numbers may have been uninteresting; but surely it must gratify every heart to see that in this comparatively short period the number of our churches, to say nothing of congregations where no churches are formed, has increased nearly *three-fold*. If this has been effected by the feeble efforts we have employed, what might not have been expected from the hand of God had Zion put forth her full strength! Surely we have abundant reason both for humility and confidence. Cordially as we must rejoice in the

increase of other denominations of Christians being equal with our own, it surely becomes us diligently to extend what we believe to be the purest system of faith, and the most scriptural form of discipline.

A variety of impressive and affecting remarks might be drawn from the statement we have thus furnished, imperfect as it is. How solemn the fact that not twelve ministers who sustained the pastoral office in our churches forty-two years ago are now living, nor *six* occupying the stations they then filled! In how short a time will every Christian pastor now present be called to render his account to his great Master! In what manner, then, should our lives be spent, and our ministry discharged!

If we do not place before this meeting interesting statements in reference to the progress of our Denomination in Wales, in Scotland, and in Ireland, it arises principally from the want of information which some of our esteemed brethren could have furnished, and which may probably be communicated for future reports. Should the brethren now present resolve on a continuation of this method of conveying information, they will, probably, devise some plan by which it may be obtained; nor should they be unmindful of the fact that nothing like an improper interference in the affairs of our Churches or Associations is wished; no authority is desired; our only object is to receive and impart the information which may be of mutual advantage.

It is presumed that no statement, like the present, would be considered complete, if it did not make, at least, a brief reference to some of the principal societies among us for the extension of the knowledge of Christ. First, then, in the list must be placed the *Baptist Fund*, established so long ago as 1717, for the purposes of affording aid to the poorer churches in the country, of educating pious young men for the ministry, and of furnishing ministers with books. To these important objects it continues to devote about 2,700*l.* annually.

Our *Academies* will next come under our notice. That at Bristol has existed ever since the year 1770; the other three have all originated within the last thirty years. Together they devote about 4000*l.* per annum to the great object, and there are probably not less than 330 ministers, who studied under their patronage, now labouring as pastors of our churches, and diffusing around them the light they have received from their great Lord.

To our more public Institutions, as they are now holding their anniversaries, it does not appear desirable that we should advert, farther than to say, that we trust our Foreign, our Home, our Irish, and our Continental

Missions, and our London Building Fund, will continue to grow in the esteem of the public, and especially of our own churches; nor ought it to be forgotten, by those who would desire information as to the efforts we employ to diffuse the savour of the knowledge of Christ, that most of the country Associations to which reference has been made, have their funds for the promotion of religion in their own immediate localities; while we hope that our brethren are nowhere deficient in the promotion of those great objects which now so happily enjoy the patronage and support of Christians generally.

We cannot, beloved brethren, close this brief summary, without directing your attention for a moment or two to the vast importance of renewed and increased labours in our holy cause. Our churches report, in their individual state, but comparatively small additions; thousands and tens of thousands are dying around us ignorant of Christ; the world is in a state of motion, and needs the gospel to restore it to peace; and we are soon to be called from our work to render our account to our great Master. Let us then labour—let us unite—let us report to each other our sorrows and our joys—let us sympathize and mingle together all the holiest and best feelings of our hearts—let us cultivate the spirit of the Redeemer in the prosecution of our work—let us be dependant on the Spirit of Jehovah for the prosperity we ardently desire;—and “God, even our own God, shall bless us, and all the ends of the earth shall fear him.”

All communications are respectfully requested to be sent, if possible, *free of expence*, directed to the Rev. J. Belcher, Missionary Rooms, Fen Court, Fenchurch Street; or to the care of Mr. Wightman, 24, Paternoster Row, at which places subscriptions and donations for the accomplishment of the objects of the Union will be thankfully received.

9, KING STREET, CHELSEA,
June 21, 1832.

ASSOCIATIONS.

BEDFORDSHIRE.

The Seventeenth Anniversary of the Bedfordshire Association of Baptist churches was held at Luton, Bedfordshire, on the 9th of May last, the Rev. Mr. Eveline read the Scriptures and prayed. Brother Edmondson of Ridgmount, preached from 1 John iv. 10. Brother Middleditch of Biggleswade,

was appointed Moderator. The letters from the churches were read, and the Moderator concluded in prayer. In the afternoon the business of the Association was attended to. In the evening Rev. Mr. Wayne of Hitchin, read and prayed; and the Rev T. Price of Devonshire Square, London, preached from Jonah iii. 10, and concluded with prayer.

The next Association to be at Little Staughton, on the third Wednesday, the 15th of May, 1833. Brother Middleditch and ——— to preach. Brother Middleditch is requested to make abstracts from the letters from the churches and publish them as a circular.

The total increase of members this year is 28.

SOUTH DEVON AND CORNWALL.

The South Devon and Cornwall Association held their Annual Meeting at Kingsbridge, on Wednesday, May 30th, and following day. The preachers were brethren S. Nicholson (2 Cor. xi. 28), W. F. Burchell (Phil. iii. 8), R. May (1 Cor. i. 23), and J. Steadman (Rev. ii. 1). The circular letter was prepared by brother E. Hull: the subject, Spiritual Joy. Baptized during the year, in the fifteen associated churches, 62, received by letter 15, restored 2, died 20, dismissed to other churches 10, excluded 12. Clear increase 37.

MONMOUTHSHIRE.

At the Association held at Aberavan, in the county of Glamorgan, on May 31, and June 1 and 2, 1831: *It was resolved*, “That in order to diminish the expenses attending our Association, and to give more consideration to the important matters belonging to the cause of our Saviour among us than can possibly be given now, it is agreed, in true brotherly love, that the churches in Monmouthshire form themselves into an Association, according to their own desire.” Pursuant to the above resolution, the Monmouthshire Baptist Association was held at Beulah, May 29 and 30. The ministers and messengers met on the 29th, at 10 o'clock in the forenoon; two of the brethren engaged in prayer; the Association was then formed: brother B. Williams, the minister of the place, was chosen Moderator, and the letters from the churches were read, all of which contained pleasing accounts as it regards peace and union in the different churches, but all lamented the deadness of the cause, and deplored the want of prosperity in connexion with the means of grace. Brother T. Morris is removed from Newport to Bristol, and brother H. W. Jones, late of Blaenavon, has

taken the charge of the church at Newport. Brother E. Thomas, late student at the Aberystwyth Academy, has been ordained pastor of the church at Bethel, *Bassaleg*; and our beloved brother Lewis Lewis, of Glascoed has finished his earthly course, and now, as we confidently hope, enjoys his high reward in glory. After the circular letter, composed by the Moderator, was read, the Meeting adjourned for a short time for refreshment.

At two in the afternoon, business was resumed, and after some discussion, it was resolved,—

I. That the preliminaries of the Association, now read, be adopted, and signed by the Moderator.

II. That the circular letter, composed by brother B. Williams, be printed and published.

III. That each church connected with this Association, make a collection towards the Widows' Fund in London, and that such collections be paid in to brother D. Phillips, *Caerleon*, at the quarterly meeting, the last Wednesday in January, 1833.

IV. That each church bear the expenses of its own messengers to the Association in future.

V. That the plan for liquidating the debt on our places of worship, proposed at the meeting held at *Pragsom*, September 14, 1831, be now brought into operation in the churches.

VI. That a petition be sent to the House of Commons, in favour of the ministerial plan of education in Ireland, and that our worthy representative, W. A. Williams, Esq. *Langibby Castle*, be respectfully requested to present the same.

VII. That the Committee appointed the last year to superintend the erection of places of worship, continue their services the ensuing year.

VIII. That brother D. Phillips, *Caerleon*, be chosen Secretary of the Association.

IX. That the next Association be held at *Bethesda, Bassaleg*, the last Tuesday and Wednesday in May, 1833. The ministers and messengers to meet at 10 o'clock in the forenoon of Tuesday, to read the letters from the churches, and transact the other business of the Association. Public service to commence at 6 in the evening, and to be continued the following day.

At six in the evening, brother T. Jenkins, *Twygwyn*, commenced the public service by reading the Scriptures and prayer; brethren H. W. Jones, *Newport*, and W. Lewis, *Abardare*, preached; Jer. xii. 6; Rev. xii. 14.

23rd, Wednesday morning at seven.—Brother E. Oliver, prayed, and brethren

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J. Michael, *Sion Chapel*, and J. Lewis, *Llanwenarth*, preached; Rev. xxi. 9; John iv. 24.

At ten.—Brother B. Williams, *Goftra*, prayed; brother W. Jones, *Cardiff*, preached in English, from Rom. iv. 8, 9, and brother D. D. Evans, *Pontrhydyryn*, in Welsh, from Heb. vii. 22.

At two.—Brother R. Williams, *Llangynidr*, prayed, and brethren D. Davies, *Swansea*, and F. Hiley, preached; Eph. v. 18, and Rom. iv. 16. At the same time an English service was held in the chapel, when brother J. Evans, *Caerleon*, read the Scriptures and prayed and brother B. Price, *Newtown*, preached from Isa. xliii. 25.

At six in the evening.—Brother D. Rees, *Dowlais*, prayed, and brethren D. Saunders, *Merthyr*, and D. Richards, *Maesyberllan*, preached from 1 Cor. vi. 11; Col. i. 18. The latter concluded the Association in prayer.

KENT AND SUSSEX.

The fifty-third Anniversary of the Kent and Sussex Association, comprising twenty-seven churches, was held at *Crayford, Kent*, on Tuesday and Wednesday, June 5 and 6. Sermons were preached by brethren Paine, of *Eythorne* (1 Thes. i. 3); Smith, of *Rye* (Rom. viii. 33, 34); T. Cram, of *St. Peters* (Numbers xxiii. 9); and Shirley, of *Sevenoaks* (Ps. l. 15). The devotional exercises were conducted by brethren Preston, of *Halifax* (Nova Scotia); Austin, of *Deal*; Soule, of *Lewes*; Matthews, of *Canterbury*; J. Smeed, of *Midhurst*; Harris, of *Dartford*, (Indep.); Crambrook, of *Dover*; Taylor, *Stace*, *Bruening*, and *Oliver*. Subject of the circular letter (by brother W. G. Lewis, of *Chatham*), *The Duty and Advantages of Church Fellowship*. State of the churches:—Baptized, 193; received by letter, 26; restored, 4; dismissed, 36; excluded, 22; died, 38; clear increase, 129.

It was agreed, that, in future, the evening of the second day of the Association shall be devoted to the business of the County Auxiliary to the Baptist Missionary Society. The annual Meeting will then be held, the Report presented, officers and Committee chosen, &c. It is hoped that this arrangement will prove very beneficial to the interests of the Missionary Society.

W. GROSER, Moderator;
J. M. CRAMP, Secretary.

NORTHAMPTONSHIRE.

At the Annual Meeting of the Northamptonshire Association of Baptist Churches,

held at Oakham, Rutland, June 12th and 13th, 1832, the following resolutions were passed.

1st. That this Association, deeply interested in the welfare of Missions, expresses its sincere sympathy with the Baptist and Wesleyan Missionaries in their recent sufferings in the West Indies, and whilst deploring the persecutions and losses they have sustained, devoutly acknowledges the Providence of God, which has so kindly interposed in preserving their valuable lives and character.

2ndly. That while this Association fully appreciates the utility of the Baptist Irish Society, rejoices in its past success, and sincerely prays that its future exertions may be unabated, it yet expresses its hearty concurrence in the plan of his Majesty's government, for extending education in Ireland.

3rdly. That the resolution relating to Missions, be forwarded by the Moderator, to the Committees of the Baptist and Wesleyan Societies, and together with that relating to education in Ireland, to the Magazines, and some of the public papers.

Signed, JOHN HINMERS,
OAKHAM, June 14, 1832. Moderator.

MIDLAND ASSOCIATION.

The Annual Meeting of the Midland Association was held at Pershore, on Tuesday and Wednesday in Whitsun-week.

Mr. Rogers, of Dudley, preached on Tuesday evening. Mr. Morgan, of Birmingham, and Mr. Thompson, of Coseley, on Wednesday morning; and the Hon. Mr. Curzon in the evening.

The circular letter, by Mr. Thompson,—*A historical Sketch of the Baptist Denomination.* The next Association will be held at Tewkesbury.

ORDINATIONS.

EARLS BARTON, NEAR WELLINGBOROUGH.

Tuesday, April 24, 1832, Mr. Samuel Adcock was ordained pastor of the Baptist church at Earls Barton, near Wellingborough, in Northamptonshire. Brother Edwards, of Woolaston (Indep.), commenced the service by reading and prayer; brother Adams, of Walgrave, stated the nature of a Gospel church, and asked the usual questions; brother Knowles, of Hackleton, prayed the ordination prayer; brother Peacock, of Goswell Road, London (Mr. A.'s late

pastor), gave the charge from Acts xxviii. 23; brother Verby, of Carlton, Beds., addressed the church from 1 Cor. xvi. 10; and brother Whittmore, of Rushden, closed the service in prayer. In the evening, brother Gray, of Northampton, preached from Ez. xlviii. 25.

SHORTWOOD, GLOUCESTER.

On Wednesday, the 25th of April, the solemn and impressive services connected with the settlement of the Rev. T. F. Newman, over the Baptist church at Shortwood, Gloucester, took place.

Nearly three years had elapsed from the lamented decease of their former pastor, Rev. W. Winterbotham, when they unanimously invited Mr. Newman, who had supplied them on two occasions, to become their minister, who, viewing the important and extensive field of labour, and the entire unanimity of the call, felt it his duty to comply with the request.

Mr. Cox (Indep.), of Uley, commenced by reading the Scriptures and prayer; Mr. Burder, of Stroud, delivered the introductory address; Mr. White, of Cirencester, asked the usual questions, and received Mr. N.'s account of his early experience and subsequent call to the ministry, his views of divine truth, the leadings of Providence in bringing him among the people at Shortwood, and his acceptance of their invitation to the pastoral office, together with their account, from one of the deacons, of the steps that led to their making choice of him to be their pastor. Mr. White then received the public avowal in the usual way, by the church (very numerous assembled), of their entire approbation and cordial choice of Mr. N. as their minister, and proceeded to offer up a most solemn and appropriate prayer for him in his new and arduous station. Mr. Crisp, of Bristol, delivered the charge to his friend and late pupil, on the sacred duties of his office as a minister of the Gospel, from 1 Tim. iv. 16, and closed this part of the service with prayer.

In the evening, Mr. Yates, of Stroud, commenced by reading and prayer; Mr. Walton, of Trowbridge, preached to the church from 1 Thess. v. 12, 13. Mr. Williams, of Forest Green, (Indep.) closed the services of the day with a fervent and affectionate prayer.

ASHBURTON, DEVON.

On Thursday, May 3rd, the Rev. Charles Tippet was set apart to the pastoral office

over the Baptist church of Christ at Ashburton, Devon. In the morning, Rev. H. Field, (Indep.), of that town, commenced the service by reading and prayer. E. H. Brewer, of Exeter, described a Christian church, and received the answers to the usual questions. Rev. — Douglass (Indep.), offered up the ordination prayer. Rev. J. L. Sprague, of Bovey, delivered the charge to the pastor, from John xxi. 16. Rev. — Thomas (Wesleyan), concluded in prayer. Mr. Field gave out the hymns.

In the evening the Independent friends kindly lent their chapel for the service, when the Rev. Mr. Sprague commenced by reading and prayer, and also gave out the hymns. E. H. Brewer addressed the church from Hebrews xiii. 7, 8, and concluded in prayer.

GRAFTON STREET CHAPEL, SOHO.

The West London Association of Baptist Ministers having formed themselves into a committee for the furtherance of brother Preston's case, received a communication from the African church at Halifax, Nova Scotia, requesting them to set apart Mr. Preston to the pastoral office over them previous to his leaving England. A public meeting was held for that purpose, at Grafton Street Chapel, Soho, on Tuesday, the 8th of May. Mr. George, of Shouldham Street, began the service by reading and prayer; Mr. Woollacott, of Westminster, delivered the introductory address; Mr. Dawson, of Blandford Street, asked the questions, and received Mr. Preston's confession of faith; Mr. Francis, of Snowfields, offered up the ordination prayer with laying on of hands; Mr. Williams, of Grafton Street, gave the charge; and Mr. Carpenter, of Somers' Town, concluded in prayer: Mr. Oliver gave out the hymns. The Committee take this opportunity of offering, in their own name, in the name of Mr. Preston, and on behalf of the African church at Halifax, their most grateful acknowledgments to those churches and friends who have so cordially and liberally contributed to this case, and are happy to inform them, that,—the object of Mr. Preston's visit to this country being now effected,—he is about to return to his family and flock; and the Committee pledge themselves to their numerous friends, that the funds raised by them shall be faithfully applied; and they doubt not but their prayers will follow their beloved brother, that the God of all grace will continually and unceasingly bless him, and make him a blessing.

Signed, by order of the Committee,

CHARLES CARPENTER, Secretary.

Recent Deaths.

Died on Tuesday, the 29th of May, at the house of his son, in Brunswick Square, in his 80th year, the Rev. G. Burder, the author of "Village Sermons," — Senior Minister of Fetter Lane chapel,—and, for many years, gratuitous Secretary of the London Missionary Society.

On the following Tuesday the funeral of this venerable and esteemed servant of Christ took place in Bunhill Fields burial ground, City-road, and was attended by a very large number of persons of the various congregations in and about the metropolis. At about half-past one o'clock, the procession, consisting of the hearse, twelve mourning coaches, and four private carriages, reached the Wesleyan chapel, City Road, which had been kindly lent for the purpose, and in which the directors of the London Missionary Society had been previously assembled. Six of the directors received the corpse at the gates, which, preceded by six mourners, and followed by between forty and fifty, consisting of dissenting ministers and the private friends of the deceased, was carried into the chapel, the directors bearing the pall. Mr. Morris read the usual selections of Scripture, and gave out the hymns, after which Dr. Winter delivered the address.

At the conclusion of these services, the corpse was carried from the chapel, attended as upon its entrance, to the burying ground opposite, and followed by a large concourse of persons, who observed the strictest decorum. After the coffin had been lowered into the grave, the Rev. George Collison, of Hackney, offered up a most serious and impressive prayer to Almighty God; and thus concluded the solemnities of the service. The funeral sermon was preached on Sunday morning, at the chapel in Fetter-lane, by the Rev. Dr. Fletcher, from Jude 21, "Looking for the mercy," &c.

On Wednesday morning, May 30, at his house in Langham Place, SIR JAMES MACKINTOSH, M.P. The health of Sir James had for some time been declining, but it was not till within the last ten days that his life was despaired of.

Whether considered as a politician or as a man of letters, he was unquestionably one of the most remarkable men of his time. By his death many hopes will be disappointed relative to the anticipated productions of his illustrious pen. The progressive history of his native country must now be completed by some other hand; and the promised "Brief Memoir and Sketch of the Literary Character

ter" of his friend and fellow-student at Aberdeen, the late REV. R. HALL, which was to have been appended to the Works of that pre-eminent writer, he is for ever unable to furnish, his own character now awaiting from the fidelity of friendship the discharge of a kindred duty. Thus human projects are often broken in upon, and prematurely terminated, by the last enemy: what a mercy is it for man, that the greatest work ever undertaken for his benefit on earth, could not be interrupted, but was consummated by death. It was not till the Redeemer had said—"It is FINISHED,"—that "he bowed his head, and gave up the Ghost."

Died, on sabbath-day, June 17, the Rev. Richard Davis, late pastor of the Baptist Church in East Street, Walworth, in the 65th year of his age. His disease was consumption, which made its first manifest approaches at the commencement of the year, and thus took nearly six months for the accomplishment of its slow but sure work.—His frame of mind during his whole illness was eminently spiritual, and at the latter end most peaceful. The last words which could be distinctly made out were, "Lord, have mercy on me now."

Further particulars would here be furnished, but it is in the contemplation of the bereaved family, for their own solace, and for the gratification of a widely extended circle of friends, to prepare a brief memoir of the deceased. Should it be found practicable, which as yet is matter of doubt, a few of his sermons, or outlines of them, will be appended. His epistolary correspondence was not large. It is thought, however, that some of his friends are in possession of documents which would greatly add to the interest of the little memorial. If those who hold materials of this kind, would allow the use of them to the family for the above purpose, they would feel deeply obliged. The manuscripts should be carefully preserved, and duly returned. Communications may be addressed to Rev. John Davis, East Street, Walworth, Surrey.

NOTICES.

RAMSGATE.

It has long been a matter of surprise and regret, that in the town of Ramsgate, containing a population of about eight thousand resident inhabitants, there should not be a Particular Baptist church.

The friends of the cause will be gratified

to hear, that a neat and commodious freehold chapel, situated in Hardres Street, has been purchased for the sum of four hundred and seventy-five pounds, and will be vested in the hands of trustees, for the use of our Denomination. It will be opened on Thursday, the 5th inst., when three sermons will be preached; in the morning, by the Rev. J. Edwards, Secretary of the Baptist Home Missionary Society; in the afternoon, by the Rev. J. Adey, of Ramsgate; and in the evening, by the Rev. W. Sheston, of Alie Street, London.

BAPTIST HOME MISSIONARY SOCIETY FOR SCOTLAND.

I beg to acknowledge, through the medium of your Journal, the receipt of 20*l.* on behalf of the above Society, from an anonymous friend at Newcastle, signed "S. S."

JOSEPH ROTHERY, Secretary.
12, Tabernacle Row, City Road,
June 23, 1832.

NEW PUBLICATIONS.

Just Published.

Protestantism succumbing to Popery; or Strictures upon the Government Plan of Education for Ireland. Reprinted from the Baptist Magazine for the months of February, March, May, and June, 1832; containing an Appeal to the London Protestant Dissenting Ministers and Deputies, and an Appendix, shewing the Errors of Popery, &c. &c. By JOSEPH IVIMEY.

The Main Principles of the Creed and Ethics of the Jews, exhibited in Selections from the Yad Hachazakah of Maimonides, with a Literal English Translation, copious Illustrations from the Talmud, &c., Explanatory Notes, and Alphabetical Glossary of such Particles and Technical Terms as occur in the Selections, and a Collection of the Abbreviations commonly used in Rabbinical Writings. By HERMANN HEDWIG BERNARD, Teacher of Languages at Cambridge.

Preparing for Publication.

Twelve Sermons on Various subjects. By the Rev. SOLOMON YOUNG, late Theological Tutor of the Baptist Academical Institution, Stepney.

To which is prefixed a Memoir by the Rev. S. TOMKINS, A.M., Classical Tutor of the above Institution.

IRISH CHRONICLE.

JULY, 1832.

In the next Number of the Irish Chronicle our readers will be presented with the resolutions unanimously adopted at the recent annual meeting of the Society, and an abstract of the animated addresses then delivered. The present will supply a few extracts from the Eighteenth Report of the Society's proceedings, and a list of such contributions as have been received during the last month, in which, should any omissions or errors be detected, their being referred to, for the purpose of correction, will be esteemed a favour.

The interest of the public meeting was considerably increased by the presence and statements of the Rev. James Allen, of Ballina. His account of the effects of the Society's operations, and of the progressively extending prospect of success was highly encouraging; and it would be exceedingly desirable, if, during his short visit to this country, he were assisted to improve the funds of the Institution, by being allowed to plead the cause of Ireland in some of the pulpits of our ministering brethren, either in the metropolis or the country; especially as it appears that the balance in the Treasurer's account is against the Society to the amount of several hundred pounds. Any intimation or arrangements, favourable to this object, the Secretaries will be most happy to receive and promote.

Our esteemed friends at Norwich, and elsewhere, are respectfully informed, that their communications have been received, and they may be assured that, as to the subject to which they refer, they will not fail to secure the practical attention to which they are justly entitled.

Extracts from the Eighteenth Annual Report of the Baptist Society for Promoting the Gospel in Ireland, read at the City of London Tavern, Bishopsgate Street, on Friday, the 22nd of June, 1832: Richard Foster, jun. Esq. in the chair.

"It was mentioned at the last annual meeting, that a most distressing and alarming famine had broken out among the schools in the whole of the county of Mayo, and parts of Sligo: and that it was intended to appeal to our churches in London, to make collections towards the relief of the starving children belonging to the Society: this proposal was afterwards extended to the parents and other branches of those families, and ultimately to all persons who applied for assistance in the vicinities of the schools. It was first thought, that fifty pounds per week was the extreme limit to which we could go in granting the proposed assistance; but it was not long before, owing to the unbounded and prompt liberality with which our churches generally, throughout the country, responded to the call of the Secretaries, that we had the pleasure of sending for the greater part of the time £350. per week.

"In addition to the extensive good thus done to the bodies, there is reason to indulge the hope, that much more spiritual good has been communicated to the souls of the people of Mayo than would have been otherwise effected; as the impartiality shewn by Mr. Allen in the distribution of the oatmeal, making no distinction as to religious sects; when contrasted with the cruelty of some of the Roman Catholic priests, who endeavoured to prevent their flocks from partaking of the "Baptist meal;" urging them, rather to prefer dying by starvation than to receive relief from such heretics, has effectually removed prejudice from the minds of many, so that those who would not, before the famine, have

listened to the readers of the Scriptures, now invite them to their houses, and are most anxious to receive instructions from them respecting the true foundation of a sinner's hope.

"As regards the *ninety-one Day Schools* for children, *principally* of Roman Catholics, and *twenty-five Night Schools* for adults, the former having increased to more than 10,000 scholars, and the latter having communicated elementary and scriptural instruction to about 700 persons, Mr. Allen says, of those under his superintendence, what is equally applicable to all of them, in a letter dated Ballina, February 17, 1832:—'From the journals of the readers, you will see, that God is not leaving them without tokens for good, in their constant and important labours. The schools are well attended; the masters are industrious; the children are, upon the whole, making tolerable proficiency; and the Bible, in spite of all the efforts of its enemies, is gaining considerable ground: in fact, turn to whatever department of the society's labours you may, in this district, you will find abundant cause for gratitude to God, and continued reason to rejoice, though with trembling.'

"The Committee are happy to state, that the Rev. Josiah Wilson, has, since the last Annual Meeting, fitted up a small meeting-house in Sligo; he has baptized several persons and formed a church with very encouraging prospects.

"The Rev. Isaac McCarthy continues to pursue his most extensive and useful itinerant exertions; he meets with occasional interruptions from persons of different communions, but being valiant for the truth, and using the BIBLE only as his sword, they only make him more attached to, and courageous in, the service of his Lord and Master.

"The Rev. Wm. Thomas, of Limerick, deserves the highest praise, for his laborious exertions in travelling very extensively, both to superintend the schools and to preach the Gospel. He is highly esteemed by all the Protestant ministers and gentry, who shew him strong marks of their continued and increased respect; his zeal is most ardent, his labours very abundant, and his success far beyond either his own or the Committee's expectations.

"Since their last meeting, the Committee had taken into the service of the Society, Mr. Haddow, formerly a minister of the Irish Evangelical Society, who had been baptized by Mr. McCarthy. He was stationed at Abbeyleix, but not having success equal to his wishes, he has lately relinquished his connexion, and has proceeded to America, with the approbation and good wishes of the Committee.

"They have also engaged Mr. Stephen Ryan, as an Irish minister, to reside at his former place, Mount Shannon, in the county of Limerick. For this purpose he was publicly set apart to that office at Eagle-street meeting, and they are happy to add, that his ministerial labours, since his return, have been very acceptable among those to whom he had formerly been a reader of the Irish Bible.

"They feel pleasure in repeating, that the small seminary at Ballina, under the care of Mr. Allen, promises to be a most useful institution, in which young men, members of our churches in Ireland, and called by them to the ministry, may 'be taught the Word of God more perfectly,' even while employed as readers of the Irish Bible. This Institution is without charge to the Society, the additional expense necessary, being paid by the trustees of a fund left for that purpose to the church in Swift's-alley, Dublin.

"As it was thought unlikely that sufficient funds for meeting the expenditure of the Society, in the present embarrassed state of trade and commerce, would be raised at home, the Committee have accepted the voluntary offer of their most respectable and zealous agent, Mr. Davis, of Clonmell, to visit the Baptists in America, amounting to two and a half millions, to solicit their pecuniary assistance. Mr. D. is now on his voyage, having sailed from Bristol, followed, they doubt not, with the best wishes and fervent prayers of all the friends of the Society.

"The venerable and Rev. John West, of Dublin, who conducts, as their agent, all the pecuniary and secular affairs of the Society in Ireland, is entitled to their most cordial respect and confidence, for his punctuality and accuracy in his accounts, and for his recent visit to the Presbyterian churches in the North, in company with the Rev Josiah Wilson, to collect for the Institution.

"The Committee gratefully acknowledge a large grant of Bibles and Testaments from the British and Foreign Bible Society; also another most liberal grant of Testaments from the Edinburgh Bible Society; and a large supply of Tracts in Irish and English from the Religious Tract Society. Their thanks are due also to the managers of the Youth's Magazine, for a grant from its profits of £50. by the hands of their kind friend, W. B. Gurney, Esq.; for an annual subscription from Mrs. Holland of King's Square, Bristol, of £50.; for £100., another donation from an unknown friend at Bury St.

Edmonds, by the hands of the Rev. C. Elvin; and for £200. from their well-known and continued munificent benefactor, Thomas Key, Esq. of Water Fulford, in Yorkshire.

"The Committee kindly thank the Rev. William Giles, of Chatham, the Rev. Wm. Cantlow, one of the Jamaica missionaries, the Rev. Robt. Harness, of Bridlington, in Yorkshire, and the Rev. B. Evans, of Scarborough, who have collected on behalf of the Society in different parts of the kingdom.

"And now, in concluding their Eighteenth Report, the Committee feel bound to adopt, respecting the whole range of the Society's labours, what was said of the ancient church at one period of its history: '*And in Judah things went well.*' The ministers, the readers, and the school-masters, and school-mistresses, have all filled up their respective stations, and performed their various duties to the satisfaction, and to the honour of the Society. And in regard to the silent but powerful influence of their Scriptural labours, we may adopt, as a fit representation of the commencement, the progress, and what they doubt not will be, the final results of the Society's attempt to evangelize the provinces of Connaught and Munster, the two beautiful parables of our Lord: 'Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which indeed is the least of all seeds; but when it is grown, it is greatest among herbs, and becometh a tree: so that the birds of the air come and lodge in the branches thereof. Another parable spake he unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.'" (Matt. xiii. 31—33).

<i>Received by Mr. Ivimey.</i>			
	£.	s.	d.
Mrs. Fernie, for Mary's Philanthropic School	10	13	0
Broughton and Wallop, by Rev. Hugh Russell	5	13	7
John Baylis, Esq. Ponders End	10	0	0
A Friend, by Mrs. Carey, Boxmoor	0	5	0
Scarborough, collected by Rev. B. Evans	10	0	0
Miss Helena Meyer, for Mare Street School	8	0	0
Moiety of Subscriptions to the Carter Lane Auxiliary, by Mrs. T. Rippon	10	0	0
Mr. Allport, Padstow	1	0	0
Mr. J. Horsey	1	1	0
Watford Auxiliary Missionary Society to the Baptist Irish Society, by Rev. J. Edwards	4	4	0
Gwestry, by Mrs. Roberts	4	0	0
Collection at Rowley, Durham, by Mr. Fisher	1	8	6
Ditto at Hindley, by Ditto	1	18	4
John Fenwick, Esq. Newcastle	1	1	0
Mr. Fairweather, Newcastle	0	10	6
Chesham, collected by Mr. Pope, jun.	3	4	6
Mr. Tomlin	1	1	0
Haddenham, collected by Misses Franklin and Tyler	1	6	6
Mr. Thomas Elliot Tring	1	1	0
Mr. William Grover	1	1	0
Mr. B. Hards, Gubleat	0	10	0
Mr. Joseph Baldwin, Berkhamstead	0	10	0

	£.	s.	d.
Mr. Joshua M. Thomas, Cardigan, for Gomer's School	7	10	0
Shrewsbury, Donation from the Home and Foreign Missionary Society, to the Baptist Irish Society, by Rev. M. Kent	7	0	0
Stalham, Norfolk, by Mrs. Cooke	1	11	0
For Church Street School, by Rev. J. Upton	8	0	0
Mary East, by Ditto	0	2	0
Rugby, Warwickshire, by Rev. E. Fall	4	16	0

Mr. Ivimey also thankfully acknowledges the receipt of a great number of pincushions from Miss Starlings, Isle of Wight, Miss Millard, Kingston, and the young ladies at her Seminary, and Mrs. and Miss Ruff, Hampton.

Collected by Rev. S. Davis.

At Bristol	61	12	0
Swansea	6	11	0
Bath	10	7	0

Collected by Mrs. Phillips, Bristol.

Mrs. Bonville	1	1	0
Mr. Pratten	0	10	0
Mrs. Pratten	0	6	0
Mr. J. C. Hughes	0	10	0
Mrs. Hensley	0	10	0
Mrs. Jones	0	10	0
Miss Bath	0	5	0
Mrs. Webb	0	6	0
Miss Bryant	0	4	4

	£.	s.	d.
A Friend - - -	0	4	4
Miss Collins - - -	0	4	4
Friends by Mr. T. Jones	1	0	0
Mrs. Walter's box - -	1	9	0

Collected at Keynasham, by Rev. T. Ayres.

Mr. Edwards - - -	1	1	0
Mrs. Harris - - -	0	10	6
Mrs. Pinker - - -	1	1	0
Mr. Score - - -	1	1	0
Small Sums - - -	2	6	6

Collected by Rev. W. Canflow.

Reading - - -	10	11	0
Newbury - - -	12	2	10½
Whitchurch - - -	5	10	0
Trowbridge - - -	8	4	0
Devizes - - -	4	0	0
Melksham - - -	4	13	0
Bradford - - -	0	10	0
Warminster - - -	1	10	0
Frome - - -	1	7	0
Newport - - -	7	10	6
Southampton - - -	1	15	0

By Rev. Dr. Newman.

Mrs. Parr - - -	0	10	0
Miss Maywood - - -	1	9	0
Miss Stirling - - -	0	5	0
A Friend - - -	2	0	0

Mrs. Duthoit, by Rev. William Shenston - - -	1	1	0
Collected by Rev. B. Coombs, at Saffron Walden - -	7	10	0
By Rev. Mr. Middleditch, Mr. Paul, St. Ives - - -	1	0	0
R. Gutteridge, Esq. - - -	2	0	0
Rev. T. King, Bedford (annual)	1	0	0
Alie Street, Female Auxiliary Society, by Rev. William Shenston - - -	5	0	0
Collected at Salters' Hall Chapel, after a Sermon by the Rev. C. Stovel - - -	13	10	10
Collected at Liverpool and Manchester, Rev. Mr. Giles	131	13	0
Rev. Mr. West (annual)	2	2	0
Ditto, Donation for the Collection - - -	0	10	0
From the Darkhouse, Cosely, by the Rev. Mr. Thompson	2	11	0
Collected at Burnham, by Rev. Mr. Garrington - -	0	10	6
Mr. Wates, for the Woolwich School, in Ireland - -	8	14	0

From Worstead, by the Rev. J. Kinghorn - - -	2	0	0
Church Street, by the Rev. J. Upton - - -	3	0	0
Collected at Wallingford, by Rev. J. Tyso - - -	6	9	9
Collection at Lewes, by Rev. Mr. Soule - - -	5	10	0
Westerham by Rev. Mr. Shirley	7	4	0
Amersham, by Rev. J. Statham	5	0	0
Ilford, Missionary Association, by Rev. J. Smith - -	9	0	0
Fakenham, Friends, by Miss Johnson - - -	2	0	0
From Sandhurst, by R. Jan. Gates - - -	4	0	0
Carter Lane, Irish School	6	0	0
Providence School, by Mr. Bradley - - -	6	0	
Tewkesbury, Ladies, by Miss Jones - - -	7	0	0
Dormans Land, by Rev. Geo. Chapman - - -	4	0	0
Lion Street, Walworth, Female Auxiliary Society, by Mrs. Chin - - -	25	0	0
Mr. Harrison, Hadlow, Kent, by Rev. Thos. Shirley	5	0	0
"A Freewill Offering of a few friends at Unicorn-yard in aid of the Female Schools"	1	17	0
Richard Foster, jun. Esq. Cambridge - - -	10	0	0
Collected at the doors of the Tavern - - -	19	4	7
By Rev. Mr. Nicholson, How Street, Plymouth - -	6	7	0
Marris Square, Devonport, by Rev. Mr. Horton - -	5	0	0
From Exeter, by Mr. Lillycup	0	14	0
Prescot Street, by George Goodman, Esq. - - -	20	0	0
Milton Association, by H. Gotch, Esq. - - -	2	10	0
Eagle Street Auxiliary, by Mr. W. H. H. - - -	13	0	0
Female Auxiliary Baptist Irish Society, by Miss Bailey, Secretary - - -	16	2	8
Collected at Devonshire Square Meeting-house, after a Sermon by Dr. Collyer - -	10	14	4
From Morice Street, Devonport, per Mr. Rudd, Treasurer	5	0	0
Lymington, by the Rev. Mr. Millard - - -	5	0	0
For the Hammermith School in Ireland, by Miss Otridge	10	12	0
A Friend, by Mr. Paxton	1	0	0

THE CONTINENTAL HERALD.

On Friday evening, June 22d, the First Annual Meeting of *The Baptist Continental Society* was held at Salter's Hall Chapel, when a large and respectable company assembled. After prayer by the REV. W. GROSER, of Maidstone, the chair was taken by the REV. W. STEADMAN, D.D. of Bradford.

The Chairman introduced the business of the evening by remarking that the great object of the Society was to spread the knowledge of the gospel over the Continent of Europe. He could not but congratulate the meeting on the varied but important character of our public Societies. We had already met to extend the principles of Christianity in our own land, again to send it to distant heathen countries; and here was an Institution which seemed to unite both. The great object which all had in view was of infinite importance, and could only be estimated by the value of the soul, and the worth of the atonement of our Lord Jesus Christ. It became us to consider that God had honoured us in communicating his gospel to others, and we should gratefully perform the duty. It was gratifying to remember that this Society looked to the countries where Christianity once flourished, where the work of Reformation began, and where the Reformers died as martyrs. We were reviving the embers of the Luthers, the Calvins, and others. The Protestant part of the Continent was indeed in a very dull state; many who kept aloof from the Church of Rome were infidels, and those who were attached to it were under the influence of superstition. But that superstition was relaxing, and every thing in the Providence of God pointed out this as the time to make a grand and vigorous attack on the powers of darkness, and to seek the salvation of men.

The Rev. Dr. Cox rose to give some account of the Society. He would not read a report, but present partly a verbal and partly a written statement. It was important to remember that the Baptist Continental Society, though a distinct, was not a *sectarian* institution. He hoped the time would soon come when all such names would be abandoned; he would not sacrifice any portion of what he considered to be truth, nor would he needlessly separate from other christians; but rather cherish feelings of holy love to all who love the Saviour. The Society originated in a desire to preach the gospel on the Continent, and to form christian churches on the apostolic plan. It appeared to the friends

of this Society that where a corrupt Christianity prevailed, it was of the utmost importance to plant true churches of Christ, that Popery might be undermined, and that all systems might fall that were not founded on the doctrines of inspiration. Having ascertained the great moral and spiritual destitution of their Continental neighbours, the committee considered that the most appropriate agents would be converted foreigners; and men acquainted with the languages, the modes, &c. of the continent were soon discovered through the formation of this Society. What kind of men these were the accounts to be presented would show.

M. Bost of Carouge, near Geneva, was selected in the first instance as a corresponding agent, and has been subsequently employed also in itinerant ministrations in his vicinity.

In Montbeliard, and the surrounding district, M. Vienne is regularly and usefully engaged in Missionary labours. He has been highly recommended, and his communications verify the recommendations.

M. Cloux, of Lausanne, has been received under the auspices of the Committee, who have determined to place him for a few months under the personal superintendence and direction of the Secretary, that he may be fully initiated into the theological principles and general methods of procedure adopted in the Baptist churches of England. His education has been already good in the Institution at Basle, and he has had some experience of a Missionary life in one year's labour in Upper Canada.

M. Frœlich was educated as a clergyman in the Established Church, in Switzerland, and for some years laboured faithfully and successfully in that character in the canton of Argovie; about two years ago he was ejected for preaching the truth, and has since that time suffered much persecution for the sake of the gospel. He has been employed of late in Missionary labours in the same district, which have been crowned with an abundant blessing. There is reason to fear however, that the violence of opposition may force him to quit his present station.

On the other side of France, in the department of Nord, are the following agents:—

M. Thieffry in the neighbourhood of Saulzoir. He has a large and important sphere, and is animated by the right spirit.

M. Haimey, of Genlis. Recent communications shew that he is made instrumental of good and manifests great zeal in the work.

M. Poulain is labouring at Bertry, in which vicinity many favourable opportunities for exertion present themselves.

M. Lorriaux is a young man who has been placed for some months under the instruction of M. Monod, of St. Quentin, with a view to qualify him for missionary service.

M. De Valmont has been engaged in labours of an important nature in different parts of France, especially in the district of Alsace. His correspondence, extracts from which have already been published, have furnished much interesting information. Both in preaching and in the distribution of Bibles and tracts has been occupied with great diligence, and not without some cheering indications of success. The transient acquaintance which a missionary, passing through a country, can form with individuals who may be impressed under his ministry, does not allow that confidence to be used in speaking of their conversion, which more favourable circumstances of observation would justify; but it is not too much to state that in several instances sufficient evidence was afforded to excite very delightful hopes that souls have been won to Christ. Six have been baptised on a profession of faith in Christ.

It would be observed, the speaker remarked, that one part of the plan of the society was to educate suitable young men for its operations, and to make them acquainted with the modes and principles of the English Baptist churches. Some of those who were engaged, had been tried by persecution, and had acted as Christians. The Society had not been idle; the Treasurer and Committee had willingly lent their assistance, and no appeal had yet been made to the public. He hailed it as a token for good, that so many friends had now assembled to support this cause, and that at the close of a week when so many demands had been made upon them. The scene of their labours was the country of Voltaire, Rousseau, and D'Alembert, who predicted by this time the downfall of Christianity. But our object was to give that gospel to their descendants, that they might be saved.

These various and extensive operations require of course considerable pecuniary aid. The Committee have expended and more than expended the contributions at first obtained; and have now in reliance on the benevolent zeal of their fellow Christians

engaged with these agents to the amount of nearly £300 per annum. They have literally nothing in hand and little in promise; but they have been induced to proceed and incur these pecuniary liabilities in the full persuasion that all our churches as well as individuals will afford prompt assistance in this great and good work. Few objects perhaps have stronger claims on Christian liberality; and they confidently hope it will be abundantly manifested.

The Rev. Charles Thompson, of Cosely, moved:—

“That the substance of the statement, which has now been given, be printed for the purpose of general circulation; appending to it such extracts of letters as the Committee may deem important.”

He remarked that the circumstances in which he was placed were of a novel kind, and that he was persuaded, with the exception of M. De Valmont's, the best speeches would be the shortest. Strange revolutions were taking place in the world, which reminded us of our first receiving Christianity from the east, to which we had sent it back. So at the reformation, we received pure religion from the very continent to which we were now called to send it in return. That continent had of late years assumed a very singular aspect, and the mind was impressed with the conviction that God was about to emancipate the world. We were called to enter on this work with faith and prayer; thus should we have success in raising Christ to his throne, and exalting the world to the enjoyment of blessings far superior to those known in ancient Eden.

The Rev. James Hoby, of Birmingham seconded the resolution. He would begin by presenting a cheque of £20, given him by a friend, in aid of the funds of this Society. He confessed himself both surprised and gratified at the character of the agency of the Society. He had no idea that such efficient agents could have been so soon obtained. Indeed, at one period he had not been without serious apprehensions as to the success of the Society, on account of the innumerable claimants on the public purse. The field was important; and it was very desirable that Christians should be found keeping pace with the dispensations of Divine Providence. The Continent was deluged with moral corruption; and, as God opens a door for the spread of the gospel, we should be ready to carry it. We have been told that Christianity cannot co-exist with many of the evils over which, we weep; such, for instance as slavery. Let us then teach man that he is ruined, and make aggressive war on his enemies by the publication of the truth; and that truth shall gradually disperse error.

The Rev. John Birt, of Manchester, submitted the second resolution:—

"That even the brief experience of one year has shown that many facilities exist for the diffusion of the gospel in France and other parts of the Continent; and that the Society feel it incumbent to adopt every practical means of employing these facilities." He observed that the motion so entirely commended itself to the reason and Christian feelings of the assembly as to need no argument to enforce it. When a door was opened to the introduction of the gospel, it was our duty to enter by it. He had hitherto known little of the Society, but cordially rejoiced to hear of its facilities for doing good. Allegiance to our Lord Jesus Christ demanded that we should go on; nor were our obligations in this case a little increased by our being Baptists. As early as the days of Richard II. Baptists came from the Continent to this country to extend religion among us, and were persecuted, imprisoned, and burnt. He trusted the agents of this Society would meet with far different treatment; but they must reckon on a degree of opposition. He rejoiced in this being a *Continental Society*; for, by labouring among these, our neighbours, we might, before long, expect a vast accession of allies to our Foreign Missions. Britain had too long laboured alone in this department; others must soon be brought in to help her. Nor need he be ashamed to say that he loved it the more for being a Baptist Continental Society. He was not alarmed at the word *sect*, for it was closely allied with the term *section*; and he thought that an army divided into different companies, and having a variety of colours, might have better opportunities of knowing each other. And, finally, he would express his gratification in the wisdom and prudence of the Society's employing *native preachers*; for, though the gospel was first spread among the nations by Foreigners, it had always been perpetuated in a country by the exertions of those who were born in it.

The Rev. J. E. GILES said that he had been constrained to second the motion, because the Secretary said the meeting was held in his chapel. As we were indebted to our Continental neighbours for the gospel, he thought this claim should be pressed home, till British zeal illumined those countries with the glorious light of heaven. He could not forget that our Baptist forefathers were indebted to the persecuted inhabitants of the Vallies of Piedmont. He had felt strongly when looking from Dover at the white cliffs of France, and had asked why did they not worship God in the same manner as ourselves, and experience the same happiness? He then referred to the success that must attend the labours of holy and devoted men. When the church of Christ was far more asleepy than at present

one man roused it from its slumbers; what may then be expected when all the different classes of Christians are united in their efforts? If the enemy is trembling when the battering ram is only at the gate, what results may not be expected when we go forth in the strength of God!

The Secretary then read the Treasurer's account, presenting subscriptions and donations to the amount of £171 0s. 6d., and expences to the extent of £199 14s. 6d.; showing a balance due to the Treasurer of £28 14s. 0d.

The Rev. C. DE VALMONT proposed the third resolution:—

"That the present is a crisis in the history of European nations which peculiarly demands the active exertions of Christians to disseminate the truth as it is in Jesus, and the formation of Christian churches on the Continent."

He commenced by saying he felt extremely happy in standing up to move a resolution with which he very fully accorded. He would now state a few facts connected with his labours in the service of the Society. He entered on this part of his duty with a deep conviction of its importance. He had been called upon some months ago to go and see if an opportunity presented itself for the introduction of the gospel on the Continent. He went, sustained by the prayers of his Christian friends, and the strength of God. On arriving at Calais, on the 28th of December last, he found he could not go directly to Paris, and so he began at once to preach. The Catholic Rector sent to arrest him, but he was protected by the National Guard. He found an opportunity to escape, and getting on board a Swedish vessel, he preached from the top of the main-top, a very fine pulpit, to a large congregation. He arrived at Paris the 1st of January, and soon commenced preaching to the people. He was here again interrupted by the police, but finding there was no law against preaching in the streets, he persevered, in defiance of opposition, and delivered his testimony to the truth in various places. On one occasion he delivered several tracts wrapped up in the form of birds, &c. to the children in the gardens of the Tuilleries, and two days after a note was sent him enclosing 100 francs from the mother of one of the children, a lady of rank, who had been strongly impressed with the truths of the tract she had seen, and who was now on her way to Christ.

The speaker farther stated, that the first time he preached in Paris he saw a young priest, and observed that he always afterwards attended on his ministry. That priest was now going out to India as a Missionary. An American gentleman from

Baltimore, was also one of his hearers, and he had subsequently baptized him in the Rhine. Among other instances of usefulness, he referred to a Jew who had been converted to Christianity. On one occasion he had preached in a market in the neighbourhood of Paris to 2000 people, and was invited to preach in not less than thirty villages.

From Paris, he went to Strasburgh, carrying two bags containing copies of the scriptures, and religious tracts; the particulars of this journey had already appeared in print, but he would glance at one or two facts. On his road, travelling with a friend, they stayed for the night at a small village, and, while their supper was preparing, they learnt that the family were strict Romanists. On asking them if they had a Bible, they replied they hoped God would preserve them from coming in contact with such a book, as it had been the source of great sorrow to a dear neighbour of theirs about five miles off. They then learnt that an English lady had, for five years, lodged in the neighbourhood—that she taught her neighbour's daughter, about fifteen years of age, to read and write, and adopted her as her companion. About three years ago the lady died, and this young girl refused any longer to go to mass. She was excommunicated from the church, and subsequently died. They afterwards visited her father's house, and her grave, which was in unconsecrated ground. After many touching recitals, the mother brought them an English and French Bible, each of them the property of Delphine. On a piece of paper neatly folded in one of them, was written by the young girl, a few hours before her death, "I know that my Redeemer liveth,—to die is gain,—Father for Jesus sake pardon my parents, teach them thy ways—they are life. Pardon my enemies, and come O Lord Jesus! that where thou art I may also be." Meeting a General, whom he had long known, he obtained his consent to preach to the soldiers, which he did with great pleasure—a pious German closing with singing a psalm, in which the whole congregation united. Several Catholic priests heard him preach, and he was soon sent for by their bishop. This venerable man received him with great politeness, invited him to dine with him, and introduced him to a college of 300 young priests, with whom he disputed on the subject of transubstantiation.

Proceeding to *Alsace*, he preached in the pulpit fixed in the wall, over a butcher's shop, which the reformers once occupied. Here he preached for three days without a congregation; but on the fourth day, a pious clergyman and himself earnestly prayed toge-

ther, and they then had a good congregation. Afterwards he was invited to the house of a priest, and they prayed, one in Latin, and the other in French, each for the other's conversion. Before he left the town, he was asked for 100 copies of the Scriptures, and preached three times in the pulpit of the priest. In this district of country were as many as 5000 Baptists, very amiable men, but very different from the English Baptists. He obtained the loan of the Custom-house, in which he preached, and here also he baptized. On a Sabbath-day he preached at the door of the cathedral. The commander-in-chief allowed him to preach to the soldiers; and he was assured that the whole continent was ready to shake off popery. He closed by earnestly entreating the meeting to employ more Missionaries in the field—to send to the Continent for young men, to educate for the work; nor to allow the cause to stand still for want of a little money.

The Rev. EUSTACE CARRY expressed his happiness that the meeting was engaged in so holy a cause. All hearts should feel engaged, and should expect success, even though they should meet with opposition. God was on his way, and the kingdoms of this world should soon become the kingdoms of our Lord and of his Christ. He hoped all present would show the deep interest they felt in the object by their liberal contributions.

The Rev. J. M. CRAMP, of St. Peter's, moved:—"That the thanks of this meeting be given to Mr. Joseph Gurney, as Treasurer, and the Rev. Dr. Cox, as Secretary, for their services during the past year; that they be requested to continue in their respective offices; and that the following ministers and gentlemen constitute the Committee for the year ensuing:—

Revs. W. H. Murch, E. Steane, J. Dyer, Joseph Ivimey, C. Stovel; Messrs. G. B. Woolley, B. Williams, Ebenezer Heath, A. Saunders, J. Hanson, J. Luntley, G. Blight, James Buckland, Joseph Russell, John Bayley, T. Boyce, W. H. Angas.

The speaker remarked that he gratefully admired the spirit of faith in which the Committee had carried on the cause; and was thankful that at the end of the year, when they were asked, "lacked ye any thing?" the answer was "nothing." He should henceforth contemplate France with new interest; and should rejoice to receive the agents of the Society in their journey to and from the scene of their labours.

The Rev. C. Stovel, of Prescott-street, seconded the resolution; and the meeting was closed with singing the usual doxology, "Praise God from whom," &c.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

HOME PROCEEDINGS.

ANNUAL MEETING.

HAVING once more enjoyed the privileges connected with the Public Anniversaries of our Denomination, we are called to the pleasing duty of giving a brief sketch of that part of the proceedings more especially pertaining to the Mission. On some accounts, we admit, the present is a season of difficulty and distress, but, as far as we have been able to ascertain, the services throughout have been satisfactory and cheering in an unusual degree.

The Committee met their esteemed brethren from the country, as usual, on Tuesday morning, June 19, when the chair was occupied by the venerable Dr. Steadman, President of the Theological Academy at Bradford. At this meeting a variety of information was communicated respecting the affairs of the Society during the past year; and it was also addressed, at considerable length, by our much esteemed Missionary brother, Mr. Knibb, who had arrived from Jamaica but a few days before, and whose narrative of the sufferings he had undergone, and respecting the general state of the Mission in that island, awakened the deepest interest. Prayer was offered, at the beginning of this Meeting, by the Rev. Joseph Kinghorn of Norwich, and at the close by the Chairman.

The first sermon was delivered in the Poultry Chapel, which was again very kindly lent for the use of the Society, on Wednesday morning the 20th. The Rev. Charles Thompson, of Coseley, read the Scriptures and presented devout supplication to God, and the Rev. James Hoby delivered an able sermon, in which the friends of Missions were in-

vited to contemplate the miseries of idolatry, together with the certainty of its destruction, and were thus encouraged to preserve in the great cause they had undertaken. The passage on which his discourse was founded was Jerem. xvi. 19. "*The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers inherited lies, vanity, and things wherein there is no profit.*" From which the preacher proposed,

I. To describe the emotions appropriate to the contemplation of idolatry;

II. The corresponding discoveries which the heathen shall themselves make; and,

III. To shew that this desirable result shall be accomplished by means which shall display and glorify God himself.

In illustrating the first head of his discourse, the preacher remarked, that while philosophers and others had speculated much on the nature of idolatry, and on its identity in different parts of the world, it was our duty to consider it in the light of revelation; and that the prophets Jeremiah and Ezekiel afforded us much instruction on the subject. "Shall a man make gods unto himself, and they are no gods?" Here are (1st) emotions of utter *astonishment*. Were we unacquainted till now with the existence of idolatry, we should be filled with amazement. Could we imagine an assembly of all the different idols of the earth, and see man worshipping the sun, the moon, his fellow-men, beasts, and insects, we should be disposed to say that man had *madly* made gods for himself to worship. Nor could we feel any thing less than (2d) *indignation*, when, as those who love Jehovah, we saw our race insulting him, and setting him at defiance, after he has said, "O do not this abominable thing that I hate." We thus saw them plunging into darkness which ~~only~~ a reprobate mind could choose; and as we beheld them perpetrating the foulest of crimes, we were ready to exclaim, "Confounded be all they that worship graven images!" But we must contemplate this idolatry, the preacher remarked (3rd) with *pity*. Our heavenly Father looks down upon it with compassion, angels weep as they see men worshipping Satan, and we meet to

cultivate the tenderness of the Saviour. He lamented that the ordinary course of education in the higher circles of life tended to lessen in our estimation the enormity of the sin of idolatry; and presented a very graphic view of the misery which the awful system has introduced among the six hundred millions who are yet devoted to it.

In directing the attention of his auditory to the discoveries corresponding with these feelings which the heathen shall themselves make, the preacher remarked that the text thus presents us with a view of *falsehood detected*. "Surely our fathers have inherited lies." Here a contrast was drawn between the systems of Paganism and the truth of the Gospel, illustrating the origin, the weakness, the impurity, and the darkness of idolatry; all of which shall be made evident to the heathen themselves. The text farther shews us *fully discovered*. The heathen shall see, and shall be ashamed when they know how they have been imposed upon. The folly of their self-inflicted tortures, and the various delusions of Paganism were here very forcibly illustrated. They shall ascertain, too, and deplore *the injury they have received*. These things were not merely without profit, but their fruit was *death*. Infernal ingenuity had been at work in destroying the happiness and lives of millions; all of which shall be known by mankind, and removed from them.

It was shewn, finally, that this most desirable result should be accomplished by means which shall manifest and glorify the blessed God. Neither philosophy of old, nor secular policy in modern times, had done any thing to abolish idolatry. But the stone cut out of the mountain without hands shall universally destroy it. Britain, notwithstanding the extent of her empire, and the power she possesses, had been found making the practices of Hindooism tributary to the state, thus patronizing idolatry rather than destroying it. Hence then, saith Jehovah, "I will this once cause them to know mine hand and my might; and they shall know that my name is the LORD." It is indeed time for Jehovah to work, for men have made void his law. After shewing that the prophecy of the text was in perfect harmony with other parts of the inspired word, in accordance with the character and designs of God, and with the great scheme of redemption, and that we had no reason to expect that it would be brought about by absolute miracles, the preacher fixed the attention of his hearers on the *instruments* sanctioned by the blessed God. He might have accomplished his purposes by the elements of nature, and have called on the thunder to alarm a guilty world, but he employed means more

worthy of himself, and by the truth—the truth of the cross,—subdued men. The agency he employs equally illustrates his glory. Men of like passions with us do his work, but in a way which leads us to admire God. Our Missionary agents go not forth with the power of worldly governments on their side, but are humble, feel their incompetency, and are the objects of scorn; but in the east and in the west, God has enabled them to manifest fortitude, resignation, and patient perseverance; and when they opposed idolatry they conquered, and equally shall they subdue the brute force now employed in the west against them. Nor do the resources provided for the accomplishment of the object in view shew less of God. Silver and gold are his, but he acts, and teaches us to work chiefly by *love*. In this way we must carry on our conflict. The church, then, depending upon God, must go forward to do that which even Christian nations have not done. The disciples of Christ have done for the world the greater part of what has contributed to its happiness. As God has thus confided his glory to his church, the preacher called on his auditory by the gentleness of Christ, by the spirit of our Missionaries, by the wrongs of the slave, and by the certainty of the accomplishment of the Divine designs to come forward and participate in the honour of the mighty results which are at hand. The Rev. T. Middleditch, of Biggleswade, read the hymns during the service, which was closed with prayer by the Rev. James Philipppo, from Jamaica.

In the evening the second service was held, as usual, at Surrey Chapel. The Rev. W. Copley, of Oxford read the Scriptures and prayed; and the Rev. Samuel Nicholson, of Plymouth, delivered a discourse most impressively presenting to the view of the Christian the sublime motives by which the whole of his conduct should be governed, and the glory with which his efforts for the Redeemer's honour shall be crowned. The passage selected for this purpose was Matt. xxv. 28, "*Enter thou into the joy of thy Lord.*" He commenced by remarking that Christians were required, both in their attention to their own souls, and the souls of others, to make many sacrifices; and that nothing of a temporal kind was ever permitted to be brought into competition with their spiritual duties. The apostle, in his epistle to the Hebrews had incidentally hinted at the extent to which Christian duty goes, "Ye have not yet resisted unto blood, striving against sin;" besides which, holy men of old were beheaded for the Word of God and for his testimony. It was important that adequate motives to duty should be presented;

these were drawn in the Word of God from eternity; and presented in no feeble manner in the text. After illustrating the general doctrine of the parable, he observed that the text taught—*That the gracious recompence bestowed by Christ on his servants is a participation of his glory.* The preacher then proposed, first, to offer a few remarks illustrating in general terms the meaning of this glory; and, secondly, a more particular view of the sympathy of Christians with Christ in the enjoyment of it. In the illustration of his first head, he drew from several events of life the general idea of the text. There is joy of sympathy or reflection in the heart of a child, where he sees the happiness of his parents; there is again the participation of another's joy when persons rejoice on the same occasion; but this mutual joy is more striking when we rejoice for the same reasons and in the same manner. In such a case, there is a similarity of character, principle, and feeling. These remarks were illustrated from the context; where a merchant entrusts his goods to his servants, and those who were faithful to their trust rejoice with him. So also Scripture represented a holy sympathy between Christ and his people. "If we suffer with him, we shall also reign with him;"—"we shall be glorified together;"—"to him that overcometh will I give to sit down with me on my throne, even as also I have overcome, and have sat down with my Father on his throne."

The preacher then proceeded, according to his previous proposal, to take a more particular view of this sympathy between Christ and his people; and remarked that it should be made most evident at the last day; when, as the gracious reward of their exertions, the Saviour should bestow upon them the blessings of the heavenly world. He observed that the nature of Christ's joy might be inferred from the character of his sorrows. He wept over the city devoted to ruin, he grieved over the hardness of men's hearts, and was sorrowful on account of his last sufferings. But we know also the cause of his joys in heaven. He asks that the heathen may be given him for his inheritance;—that his people may be united, sanctified, and glorified. When these things awaken the joy of Christ, should they not call forth the best emotions of his people? In proceeding to the particular grounds of this joy, it was proposed to contemplate—

I. The results of the great enterprise in which he is engaged, and in which they labour with him. He contemplated the conversion of a sinner, and traced his progress through the world, and shewed that though men may despise him, yet that Christ would

glorify him before the universe, and rejoice in his salvation. So should the Christian enter into his joy; because Satan would be for ever silenced, the good man would enjoy acceptance with God, perfect security, conformity to the Divine image, and the possession of the Holy Spirit. The Saviour anticipates the entire perfection of all this, and rejoices with "exceeding joy." He remarked that this joy would be increased by the recollection of the contrast which will ever be present to the view of the good man, between the state in which he once stood, and what he shall hereafter know. Having considered these important facts in connexion with a single individual, the preacher directed his hearers to multiply this case by a multitude that no man could number, and remarked that in such a case all thought is lost. From every nation should persons come, all whose affections should centre in Christ, and should present a delightful fellowship. In this multitude Christ should rejoice, and that multitude shall rejoice in him. The preacher observed—

II. Nor would the joy be lessened by a consideration of the *means* by which these results are accomplished. All are connected with Christ, springing from and carried on even to completion by him. He himself felt interested in them. "And I if I be lifted up, will draw all men unto me;—the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many," &c. Equally desirous was the Christ that *He* should wear the crown of glory to whom it belongs. Christ must sustain the whole honour of our salvation. The good man feels complacency in the recompence secured to Christ, in seeing the travail of his soul, and rejoices in the aspect of the scheme of salvation on himself, as presenting to him a moral portraiture after conformity to which he felt he ought to aspire. He shewed that the means which God employed in the prosecution of his designs were precisely those best adapted to defeat the purposes of Satan. In the very scene in which the enemy expected to triumph was the destruction of his kingdom. Lastly, Mr. N. observed, that,

III. The mutual joy of Christ and his people would be increased by the previous disappointment experienced. The personal ministry of Christ was small in its results, but it had been followed with delightful effects, which called both for his joy and for ours. In this respect our labours often resemble his, and we shall in the end experience joy after our sorrow

In drawing to the close of his sermon, the preacher remarked that his subject incidentally taught the nature of true religion; inasmuch

as we must submit as rebels to Christ before we could become his servants, and closely appealed to the consciences of his hearers as to their possession of true devotedness to the Saviour, and their readiness to give proof of being his. He addressed the contrite penitents, assuring them that their salvation was the joy of Christ, and that to distrust was to dishonour him; and having again exhibited the delightful services to which Christians are called, as sympathizing with him in the conversion of the world, closed, with representing the Redeemer finally addressing his servants, "Sympathize in my joy"—"Enter thou into the joy of thy Lord." The hymns during this service were read by the Rev. Messrs. Saffery, Tyso, and Dyer, and the concluding prayer offered by the Rev. John Edwards, of Watford.

At the usual prayer meeting on Thursday morning, at Eagle Street, the Rev. Messrs. Allen, of Ballina, in Ireland; Tyso, of Wallingford; and Thompson, of Coseley, engaged in the devotional exercises. An appropriate address was delivered by the Rev. J. M. Cramp, of St Peter's, who also closed the service in prayer.

At eleven o'clock the Annual Meeting was held at Spa Fields Chapel, when a numerous and respectable audience assembled. The Rev. Dr. Cox read a psalm, and the Rev. J. Smith, of Ilford, prayed, after which

Richard Foster, jun. Esq. of Cambridge, being called to the chair, observed, that during the present week we had met to devise means for the more extensive spread of religion in our own land; but that now our attention was to be directed to the importance of sending the Gospel to 600,000,000 or more of our fellow-men, who were perishing in idolatry. Under such circumstances we were ready to ask, "Who is sufficient for these things?" Certain, however, it was, that God was pleased to make us of human instrumentality. The Saviour came into the world that as *man* he might lay the foundation of his kingdom, and from the period of his ascension he had raised up successive human instruments to carry on his cause. It might not be improper to consider the nature of those evangelical blessings we were desirous of disseminating: but who could tell the full import of what the Saviour meant when he spoke of giving his people "eternal life?" His sheep, not yet gathered into his fold, were to be drawn there by their fellow-men; hence arose the necessity of sending them the Gospel. We should recollect that the Gospel had not been sent either to the east or the west in vain; and though we might hear of calamities, we ought not to be dispirited, for the strength of God should be perfected in our weakness.

The *Rev. John Dyer* then read the Report and the Treasurer's account.

The first Resolution,

That the Report now read be received and printed under the direction of the Committee and that this Meeting humbly acknowledge the divine goodness, which has hitherto sustained the Society in its efforts to propagate the Gospel among the Heathen, and the measure of success by which these efforts have been crowned:

was moved by the *Rev. Joseph Kinghorn*, who observed, that such a document as the present Report had never before been presented to the world, and that it must excite very powerful feelings. We had abundant cause for thankfulness; for though historians could not tell us all the good which had been done, Christian hope knows that every thing tends to the prosperity of the Church. As in the primitive ages, though for three hundred years the governments of the world opposed christianity, yet it proved the power of God to salvation, and finally overturned the idolatry of Rome. When we look at the Word of Jehovah, we must expect mighty moral earthquakes shortly, to introduce scenes of unparelled glory. For however good men might differ in their views of prophecy, they were all agreed as to the certainty of his glory filling the world. Christ will ride on his white horse, till all his enemies are destroyed. Hence, then, are we called to labour, till, as we heard on the past evening, we are invited to "enter into the joy of our Lord."

The *Rev. James Philipppo*, from Jamaica, rose to second the Resolution, and remarked, that he should be ashamed, if, after his residence among the negroes, he did not feel strongly on this occasion. He deeply sympathized with his beloved friends, but was sure that God would help. The stations in Jamaica must not be deserted; the chapels must be re-built, and the Missionary band restored; for the God who established Missions will carry them on; indeed, every thing in the spirit of British Christians, the British government, and the present Meeting,—said, the cause must go on. But *reparation* was not enough; more Missionaries must be sent into the field. He had often reiterated this cry, and must repeat it now. Before he left Jamaica, the slaves intreated him to beg that more Missionaries might be sent. God had blessed them with success,—the intellect of the slaves had been raised,—superstition was falling,—and the common people, as in the days of Christ, heard the Gospel gladly. Among the different denominations of Christians, not less than from fifty to sixty thousand souls had been converted, and from eighty to one hundred thousand persons are now inquiring the way to Zion. If the value of one soul be inconceivable, who shall tell the amount of good done? The speaker

then related several interesting narratives, shewing the readiness of the slave population to listen to divine truth, the sacrifices they made for the purpose of attending public worship, and their zeal in labouring for the spiritual welfare of others; and then directed the attention of the Meeting to the prospects before the church. God was evidently going before them,—disposing men to receive the Gospel, native labourers were being raised up to work among the negroes; all of those who believed, in various ways, become missionaries to others, while, from its peculiar situation in the midst of the Atlantic, Jamaica was one of the most promising missionary stations in the world. When the approaching jubilee shall arrive, the slaves shall return to Africa, and carry back the sound of the Gospel. The speaker concluded by declaring his readiness to return and die in Jamaica, and expressing his earnest desires that recent events might be overruled for the furtherance of the Gospel.

The *Rev. W. Knibb*, one of our persecuted brethren, also from Jamaica, just arrived from that island, came forward to support the motion. He remarked that, standing in the presence of a British Christian assembly, he should consider any thing like apology improper. If ever the mouth spoke out of the abundance of the heart, he did so at present. He was entirely willing to forgive those who would have killed him, and felt unwilling to make the exposures which must be made; but he must fully and boldly declare that *the Society's missionary stations could no longer exist in Jamaica without the entire and immediate abolition of slavery*. He had been requested to be moderate, but he could not restrain himself from speaking the truth. The Christians in that island, had always been quiet, and never had he there expressed an opinion on slavery; nor would he now have spoken, but that their persecutors had taken from them their religious privileges. But amidst all, the piety and affection of the Christian slaves had supported the missionaries, and they anticipated spending an eternity with them, where none could offer molestation. He had for nearly eight years trod the burning soil of that island, and often had that meeting been gratified with the tidings of success; but all now had passed away, and they had hung their harps on the willows. Axes and hammers had demolished their chapels; a Church Colonial Society had been formed; the ministers were threatened with destruction; and infidels, clergymen, and magistrates, had been combined to banish Christianity from the island. He could assure the meeting that slaves would

never be allowed to worship God till slavery had been abolished. Even if it were at the risk of his connexion with the Society, he would avow this; and if the friends of missions would not hear him, he would turn and tell it to his God; nor would he ever desist till this greatest of curses were removed, and “glory to God in the highest” inscribed on the British flag.

The speaker remarked, that in proceeding to state *facts*, he should ask no favour. He was quite ready to prove all he had to say. Britons might have their parliaments, and might make laws, but till they allowed slaves to be men, and tell them what slavery is, they would never know it. He could not tell a tithe of the facts he knew, but now, being a free man, he could assure them that every law which issued from a British king and his ministers, was treated in Jamaica with contempt; and when he left the island the whites were rejoicing that Earl Grey had been removed from His Majesty's councils. A few months before he left the island, some of the slaves came to him, and asked him whether they would be free after Christmas? He told them, no. They said that Bruckna told them, when they were laid down to be flogged, they would be free after Christmas, and so he would flog them more now. He was then told by parties whose names he mentioned, that the slaves would not work unless they were paid for it. He expostulated with them, and assured them from the pulpit on the sabbath day that no free papers were come. He then read some passages from the defence he had intended to make on his trial, to shew that he had never interfered between the slaves and their masters. In addition to the advice he gave to the slaves in his own neighbourhood to go to work, he sent to *seventy* estates; and in but one instance had any of them joined in the insurrection; and that one was caused by a woman named Williams being flogged till her back was one mass of gore, because she refused to surrender her person to the overseer. He then proceeded to detail, at some length, his being compelled to join the militia, his imprisonment, and the dreadful oppressions and sufferings to which he was subjected; and asked, if a white man was thus treated, what might the slave expect at such hands? He then related the facts connected with his trial; remarking that the Attorney General founded his indictment on evidence which had been previously rejected, that three witnesses out of four declared to him that he was innocent, and that his horses were stolen from him by an English officer which greatly increased his difficulty in the collection of evidence. Hav-

ing himself been freed, he was employed to get at the facts connected with the rebellion, and read some of the information he had received, to the effect that while the missionaries encouraged them to work, the whites told them they would be free after Christmas, but that they would spill their blood rather than they should have their liberty. The real cause of the rebellion, he stated, was giving the negroes an idea that they would be free, in which the missionaries had no concern whatever. Among other instances of cruelty practised on the slaves, in order to extort information, they took one of the faithful servants of Mr. Burchell, and shut him up in a close room with a pan of burning brimstone, for twenty-four hours, telling him he should have a taste of hell before he got there. He then read a letter addressed by his congregation, to the friends of the Mission, shewing their gratitude for the Gospel, and their strong desire for its continuance; and closed by saying, that he stood on that platform as the feeble advocate of 20,000 Baptists, who would be flogged if they dared to pray; that he wished to return to his church of 980 members, and 2500 inquirers after salvation, 2000 of whom he had often seen at the six o'clock prayer-meeting on the sabbath morning, but that he would not return till slavery was destroyed; and ended a long, but deeply-interesting and impressive speech, by urging on every class of the assembly, the most affecting considerations, rousing them to action.

The *Rev. Dr. Steadman* in moving the second Resolution,

That this Meeting has heard, with the liveliest regret and indignation, of the late unlawful outrages in Jamaica, wherein the personal rights and privileges of the Missionaries, as unoffending British subjects, were wantonly and maliciously invaded; and missionary property, to a large amount, feloniously destroyed; and gratefully acknowledges the watchful superintending care of Divine Providence, in preserving the lives of the Missionaries amidst imminent danger, and in rescuing their characters from the base accusations with which they were loaded. The Meeting adverts, with the most grateful satisfaction to the sentiments avowed, and the conduct adopted by His Majesty's government on this painful occasion, and cherishes the conviction that the just claims of the Society for redress will not have been preferred in vain:

said that he meant to be very short, as what had been urged must have greatly impressed the meeting with indignation for injustice endured, gratitude for the good which had been done, and humility that so little had been effected at home. We need not indulge despair, for in imminent danger God had preserved his servants for future usefulness. It had often been seen that the bitterest opposition of hell was made to overturn its own

designs. He could not retire without saying that as our government had shewn us so much kindness, it should have our warmest attachment.

The *Rev. Samuel Nicholson*, in seconding the resolution, observed, that amidst so much excitement, it would be well to remember that "the wrath of man worketh not the righteousness of God." There was no great need of indignation to rest in the hearts of those who were followers of Him "who when he was reviled, reviled not again;" and who "threatened not, but committed himself to Him that judgeth righteously." It was well to remember that the spirit we manifested would indicate to the world the character of our cause. We should go forth as old warriors selected for a perilous enterprise; feeling the victory as certainly ours, we should act under the impression. Our adversaries shewed the badness of their cause by the calumnies and outrages of which they were guilty. Mr. N. read some extracts from Lord Goderich's recent dispatches to Jamaica, remarking their perfect accordance with scripture; he rejoiced in the kindness of Divine Providence which would ere long destroy a system which was increasing his anger against it; and closed by assuring the meeting of the existence of a very warm feeling of attachment to the Mission in the part of the kingdom in which he resided.

W. B. Gurney, Esq. said that he did not rise to address the Assembly, but it had been proposed at the commencement of the meeting that we should prove ourselves in earnest. There was a debt of about 3000*l.*, and he had received a note requesting that the present opportunity of removing it might not be allowed to pass by. He would not dictate the manner in which the payment, should be effected, but three years ago the Society did in that place pay its debts. The claims upon the chapels in Jamaica were not less than 8000*l.*, and goods to the amount of 2000*l.* more had been stolen. A donation of 1000*l.* had been made to the Society in the last year. The secretary had been apprized by another kind friend of his intention to present 1000*l.* towards the payment of the debt, and 500*l.* would be forthcoming from another quarter, provided the other half of the debt should be raised.

Mr. Knibb rose to present to the meeting a two dollar piece, which had been given towards relieving the emergencies of the Society by a poor female slave named Mary.

The *Rev. John Barry*, a Wesleyan Missionary, from Jamaica, in submitting the third Resolution,

That it has afforded this meeting peculiar delight to learn that, while our brethren in Jamaica

were enduring such violent persecutions from their own countrymen, they were countenanced and defended by several gentlemen of colour, and the friends of religious liberty in the colony; and that the thanks of this meeting are especially due to those individuals, many of whom exposed their lives, and have lost their property, by their exertions on behalf of the innocent and defenceless:

said that he had intended irregularly to have presented a motion in exact accordance with it; it was a vote of thanks to the gentlemen of colour in Jamaica who had protected our Missionaries. He remarked that he had seen this protection afforded in the city of Kingston, and had heard free blacks and coloured men resolve that if any attempt was made to injure the Missionaries, they would defend them. He felt, as his friend Mr. Knibb did, that the whole truth in reference to Jamaica must now be told; and that a crisis had arrived in its history. In the year 1827 he was himself examined by the House of Assembly, in order to prove that Missionaries were guilty of improprieties. He felt more than ever that this was a common cause, and as such it ought to be considered. The slaves had been shamefully traduced and misrepresented. He knew a white who had declared on oath, that religious slaves would not work, and that he now had not more work done by fifteen persons than he formerly exacted from four. Hearing this statement, he had carefully ascertained how many of the slaves belonging to this man professed religion, and he found that he had but one pious slave, who was old, blind, and deserted. In the House of Assembly he once saw *Cruden's Concordance*, which had been introduced that it might be seen whether the Bible contained the words *Fast* and *Fasting*, for they had heard that the Methodists and Baptists had enjoined such a duty on the slaves, but knew not, without the aid of the *Concordance*, whether the words were to be found in the Bible at all. He told another anecdote of a minister who applied to the sessions for a license to preach. The custos desired him to tell the slaves to be industrious and quiet, &c., but not to tell them anything about *faith*, for they knew nothing of it in Jamaica. The speaker avowed his full persuasion, that but for the interference of the blacks and free negroes, no Missionary would ever have lived to return to England. No laws were observed there; the white mob considered themselves above the government. He gave them a farther account of the late rebellion, and related that when once seeing some negroes met together near a chapel, he addressed them on the importance of acting with great caution, when they replied, "Sir, we are here; we wish white people would

come to pull down our chapels, for we wish to try our strength." He fully confirmed the statement of Mr. Knibb, and avowed his entire conviction that Christianity would never flourish, as it otherwise would do, till slavery was abolished. He stated that while the slaves felt that the Missionaries had raised the tone of their intellect and character, the whites dreaded the success of representation at home, for they knew that Britons would not allow of the continuance of slavery. It had been gravely moved in the House of Assembly that he should not come home; so much were they afraid of the result, that they very kindly offered him a bribe to stay. It had been said in Jamaica that both the Baptist cause and the Methodist were *insolvent*; but the parties little knew the hold which missions had on the intelligence and piety of the world; nor could they understand that as God was the great Source of missionary exertions, as he lives that cause must live, and the slaves soon be positively and morally free.

The *Rev. Charles Storell*, of Prescott Street, seconded the resolution. He had long felt veneration for the Society, and would sympathize with it, and help it if he could. It had been said by some, that we felt too much, but he thought that when we remembered that Christ demanded feeling, and that the cause was sure of success; when we remembered the facts which had recently occurred, the general objects of the Society, the degrading nature of idolatry, and the gratitude we owed to God, he thought that we could no more feel too much than an iceberg could produce a conflagration. The glory of God was so infinite, on the one hand, and the misery of man, on the other, that in such a cause a well regulated mind must feel strongly. But he confessed that when he came to touch the facts which had that day been stated, he was almost afraid of feeling too much. Was it indeed true, that the pious slaves were not allowed to pray on the ground where their chapels had stood without being exposed to the lash? ("Yes," from Mr. Knibb). Was there then nothing to be done by us? Was there no king in Britain? no throne at which we could present our petition? He had looked with delight on the Missionaries who had returned from Jamaica. Some of those he knew before they left this country; he then admired their feelings, but now he loved them better than ever he had done before. They did not feel too much, any more than the mother would whose child was torn from her tender embrace. He rejoiced, too, in the character of the Society. It was distinguished for its energy and prudence, for a happy union of firmness

with calmness. He prayed that God might grant a long perpetuation of these excellences. He had yet another inquiry to make. He knew that men goaded by oppression could never be trusted; and that those who oppressed were sure to be wicked. He wished then to know, whether the colonists were anticipating another rebellion? ("Yes," from Mr. Knibb.) And was it true, that they had threatened, in that case, an utter extermination of the race of slaves? ("Yes," from Mr. Knibb.) And would they indeed do it? Was this the year, 1832? Was British law weak? No: we should have British protection. The weakness of the colonists was shewn in their House of Assembly, when they met to send resolutions to England, they resolved, that for the British government to leave the colonies to themselves was unjust and ruinous. And yet these were the men who now talked of extermination! What would they do in the hour of trial! Would they act with the firmness and piety of our brethren? No. Mr. S. concluded his address by saying, he was encouraged by seeing that the present Meeting was not too calm, and was gratified with the character of the resolution he now seconded, and which he was sure the Meeting would adopt.

The *Rev. John Campbell*, of the Tabernacle, in submitting the fourth resolution,

That the Treasurer and Secretary be requested to continue their services, and that Auditors and Committee consist of the gentlemen whose names appear in the following list; and that, as the pecuniary situation of the Society demands persevering and strenuous exertions on the part of all its friends, it is earnestly hoped that increased zeal and energy will be shewn in its support, combined with a devout and humble recollection of our entire dependance for success on sovereign grace:

appointing the officers and Committee for the ensuing year, would be very short. He had, however, been greatly astonished at what he had heard. Was it indeed true, that a man was to be sent home from Jamaica for opposing slavery? Would England or Scotland be persuaded to approve of it? That Meeting, he observed, would be celebrated for hundreds of years to come, as a commencement of a new era in the moral history of the world. He rejoiced that he had often lately attended meetings of a similar character, and that patriots combined with Christians to make the oppressed free. He was happy in the impression, that the time was now come when Britons must either destroy slavery or perpetuate it; and was grateful that prudence did not, in our happy land, prevent us from speaking out. He hoped that all those who would soon have the opportunity of exercising the elective franchise, would take care to send such persons only to parliament who

would vote for the entire and immediate abolition of slavery. Nor could he remember, without pleasure, the statement made the other day by Mr. Watson, that the whole Wesleyan body was ready to help the Baptist Mission. His own congregations, he would venture to assure the meeting, were ready too. He admired the proceedings of patriots for the amelioration of the world, but he expected more from Missionaries and Christians. The fires of Bengal had been extinguished by British tears; the liberty of South Africa had been obtained by a British missionary; fire, slavery, and murder had been restrained by representatives of British Christians in Africa; and he now called on them to bid the oppressed slave go free. In this warfare we must neither give quarter nor take it, but must be invincibly resolute, all parties must here be united. He had been forcibly reminded of the passage, "Oppression maketh a wise man mad," and could have spoken when Mr. Knibb had addressed the meeting, and said to him, "Never return to Jamaica till you have abolished slavery, and can go back to free men; go over the whole country, and call attention to the subject, and you may then return to your stations in the land of freedom."

The *Rev. Eustace Carey* seconded the resolution, remarking that an ancient proverb had said, "There is a time to be silent," as well as "a time to speak." All present must have felt a deep interest in this meeting; and it would now be well that benevolence should produce good fruits. He hoped the proposal of Mr. Gurney would be accomplished, and the debt of the Society be removed. In reference to the subject of Slavery, which had been so fully developed, he confessed he should in future be less cautious in speaking of it than he had been. He hoped that others would act in the same way, and though we might not possess much weight, we might make up for that by momentum and continued action.

Mr. W. F. Lloyd proposed the adoption of the last resolution,

That the Society renew its grateful acknowledgments to the Ministers and Trustees of the several Chapels, the use of which has been so kindly granted on the present occasion; and earnestly prays that those great evangelical principles which form the basis, constitute the strength, and secure the efficiency of all Missionary undertakings may prevail more extensively, from year to year, among all who bear the Christian name:

which was seconded by the *Rev. J. M. Cramp*, of St. Peter's, and after a few remarks from the *Rev. John Dyer*, the meeting closed with a doxology.

THE BAPTIST MAGAZINE.

AUGUST, 1832.

MEMOIR OF MR. STEPHEN MUNDY, DEACON OF THE BAPTIST CHURCH AT HAMMERSMITH.

THE subject of this memoir has long been known in a select circle of the religious world, but more particularly in the earlier part of his life, when the infirmities of age did not prevent his ardent zeal for the furtherance of the Gospel. Those worthies of the Baptist denomination, Booth, Martin, Penny, Davis, of Reading, with many others whom he has now met in a higher state of existence, could all bear testimony to his unwearied anxiety that the cause of God every where might prosper, but more particularly in the church with which he was so long honourably connected.

It was his privilege to have descended from parents devoted to God; his grandfather and father each having sustained the office of deacon for many years in the Baptist Church at Reading, where our late friend was born, and where he began to walk with God; as will be seen from the following extract from his diary, which he regularly kept for the long period of sixty-one years, the whole of which has been preserved.

"I was born Dec. 6, 1754, in the town of Reading, in Berks., and trained up in the nurture and admonition of the Lord, so that, I cannot remember any particular time of my conversion; but I have often experienced the light of God's countenance, though but young; and have enjoyed many an opportunity of his grace, although I did not understand the plan of salvation distinctly, until Mr. Thos. Davis came to Reading, which was in May 1767. But, oh! I trust I am now saved, now washed in his blood, and clothed in his spotless

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righteousness; therefore, as a token of my love to him, I was baptized March 18, 1770, by Mr. Davis, and added to the church."

It is to be lamented that very few attain to the high degree of devotedness to God and separation from the world, with which he was privileged.

A further extract will shew that very early in life he made a covenant with God, that as long as he was spared he would retire three times a day for meditation and prayer, founded on the words of the Psalmist, "Evening, and morning, and at noon will I pray." When very young, at Reading, he had a little room to which he used to retire; and after his removal to Hammersmith, he built another, which he consecrated to God: and his family can testify to the many cries that were presented there. If any trouble surprised him, *there* he retired to pour forth his sorrows and unburden his heart to his God; and if any thing pleasing transpired, *there* his thanksgivings were returned, and a memorial of them inserted in his diary.

"April 6, 1772. Why should I be at a distance from my Father, when he says, "Come boldly to the throne of my grace?" I will now, from hence, enter my chamber *three times a day*, addressing the Lord in the morning, afternoon, and night; to this I will seriously and solemnly set my hand for ever to perform, and the Lord assist me and refresh me thereby.

S. MUNDY."

"April 9, 1772. I will from this day forth, when I enter my chamber in the afternoon, read a chapter, if time permits, before I engage in prayer to the Lord, beginning the New Testament and reading it throughout, as a mean for my further establishment in the things of God. I now solemnly agree to peruse the Old Testament in the morning, before

prayer, finding the morning refreshing to my soul."

And he kept a regular account when he finished the Old or New Testament in his private retirements: we will insert the *last* memorandum to that effect.

"Lord's day, May 8, 1831. Have, at this time, once more begun the New Testament, the sixty-second time, and have a strong presentiment this will be the last time, finding great weakness of body; and then, (oh! then) I shall behold the King in all his glory! but as all our times are in his hands, I desire to wait all his appointed time, till my happy change *shall come!* even so Lord Jesus. Amen and Amen."

It was his delight, while he had strength, to attend the early prayer-meetings, both at Reading and elsewhere, as may be seen from the following:—

"Lord's day morning, six o'clock, Dec. 27, 1772. Thus far am I advanced through this vale of tears; Lord, what will the eternal weight of glory be! Oh for the time when I shall quit sin and go there! I am now going to the Lord's house, as we meet there at half-past six o'clock, to pray and praise. Amen."

In Nov. 1782, he left his father's house at Reading, and came to London, not knowing where the Lord might direct his steps: an extract will shew how his dependance was placed on God to direct him; and that he was led and guided to Hammersmith, where he was to be so eminently useful; and where, after a long life, he closed his eyes in peace.

"Lord's day, Nov. 3, 1782. I intend, God willing, to be in London on Tuesday ensuing, there to begin a new scene of life, God helping me; and I beseech the Lord to lead me and guide me in his way, and to fulfil his will concerning me. The passages which came in course this day are pleasing; I will here record them, Prov. iv. 10, 11, 12. I am, in some measure, like Abraham, going I know not whither."

"London, Thursday, Nov. 7. O, my Father, let thy presence and blessing attend me this day, henceforth, and for evermore. Amen."

In the January following he was

married, and his afflicted widow still remains to mourn the loss of one who was so truly fitted to be the earthly guide of her youth, and the staff of her old age. He joined the church then assembling in Hog Lane, Hammersmith, in the same year, and was chosen to the deacon's office immediately. This church afterwards became extinct; and the anxiety of his mind on that account, will be better known from his own words.

"July 15, 1792. I have found some liberty in beseeching the Lord to make bare his holy arm at the old Baptist meeting that has been so long tossed about; and may the Lord appear there in his glory, and hasten the time when he will have mercy upon her for Jesus' sake. Amen."

Here a striking extract will shew how he regularly observed every period of time.

"Jan. 1, 1793. Another year of days rolled back into eternity! Another year of trials passed by! Another year of days nearer the blessed haven of rest! Oh! I trust the Lord my God will care for us from the beginning of the year even unto the end; even so, Amen and Amen."

On Nov. 10, 1793, a new church was formed at Hammersmith, in the place where it continues to assemble, and he was again chosen to the deacon's office. His desire for the church's increase and prosperity will be seen by the following notice of it.

"Nov. 10, 1793. This evening, after lecture at the new Baptist Meeting House, in Hammersmith, thirteen baptised persons met in the vestry; and, I trust, according to the will of God, were embodied and organized together as a church of Jesus Christ. This is a most pleasing token of the Lord's hearing prayer, as when all hope seemed cut off, then the Lord appeared; and we now wait his will for his wise and powerful arm to help and direct us, and to add daily unto us such as shall be saved. Amen."

"Nov. 24. Four friends were added to us as a church this day. Being most unanimously chosen deacon, I reluctantly complied with their urgent requests."

"Friday, Nov. 29. Oh! the Lord has done wonderful things for us, whereof we have reason to be glad. Eight more, I trust, of God's chosen people are joined to us as a

church; and three are, God willing, to be baptized on Lord's day ensuing.

"Lord's day, Dec. 1. This day appears almost like a resurrection day, respecting the cause and interest of Jesus Christ in this place!! The ordinance of baptism was administered with great solemnity; and I trust the Lord's sweet and sacred presence was felt in it, and at the table of the Lord also. Great things have we seen to day! Oh! wonders of grace to God belong! The instruments are so weak and feeble, that the power and wisdom of God are most evidently discovered. Oh! that his name may be abundantly glorified for Jesus' sake. Amen."

These extracts are sufficient to shew how he hailed every appearance of success in the church of God. A very similar insertion is made on the ordination of the present much esteemed and valuable pastor, to whom he continued steadfastly attached to the latest period of his existence.

His mind, about this time, was greatly agitated with respect to his exercising his gifts for the ministry; and he was finally approved of by the church, and did, occasionally, preach with very great acceptance.

He had many domestic trials, but in great patience he possessed his soul. He had a family of thirteen children; and out of that number only four survive him; but he had the satisfaction to believe that he should meet them all again. Four died in infancy, and the others have left a pleasing testimony that they departed in the faith. Indeed, the words of the Psalmist were verified in him, Ps. cxxviii. "He shall see his children's children, and peace upon Israel."

Towards the close of his life, his weakness was so great, that it was with difficulty he could be led to the house of God, but *there* he would be once a day, if not prevented by severe indisposition.

On Saturday, the last day of 1831, the family assembled, as usual, around his bed in the morning, for family prayer, little thinking that the conclusion of the year was to be accom-

panied with his concluding petitions for them. After reading the 21st chapter of Revelations,—which came in course,—like an aged patriarch he sat up in his bed, and commended the whole family collectively to God for the ensuing year; and then, in a peculiar manner, prayed that useful lives might be spared, but that those whose work *appeared to be done*, might be taken to Christ's eternal kingdom and glory.

He was as well as usual on that day; and, after supper, lamented that his strength would not allow him to keep a watch until the new year dawned, which had been the custom of the family for many years; but after hearing a suitable portion of Scripture read, he joined in singing a hymn, which had been always sung on similar occasions, and it was remarkable how fervently he sung the last line of the following verse:—

"Oh! that each from the Lord,
"May receive the glad word,—
" 'Well and faithfully done!
" 'Enter into my joy, and sit down on my throne.'"

Half an hour afterwards he was seized with the complaint which terminated his life.

Throughout the Lord's day he suffered much, but was perfectly collected, frequently saying to those about him, "The end is come;" and was concerned at keeping some of the family from the Lord's table in the afternoon, as it was the first sabbath in the year. He consented to undergo a surgical operation on the Monday morning, looking up to the Lord for support, and requested his son to pray that he might have God's presence during the operation. The medical men were astonished at the firmness he manifested, and remarked that his composure of mind was a great thing in his favour. But as he said, "The end *was* come" and he sunk under the weight of his infirmities. On Tuesday morning, January 3rd, at about a quarter

past ten o'clock, he peacefully breathed his soul into the hands of his long-loved Saviour, surrounded by most of his family, and two or three friends who were joining his esteemed pastor in begging God to give him an easy dismissal, which was wonderfully granted.

An extract from the funeral sermon preached on the 15th of the same month, by Rev. Mr. Uppadine, will fully confirm the preceding statements.

"What shall I say of the character of our departed friend? I do not stand here to speak of his perfections, but there is a comparative perfection. *Sincerity* was conspicuous in his character, and every day you saw the same man. I have been gratified since his decease, with hearing one and another speak respecting him. One has said, 'Ah! your old friend is gone!' Another, 'Well, he has worn well.' These and other circumstances render it unnecessary to make much enlargement. Who can add to the beauty of the pea-bloom? Who can increase the odour of the hyacinth? Who can improve the fragrance of the rose? All attempts would be defeated, and hope disappointed,—all that art can do is to produce something similar, but it has not its fragrance. Nor can the minister in delineating the character of the deceased, fully succeed. He has been living a hidden life. Your life (says the apostle) is hid with Christ,—and Stephen Mundy (I fear no contradiction in saying), I believe, knew more what that hidden life was, than many professors.

"Reading was the place of his birth. Few towns were more honoured with faithful preachers. It had a nobleman for its minister in the Establishment, the Hon. and Rev. Mr. Cadogan; and the Baptist congregation was in a high state of prosperity. Our deceased friend joined the Baptist Church at the age

of 16,—a mere lad. Our departed friend could not look back to his early days without receiving consolation. He made a public profession above 61 years out of 77. It is delightful, it is cheering, to think of this. He is now gone to that region where he will not be sorry that he began so soon to walk in the ways of God. He resided in this neighbourhood about 49 years, and during that 49 years, what was he as a tradesman? No trickery—no fraud—the man was honest. What was he as a husband? *Fidelity* was his characteristic. His affection continued to the latest moment. What was he as a father? Anxious to promote the temporal prosperity of his children, but more (as I firmly believe) their spiritual interest. A good master—a good husband—a good father. I know he would blame me if he were standing by me, but I must speak; we do not often have an opportunity of noticing such consistency. His life was a life of faith, 'The just shall live by faith.' His life may be considered a pilgrimage. I know he had eccentricities, but these put into the balance would be weighed down by his unassuming character.

"He was a man of prayer,—he was accustomed to call his family together for prayer twice a day. I can tell you more—he possessed a great gift, and he enjoyed eminently the grace of prayer. When I first came here and heard him engage, it operated as a discouragement to me, to find a member possessed of such gifts. Three times a day (and mark this, for I believe the majority of professors are living without prayer), three times a day he was accustomed to retire to engage in this exercise; and to accomplish this he rose at five o'clock. He kept a list of the members of this church, and used to take their names and pray for them in rotation, and this through a series of years; and I naturally sup-

pose that my name, as a member of the church, was in this list; and who knows how much I may have received through this. I have committed four of his children to the dust; and, perhaps, his prayers on their behalf, may have been the means of their conversion.

"He was a man of benevolence. Whatever the peculiar mode of exhibiting it might be, he was of a benevolent mind. He was generally emphatic in remembering the poor in his prayers. May we not introduce here, as connected with this subject, the Society for the Distribution of Bread.* This was the project of Stephen Mundy. It originated with him, and he managed it for years. Seven thousand quarter loaves have been distributed since its formation in 1813. Many poor creatures would have gone home hungry, while we were surrounded with every comfort, but for this Society. O ye poor, go to his grave and say, Here lies the man that has so often fed me, and clothed me, and instructed me.

"Our departed friend filled three offices in this church, and I am not afraid to speak of him in either. He filled the office of clerk for a number of years; and he had a peculiar ability in selecting the hymns. The hymn after the sermon, was generally appropriate; and I have often heard people remark, at the conclusion of the service, 'What a choice of hymns good old Mr. Mundy has.' He filled the office of deacon, and here he manifested the character of an upright man. Even when he was actively engaged in business, he did not neglect the sanctuary. He filled the office of a preacher. It is true he did not often

exercise his gifts, but his name stands on the church books as regularly chosen to the work.

"He was spared to a good old age, 77. And then, the dying bed,—the grave,—the throne of heaven,—songs of praises, delivered from affliction and pain,—and earth exchanged for heaven, and that for ever and ever.

"What was his death? Why a falling asleep. It is reported of Stephen that he fell asleep and devout men carried him to his burial and made great lamentation over him. Our deceased friend's name was Stephen, and it will not soon be forgotten the deep feeling manifested at his interment by the numerous assemblage. And, indeed, I am a personal witness that his death was a falling asleep. I was on my knees by his dying bed, and while offering my petitions on his behalf, I caught a glimpse of him, and saw his breath become shorter and shorter till he drew his last. There was no remarkable excitement in his dying moments, but there was peace and serenity.

"Some stars when they sink beneath the horizon are lost sight of immediately; not so with others:—their rays reflect for a considerable time:—so will it be with our friend Stephen Mundy. Twenty-three years ago I was present at the dying bed of his eldest daughter, and she made this request, 'Sir, if you improve my demise, I wish you to preach from 1 John i. 7.' Our departed friend left two passages for my choice, Psalm li. 1, and the same as his daughter. I have preached from them both, and if his spirit is witness to the transactions of this evening, I trust it will meet with his approbation. Here we leave him till the resurrection morn. Amen."

* A society for distributing bread once a fortnight during the six winter months, at the weekly prayer meeting, to the poor of all denominations, by means of tickets received from the subscribers.

ON THE MUNIFICENCE OF GOD.

THE character and procedure of the Most High are in every respect so excellent, that the more attentively and profoundly they are considered, the more absorbing is the interest they excite, and the deeper, the more felicitous and lasting, the admiration, gratitude, and love they foster in the devoutly contemplative mind. His word reveals his character; his works develop or illustrate his perfections; and his providential dispensations prove that "he is good," supremely good, and that "his mercy endureth for ever."

In offering a few remarks on the Divine munificence (a subject to which the present season especially invites our attention), we notice,

First; The *universality* of Jehovah's bounty.—*Man*, sometimes appears in the amiable, the god-like character of a benefactor: and there have been some whose deeds of kindness and liberality will embalm their names to the remotest period. But so limited are the resources of the most affluent,—so contracted the knowledge, or so partial the sympathies of the most benevolent,—that human munificence in its widest range is confined within a very narrow sphere. That which is divine is, however, universal and impartial. The Father of creation sustains the highest angel, and at the same instant feeds the minutest insect. Whether his creatures are corporeal or spiritual,—whether they inhabit the heaven, the air, the earth, or the sea, they are pensioners on his bounty: nor do they cry or look to him in vain. None are so high as to be independent of his care; none so mean as that they are unworthy of his regard. "The eyes of all wait upon him, and he giveth them their meat in due season: for he is good to *all*, and his tender mercies are over all his works." This leads us to consider,

Secondly; The *multitude* of creatures dependant upon him.

To form anything like an accurate estimate of the number of animated beings on the earth we inhabit, is utterly impossible. Naturalists have endeavoured to arrange them in different classes, each class divided into several orders, each order comprehending various genera, and not unfrequently a single genus including hundreds of distinct species; but who can enumerate the millions of individuals which one species oftentimes contains? Every individual of this innumerable host is unceasingly supported by our God. To these too must be added the millions of millions of creatures undiscovered and undiscoverable on account of their minuteness. For each of these the munificent Creator constantly provides. But the earth is only a speck when compared with the vast dominions of its Maker. Located as we are on this diminutive island in the ocean of space, we can nevertheless discern other worlds, some greater, some smaller, than our own. Beyond the boundaries of the solar system we can see thousands of luminaries which are probably the centres around which other globes are performing their appointed revolutions. Far beyond the circle which unassisted vision can command, the telescope discovers other suns and other constellations; and without the sphere which mortal gaze, aided by the utmost efforts of art, can penetrate, reason conjectures there are other worlds rolling in majestic grandeur in the immensity of space. Whatever may be the nature or the powers of the inhabitants of these countless orbs (if they are inhabited), they are all dependant upon God, and "in him live, move, and have their being." We notice,

Thirdly, the *abundance* of that supply which he provides. We are little aware of the amount of food re-

quisite for the support of animated existence. Were all the provision which will be consumed in one year by the human inhabitants of only one county collected before us, we should no doubt be astonished at the greatness of the quantity. Yet how many creatures would exist in that county for which the accumulated store would afford no provision. How much then must be required for the whole country,—how much for the whole world; and for those unnumbered worlds to which we have alluded! Nevertheless, how ample,—how Godlike the supply! At the board of the universal Parent, *plenty is the general rule, scarcity and famine the exceptions*. “He opens his hand and *satisfies* the desire of every living thing.” Nothing like parsimony, no symptoms of indigence accompany the donations of our heavenly Father: on the contrary, he proves himself “abundant in goodness;” for “the earth is *full of his riches*,” and all animated nature is “*filled with food and gladness*.”

Fourthly, the *constancy* and *perpetuity* of this munificence.—Some creatures can exist for several days without food; others for months, others for years; and, in a few extraordinary instances, for centuries; but generally the supply is needed every few hours; and, in many cases, several times in every hour; while even the most torpid animals, and those which possess the power of abstinence in the greatest degree, must, in common with all the rest, incessantly require the supply of those things (and perhaps they are not few) which are essential to vitality. And how constantly is the requisite supply vouchsafed! By night and by day, sleeping and waking, every one of his creatures is under the watchful care of its Maker, who not only relieves, but *anticipates* its wants by the ample and uninterrupted supply he distributes from the

stores of his benevolence. Through how many ages has this distribution been continued! Yet the store is still unexhausted! And inexhaustible it will ever be, for “the goodness of God endureth continually.” Psalm lii. 1.

Thus far we have taken a general view of the divine munificence. But in its extension to the human race, this munificence assumes a *peculiar* aspect, and claims a more specific observance. To us, the bounties of Providence are imparted, not as rewards of virtue given by the hands of justice; nor as the donations of goodness for the support of grateful innocence; but as the *free and sovereign* bestowments of mercy on the vile, the fallen, and the wretched. Freely have they been conferred; but in the vast majority of instances, not a spark of gratitude have they enkindled! Liberally have they still been given, and as fast and as far as possible have they been returned in insults, blasphemies, and acts of rebellion! Copious and refreshing have been the showers of blessings which have descended to the earth,—dense and destructive the noxious exhalations which have ascended to the skies. To *such a world* does divine munificence unceasingly extend! Upon us, the most rebellious and ungrateful of his creatures, his richest favours are incessantly bestowed. Not a sense has he given us that is unprovided with its appropriate gratification. For us the flowers distil their fragrant aroma; for us the fruits assimilate their mellifluous juices; for us, the feathered songsters peal their enchanting melodies; for us the air emits its cooling breezes; for us the fields are decked with flowers, and creation is presented in forms of grandeur or of beauty. The winter is sent that we may be invigorated; the spring that we may be delighted; the summer that our wants may be supplied; the autumn that our an-

nual supply may be matured. And surely when (as at the present season) we are surrounded on every hand by the gifts of supreme benevolence,—when thousands of our fellow-countrymen are hourly employed in collecting the abundant produce of another year, we ought to cherish the devout and grateful feeling which induced the exclamation,

“Thy works pronounce thy pow’r divine,
“O’er ev’ry field thy glories shine;
“Through ev’ry month thy gifts appear,
“Great God! thy goodness crowns the year.”

He who has thus provided for our corporeal wants and our sensual enjoyment, has not forgotten the intellectual powers with which he has endowed us. To these also an ample feast is presented. Truth, the aliment of reason, is, like the light, diffused on every side. Mysteries, difficulties, wonders, and frequently recurring novelties, feed our admiration, and strengthen curiosity. Isolated hints, cloudcapt discoveries, and probable conjectures, sustain the imagination, assist her to extend her pinions, and to create for herself a universe of delight. In circumstances like those we occupy, had not sin depraved the moral taste, every faculty and passion of the soul must have found itself sporting in a paradise of enjoyment. Nor has he who has been thus mindful of us as corporeal and intelligent beings, forgotten, or been reluctant to bestow, that *peculiar good* we need as sinners. He has not only opened his mouth in creation, and his hand in providence, but his heart in the accomplishment of redemption. Here his characteristic munificence has been transcendently displayed: for “God so loved the world as to give his only begotten son;” and “with him” and “in him he has freely given us all things!” The wonder-working influences of his spirit, the exceeding great and precious promises of his Word, the invaluable

blessings of his grace communicated in the present world, and the fruition of holiness and happiness which will for ever be participated by countless millions of redeemed sinners, bespeak the Gospel to be the production of none other than that God “who giveth us richly all things to enjoy.” Happy for us if we belong to the number of those who can truly exclaim, “Blessed be the Lord who *daily loadeth us with benefits, even the God of our salvation:*” then, while we are grateful for the many temporal favours we receive, we shall concentrate our gratitude in the apostolic aspiration, “*Thanks be unto God for his UNSPEAKABLE gift.*”

Kettering.

J. J.

AN ORIGINAL LETTER FROM THE
LATE REV. R. ROBINSON.

“NOTHING could be more acceptable to me than your valuable present by the German. I was at that time too ill to converse much, and had been so six weeks before; but through tender mercy I am now recovered, and able to write. Permit me to assure my dear Mr. L. that neither length of time, distance of place, nor multiplicity of affairs, have been able to erase from my mind that deep rooted regard which (I will not say formerly but constantly) to this moment has subsisted for you. The pleasing moments that we have enjoyed together stamped in me a veneration for a name which when I cease to respect I shall also cease to live. But when shall we have an interview? I have a thousand questions to ask, and a thousand things to tell.

“Bear with me a little in my folly. —I have two of our Tabernacle society situated near me, pastors of two congregational churches; but, alas! where is that antient simplicity and power? They are modern-

ized, and a vain affectation of academic pride and insolence has taken place of methodistic zeal and energy.

"I confess therefore freely to you, (for friendship admits of no reserve) that while I long to know how you are in the ministry, I am afraid to inquire, lest I should not find you such as I would. O that I had a window, think I, into his heart, that I might see the secret springs of his conduct! or, O that I had a seat in ——— meeting that I might read his heart in his actions! Does he court popularity and applause;—or is he aiming at winning souls to Christ? Is he giving himself airs? Does he study the art of the finger, show of the ring, cut of the band, size of the wig, &c.—or dead to these, is his holy soul absorbed in the presence of God, importance of his errand, misery of sin, bowels of the Saviour, and certainty of approaching judgment, when he must give an account? The former are baubles, fit only for babes and idiots, the latter worthy the desires of a minister of Christ. You see I am putting your patient friendship to the trial, but believe me real love makes me speak. I inquired several years before I heard where you were. I intended to have visited you last harvest, but sickness prevented. Now I beg to see you at Cambridge. A pretty congregation thirty miles from me want such a man as I hope you are: there is a plenty of fish, and there I should have a world of pleasure in seeing you catch men. I have mentioned you to this people, and told them (what I heard) that you intended to leave ———, and I this day received a letter from them desiring me to inform them more particularly about you, and to inquire the truth from you. Do me, therefore, the favour, my dear J—y to write by return of post. Direct to me at Mr. F—'s, Cambridge, and, however it be in regard to a removal,

do not deny me a visit. We have some Jonahs though in the belly of hell—I mean though at Cambridge. I am now in my eighth year at Cambridge, with a people who abound in love to me and each other, so that I never knew what a wish for a remove meant, and was I to choose this day a people in the three kingdoms, this is the people I should choose. Would to God I had the gift of an archangel for so worthy a people.

"I have plenty of work at Cambridge and villages adjacent, where I preach, in my poor way, often: I trust not altogether in vain.

"I live in a village four miles from town; I have four daughters, a son, and a wife, who fear God. I have judged of your love to me by mine to you, and have therefore stuffed in trifles not worthy to be related to other people—but friendship is inquisitive. Tell your lady I shall take pleasure in shewing her the university, &c. With tears I conclude, praying that the Almighty God who led us formerly 'when the land was not sown,' will bless you indeed here and hereafter.

"I can get in no more.—Love to Mrs. L. and Mr. S.

"I am, my dear brother,

"Yours unalterably,

"R. ROBINSON.

"Haurton, Nov. 19, 1766.

"P. S. My mother was in the room when your letter came: she rejoiced with me. She lives twelve miles off, but begged I would insert her love when I wrote."

THOUGHTS AT THE CLOSE OF THE PUBLIC MEETINGS IN 1832.*

WE read in 1 Chron. xvi. of a numerous attended public meeting,

* This paper was received too late for our July number, in which it would otherwise have been inserted.—En.

held on an important occasion, and in the closing verse we are informed that "All the people departed every man to his house: and David returned to bless his house." The meetings of the religious public held in the months of May and June, have been, on various accounts, peculiarly interesting and important, and though still attended with many imperfections, and susceptible of various improvements, have nevertheless proved to many—seasons of refreshment from the presence of the Lord. But shall all the people depart every man to his house without serious reflection? We trust not: and the design of this communication is to assist in the recal of past impressions, and the formation of serious resolutions. Perhaps, the example of David may be useful to us in this connexion—"and David returned to bless his house."

Oh! let it be remembered that when the public meetings are over, the eye of the omniscient God follows every individual into his own circle, and he whose eyes run to and fro throughout the whole earth, knows accurately how many return to bless their houses.

Is there not reason to fear that some return and forget almost all they have heard—others to censure and condemn what they could not equal—others to disgrace by their ungodly conduct the cause which by their presence they have appeared to sanction. What a scandal for a man to return to trouble his house,—to be the tyrant and tormentor of his family, after professedly saying with great zeal, Thy kingdom come! Surely such an one might be very properly requested to point out from his own case, those fruits which rendered so conspicuously desirable the universal diffusion of divine truth throughout the world. Let the writer and reader say,—Lord is it I?

But it is pleasing to recollect that there are not a few who retire from

these meetings with minds deeply and properly impressed, and who are ready to say—"Oh! that I knew how I might most successfully imitate David. Oh that my attendance on the public meetings may produce much fruit to the glory of God, and the benefit of those with whom I am most closely connected." Such persons will not disdain the following thoughts, which are designed to aid them in carrying into effect such holy desires.

1. Return to pray for a blessing on what you have seen and heard.

2. Return to examine your own heart, and to scrutinize your own motives.

3. Return to mourn over time mispent, and now lost and gone for ever.

4. Return to circulate the information you have obtained respecting the actual condition and wants of the different societies.

5. Return to excite your Christian friends to increased activity in the best of causes.

6. Return to diffuse around a more determined hatred of slavery, amongst all to whom you can gain access, not forgetting to pray for the slaves.

7. Return to make some new attempt for the divine glory in your own immediate vicinity.

And remember that there is a period coming, and God only knows how near it may be, when you will be carried forth by others, and it will be said of you,—He shall return no more to his house.

REFLECTIONS ON THE DEATH OF A SISTER.

Yes! we have lost a friend. The universal conqueror, Death, has again entered our neighbourhood and our family! and his steps have been attended with peculiar solemnity and grief. He has snatched;

from our little circle of friends, one that was rendered dear to us, and laid her body beneath the clods of the valley; and in this world we shall no more behold her whom we delighted to call a partner, a daughter, and a sister. Yes! she has passed this vale of death, and is now, I trust, in glory. Let the thought of her consummate bliss console our hearts, and impart serenity and peace to our bosoms.

Pause, my soul! and silently reflect awhile on such a providence,—"Be still, and know that it is God." Yes, "*God has done it:*" that God who is too wise to err, and too good to be unkind to any of his creatures; nor dare to disgrace thy profession by letting a single murmur escape thy lips. "Shall not the Judge of the whole earth do right?" From the celestial hill of Zion, she now takes a retrospect of the dangers and troubles of her earthly pilgrimage; all happily past, and all contributing, by contrast, to heighten and enhance her present felicity. With what raptures does she strike her golden lyre to Immanuel's praise, and, in notes divinely seraphic, celebrate the wonders of redeeming grace and never-dying love. The millions of delights which fill her immortal soul are as durable as its existence. And whilst I ponder in silent grief over our early bereavement, may I learn to apply my heart unto wisdom. From yonder hill she speaks in accents of mild affection, and soothing tenderness. "Dry up the falling tear, compose thy restless passions; with holy assiduity follow me as far as I have followed my blest Redeemer, and prepare to meet me where my Saviour and my God for ever dwell."

This world is indeed replete with changes, separations, and troubles; and when death approaches *thus* near us, we feel the vanity and instability of all sublunary things; how insignificant do they then appear. At

such seasons how invulnerable is the heart to the allurements of an insidious world;—to the solicitations of sinful pleasures,—to all the wiles of a subtle adversary! We are ready to bound over the intervening years of our pilgrimage, "having a desire to depart to be with Christ, which is far better." Happy spirit, I congratulate thy safe accession to immortal joys! O may I meet thee on that blissful shore, where the parting sound and tear are no more known,—where all the favoured inhabitants are cemented in the most endearing and everlasting bonds, in the presence, of that Jesus who is all in all. May the friendship formed in these frigid regions be perfected in heavenly climes, there glow with immortal ardour, and burn with a purified and exalted flame beneath the beams of the Sun of righteousness.

There is required a submission of the understanding to God, by a perfect approbation of all his providential dealings with us. As the understanding is the governing principle of a man's whole behaviour; so is the subjugation of it a matter of the greatest difficulty and importance. Submission must begin here, it must move upon this great wheel; for in vain do we expect the other faculties of the soul to keep the peace, while the understanding rebels. To prevent this we must endeavour, by all possible means, to possess it with a full persuasion of the infinite propriety of all God's transactions with his creatures, though the particular reason for his conduct may not always appear; it being but suitable to the *majesty* of Heaven to exact our submission, without assigning any other reason for it but his own will. Job says, "Behold, I am vile; what shall I answer thee? once have I spoken, but I will proceed no further:" and thus the conviction and satisfaction he could not gain by disputing, he arrived at by obeying,—and indeed to what can we account

disputation in such a case, but a kind of rebellion of the soul against God.

The sublime revelations of the Gospel shine with peculiar refulgence in the night of adversity; its consolations tend to bind up the bleeding heart, and raise its aspiration to heaven, "Not my will, but thine be done." When deprived of friends and every earthly good, we may smile under the pressure of such trials, if possessed of this invaluable treasure. Rise, then, my soul, above puerile vanities, and stretch thy desires after God, for this is not thy home; 'tis but a short journey through life,—thou art only a stranger and a pilgrim here, having no continuing city, but seeking one to come, whose builder and maker is God. *There* eternal youth and unwithering spring flourish beyond the corroding hand of time and death. Oh may I be ambitious to share a humble part in the employments and enjoyments of that happy place, where millions of delights and glories, far surpassing my conceptions, bless the sainted spirit, and excite continual songs of praise.

O my soul, art thou ready for the assault of death? Canst thou meet this grim messenger unappalled, and leave thy companion beneath the footsteps of thy fellow-mortals, unheeded by the thoughtless traveller? How, oh how, canst thou meet this mighty conqueror, and submit to his mysterious operations! Canst thou pass his territories with cheerful step, buoyed up with the prospect of the rich field of bliss that smiles in the distance? Say, O my soul, art thou prepared to meet thy God? To stand the dread decision of the last great day? To see thy Judge assume his awful seat, and award the retributions of eternity? My God, fit me for these momentous scenes; hide me in thy pavilion; shelter me beneath thy wing; and sprinkle my soul with the rich blood

that stained the cross of Calvary, that I may meet all these tremendous realities with that tranquil peace of mind, to which no hypocrite ever attained, which no worlds of dying pleasures can bestow; no legions of infernal spirits can destroy, no length of ages shall impair.

O Lord, graciously grant me thy glorious perfections for my feast, thy almighty bosom for my rest, thy praise for my employment, thy heaven for my home, and eternity the duration of all.

B. S.

Norwich, April, 1832.

A FRIENDLY SUGGESTION.*

To the Editor of the Baptist Magazine.

SIR,

I HAVE thought the *sale* of our Magazine might be increased if the following plan, which I take the liberty of proposing, were generally adopted. I believe in many of our churches, and some that I know of, not more than a single copy is taken monthly. Let two of the deacons take it in, and circulate it among the other members of the church at one penny per month. If *only two extra* magazines were thus taken by each church of the denomination throughout the kingdom, how *much* would the present circulation be *increased*—the minds of many edified who now *never read* it—and the important object of its funds promoted.

Your's, &c.

PERRIS.

* We give insertion to this friendly suggestion of our unknown correspondent, because the adoption of the proposed plan depends on our readers, not on ourselves, as the benefits anticipated from it would not be ours but *theirs*.—Ed.

POETRY.

A MISSIONARY HYMN.

A voice is borne upon the breeze,
Which sweeps across the main ;
It comes from India's jewelled seas,
From Cashmere's balmy plain :
A voice from Asia's numerous bands—
Mahomet's turbaned slaves—
A voice from those rude distant lands
Which stud the southern waves.

The dark-browed sons of Afric hear,
A tear is on their cheeks ;
And in the whirlwind rushing near,
A voice from Greenland speaks.
America's extended bound
Lifts her united tongue ;
Australia echoes to the sound,
And bears the notes along.

Speaks the world's uplifted voice
" Who will shew us any good ?"
Bid the inquiring soul rejoice,
Point him to the narrow road.
Tell him Zion's pathway yields
Purest happiness below,
And at last her fragrant fields
Lead where endless pleasures flow.

Tell him, bliss was never known
Hovering round an idol's shrine,
Bid him leave his gods of stone,
Bid him worship one divine.
Tell the freeman, tell the slave,
Let the rude barbarian hear,
They have each a soul to save,
They have all a God to fear.

Send across the billowy ocean,
Send to regions unexplored,
Teach the language of devotion,
Let our Jesus be adored.
Let his praise from pole to pole
Universally arise ;
Seek t' enlighten every soul,
Train and fit them for the skies.

REZENEE.

LINES WRITTEN IN PROSPECT OF
THE SABBATH.

Oh ! could the Sabbath bring me peace
And give my captive soul release ;
From this vain world afar I'd rove,
To that bright scene where all is love.
Fain would my soul once more take wing
And seek communion with her king :
Fain would she bid the world adieu,
Its pleasures, joys, and comforts too,

My Jesus ! why thy smile withhold ?
And leave me thus so dead, so cold :
Without a smile from thee, my God,
No peace can all the world afford.
In vain I seek for sweet repose
And bid in vain my eyelids close ;
In vain the world displays its store,
With all her wealth I still am poor.
'Tis thou my Jesus, thou my friend,
In whom I see all sweetness blend.
Whose garments dyed in blood I see,
The blood pour'd out, for such as me.
'Tis thou my heart would now receive,
To fill the void all else would leave ;
Oh ! while my soul to heav'n would pray,
Descend and turn my night to day.

J.

HAPPINESS INDEPENDENT OF THE
WORLD.

*" Although the fig-tree shall not blossom,
neither shall fruit be in the vines ; the labour
of the olive shall fail, and the fields shall
yield no meat ; the flocks shall be cut off
from the fold, and there shall be no herd in
the stalls ; yet will I rejoice in the Lord, I
will joy in the God of my salvation."—Hab.
iii. 17.*

Happy the men, whose bliss supreme
Flows from a source on high ;
And flows in one perpetual stream,
When earthly springs are dry.

Contentment makes their little—more,—
And sweetens good possess'd ;
While faith foretastes the joys in store,
And makes them doubly bless'd.

If Providence their comforts shroud,
And dark distresses lower ;
Hope paints its rainbow on the cloud,
And grace shines through the shower.

What troubles can their hearts o'erwhelm,
Who view a Saviour near ?
Whose Father sits, and guides the helm :
Whose voice forbids their fear ?

Let tempests rage, and billows rise,
And mortal firmness shrink ;
Their anchor fastens in the skies ;—
Their bark, no storm can sink !

God is their joy, and portion still,
When earthly good retires :
And shall their hearts sustain, and fill,
When earth itself expires.

G. T.

REVIEWS AND BRIEF NOTICES.

Memoirs of the Life and Martyrdom of John Bradford, M. A., Fellow of Pembroke Hall, Cambridge; with his Examinations, Letters, &c. arranged in chronological order. Together with a Translation of Bishop Gardiner's Book, "de vera obedientia," and Bonner's "Prefatory Letter," both in defence of the Supremacy, and of the Divorce of Henry VIII. By WILLIAM STEVENS. 8vo. pp. 410, and Appendix, pp. 178.—FENN, Charing Cross.

THIS is a work of a singular kind, and no serious mind can look into it without meeting with something that will surprise him. The general character of *Bradford*, as a man devoted to God, is well known, but that extended and repeated evidence of it which this work contains, is very little known. We have a brief Memoir of *Bradford*, but the great end of the writer was to bring forward *Bradford's Letters and Examinations*, the former of which particularly, from their number and length, form the chief part of this volume, and are, above every thing else in it, the most remarkable. Our limits forbid an analysis, but a few general observations must not be omitted.

Every serious reader of these Letters must be struck with the deep piety of their author. Some sentiments may occasionally occur, and some modes of expression may here and there meet his eye, which he will probably think might have been exchanged for others of more correct character, but still he will feel, and strongly feel, that *Bradford* was a man of God, living in the view of a future world, and viewing all things in the light of eternity.

We see in these Letters a strong evidence of the doctrinal sentiments of the early supporters of the Protestant English Establishment. We have often been surprised that men of information should ever venture to assert that the Church of England was in its doctrine *Armenian*, even in its origin; and that the introduc-

tion of what is called the Calvinistic interpretation of its formularies was a derivation from their original meaning. *Bradford* was of a different opinion, evidently; he does not enter into the subject as if it was supposed not to be the doctrine of the church, but in some of his letters to his friends who had difficulties on the subject, he clearly shews his own sentiments and feelings; and what gratified us more than all his arguments for the doctrine of election abstractedly, is, that he pleads for its practical, sanctifying tendency, shews the influence it has on a good man's mind, who receives this part of the truth in the love of it, and thus gives the best denial of the charges laid against the doctrine, by the deep rooted *Armenianism* of the human heart, and of too many in the professing christian world.

But that which will surprise all who look into this volume with any degree of attention (though they may not read the whole of it), is, the numerous and long letters which he wrote to friends individually, and to the professors of the Gospel of Christ collectively, during his imprisonment, and in the immediate expectation of his martyrdom. As if quite at his ease in the enjoyment of liberty and all the comforts of life, he wrote with a freedom and earnestness which shewed he looked not at things which are seen, but at those which are unseen and eternal. There are no shrinkings of feeling, no fearful apprehensions of the fiery trial that awaited him. He looked forward to it as to an event which would be to him of great consequence, but which occasioned no terrors, and he rejoiced that he was thought worthy to suffer for the name of the Lord Jesus. As is remarked by the editor, he has shewn us a fine specimen of the spirit of the primitive martyrs. He finished his course at the stake, in company with a young man, an apprentice, whose name was John Leaf, in July, 1555.

A large Appendix is added of Notes,

Authorities, &c. and which contains a very curious article; a translation of a Latin Oration of Gardiner, Bishop of Winchester, in defence of King Henry 6th, justifying his claim as the supreme head of the Church of England,—his divorce of Queen Catharine,—his marriage with Anne Boleyn, and denouncing the authority of the bishop of Rome in England; with a Preface by Bonner, afterwards bishop of London, recommending this oration!—Our readers will all remember, that Gardiner and Bonner (especially Bonner), were the agents in the fiery persecution in Queen Mary's reign; but in the time of Henry the 6th they would plead for his departure from Rome, and when Mary, a bloody-minded Papist, ascended the throne,—then they could return with a violence which has given them an immortality of infamy. Such were the great men of the Romish Church in former days! We could easily add the reflections which will occur to the generality of our readers, but our limits forbid. This oration, entitled "*De vera obedientia*," it seems, was often referred to by the Reformers, and no wonder it should, like some other things, become very scarce. But in the days of Mary it was well known, and also a translation was published by Michael Wood, a printer, of which there are two editions. These are now very seldom to be met with; but as Mr. Stearns has favoured the public with a copy, the English reader can form his own opinion, both of the authors and of their arguments. This work is mentioned by Fox in his martyrology, and extracts are given from it in vol. ii. p. 338, &c., and in the examinations of Saunders and Taylor these martyrs referred to it to Gardiner's great annoyance. See Fox, vol. iii. p. 134 and 166. In closing our brief notice of this large volume, we heartily thank the editor for a work, which at all times may be read with profit, and at the present time is peculiarly reasonable; when it is so desirable that Protestants should know what Popery was, and from its nature, what it always will be.

Indian Recollections. By J. STATHAM. London, Samuel Bagster, Paternoster Row. 1832. 12mo.—pp. 406.

THIS invaluable work appears before the public with the modest title of "*Indian Recollections*"; and had it been added, "*relating to a thousand wonderful things*," the contents of the volume would have fully borne out the assertion. Not that we intend by the term *wonderful* to convey the idea that any of them are incredible: though we do not disguise our feeling that nothing but our knowledge of the high character of the author for piety and straight-forward integrity, could have secured so much implicit faith as is required to give full credence to all its statements. We therefore say at once, that so far as Mr. Statham has given his own "*recollections*," and has not related incidents upon the credit of others, we give the most entire credit to his instructive information respecting the East Indies.

In a short preface Mr. S. says:—

"At a time like the present, when missionary operations are attended to with so much interest by some, and so scornfully derided by others, the author of the following pages thought his recollections of India might not be unacceptable to the former, and at the same time not altogether useless in removing the prejudices of the latter. If but one friend be gained to the missionary cause by the publication of this volume, the author will abundantly rejoice.

"Another reason which induced him thus to appear before the public, was, that in the course of his residence in India, he met with several striking illustrations of the Sacred Scriptures, which he did not remember to have seen noticed in the works of others."

Among his "*Recollections*" will be found some most affecting statements as to the degraded state of morals among the Hindoo population; their lasciviousness, their selfishness, and hard-heartedness, are a lively commentary upon the assertion of the psalmist, "*The dark places of the earth are full of the habitations of cruelty*." The awful representation given of heathenism by the apostle in the first chapter to the Romans, is not too strong to be applied to those in India "*who worship the creatures more than the Creator*."

To those persons especially, who knew the late Rev. John Lawson of Calcutta, Mr. Statham's most affecting narrative of that distinguished Christian poet and missionary, will be read with peculiar emotions.

It will be proper to give an extract as a specimen of Mr. Statham's style and spirit:—we select the commencement of chapter xxii. p. 408, 409.

"During the time that the deputation from the London Missionary Society was in Calcutta, a very pleasing circumstance occurred, which was no other than the opening of a native chapel where an idol temple had stood. The day was indeed an hallowed festival, and Messrs. Bennett and Tyerman seemed highly to enjoy it. It was the celebration of a signal victory obtained over the powers of darkness. This chapel was situated at Rammakal-choke, a village about nine miles south of Calcutta. Ramjee, a land-owner, was the proprietor of the temple, which had been erected by his forefathers, in honour to, and as the residence of, Sheeb. This man heard the Gospel preached by Mr. Trowin, one of the missionaries of the London Missionary Society; and such was the effect produced, under a Divine blessing, that he determined to destroy the temple, and gave up the idol to the missionary to be sent to the museum in London. On the 20th of March, 1835, the idol was hurled from its throne, and given to Mr. Trowin, thus fulfilling the prophecy, 'The gods who made not the heavens and the earth, shall perish from under those heavens, and from off that earth!' The effect of its removal was, as might have been anticipated, most peculiar. The officiating Brahmin stood as if petrified with horror; and raising both his hands, expressed himself almost literally, in the language of Micah, when his seraphim was stolen: 'Ye have taken away my god, and what have I more.' The people ran together, some crying one thing and some another, but all its wretched and deluded votaries shouted with one voice to say, 'Great is Sheeb of the Hindoos.'"

Mr. Statham states that "he lays not an atom of claim to literature." Notwithstanding this, however, he has somehow contrived to write a volume which keeps up the attention of the reader even to its close: and for this simple reason, because its style is distinguished by one essential quality of which the writing of many is totally deficient—*PERSPICUITY!*

The volume is greatly enriched by quotations from the poetical works of Mr. Lawson. From what we have already expressed respecting this excellent work our readers will gather that we wish them to purchase it.

Civilisation and Christianisation of South Africa, from its first Settlement by the Dutch to the final Surrender of it to the British.—Edinburgh: Wagh and Innes. London: Whittaker and Co. 1833.

THE wretched condition of the nations of South Africa before the first settlement by the Dutch, was extreme misery and degradation: the cruel treatment which they received from the Dutch boers, was such as might have been expected from mere agricultural cupidity: and even the attempts made for their conversion to Christianity resulted in complete disappointment; and was this wonderful?

"All were however upon a level as to religious instruction. To speak to any of them [the Hottentots] upon the subject, was little less than mortage; and latterly the aversion of the boers to their instruction was such, that on some of the churches in the interior, boards were affixed upon their doors, on which was inscribed, 'No Hottentots or dogs admitted.' p. 46.

"It was perfectly natural 'that these infidels,' as Boering calls the Hottentots, 'show the utmost reluctance when they are called to reason upon matters of religion.'—'Many a time,' he adds, 'have I allured them, in small companies, with tobacco, wine, brandy, and other things, to places of retirement, in order to eradicate their nonsensical whimsies, and instruct them in the pure worship of God. As long as my store lasted, I had my company, who seemed to attend with a desire to learn; but when that was spent, they cried out for more, and without it would not stay to hear another word.' p. 48, 49.

"The colonists declared the Hottentots to be incapable of receiving instruction, and the Dutch gave up their attempts to make them Christians in despair!

"In the year 1736, the Moravians at Herrnhuth complied with a request made by two merchants at Amsterdam, and sent their brother, George Schmidt, to settle in Africa. The history of the settlement, at first called *Bayan's Cloof*, and now *Gradensthal*, is most interesting to those who rejoice in wis-

nessing the footsteps of mercy towards the wretched and degraded Hottentots: who now proved 'willing in the day of God's power' to listen to the music of the Gospel without their attention being purchased by 'tobacco, wine, brandy, &c. &c.'"

The history of the labours of the venerable Dr. Vanderkemp and his colleagues is full of interest; demonstrating, that preaching the Gospel to barbarians is the only effective plan to promote civilization, that,

"Nations the learned and the rude,
Are by those heavenly arms subdued."

Sir David Baird took the final possession of the colony from the contracted Dutch in 1805, and here the narrative ends. We hope the intelligent author will soon let the public have another promised volume, bringing down the history of the "*Civilization and Christianization of Africa, to the present period*," as the visits of the Rev. John Cambell to Africa, and especially the labours of the Rev. Dr. Phillip at the Cape, have been lately succeeded in procuring the object so much desired by Dr. Vanderkemp,—the entire emancipation of those most degraded of human beings—the Hottentots.

The Utter Extinction of Slavery an Object of Scripture Prophecy: a Lecture, the substance of which was delivered at the Annual Meeting of the 'Chelmsford Ladies' Anti-Slavery Association' in the Friend's Meeting House, on Tuesday, the 17th of April, 1832. By JOSEPH IVIMEY, a Member of the Committee of the Anti-Slavery Society. pp. 74.—London: Wightman, Paternoster Row.

WE have read this lecture, together with its accompaniments, with much interest. The subject on which it treats is at all times of commanding importance; but especially at this moment, when the system of slavery is better understood, and more heartily hated by the British public than at any former period—when the boon of emancipation has actually been conferred on a portion, though a comparatively small one, of the 800,000 wretched beings so long oppressed—when the determination to be free has taken

such deep root in the bosoms of the great mass of the negro population of Jamaica—and when government itself has been constrained to entertain the question of colonial bondage, and to grant inquiry at least, though it has not gone those lengths which it must finally go—if, perchance, the captive thousands of the west do not anticipate its measures, and, by achieving the victory of liberty for themselves, place it beyond the power of a British cabinet to acquire honour by doing them justice. While, therefore, the subject of this pamphlet cannot fail to attract a considerable share of attention, the manner in which it is treated will well repay that attention. Mr. I. has condensed a good deal of information into a small compass. This he has more particularly done in the former part of his lecture; in which he has given an account of "the origin of colonial slavery, and the present condition of those wretched beings who are called slaves in the West India Islands," and introduced a train of reasoning tending to demonstrate the illegality and iniquity of slavery. In the latter part, our views are directed to the indications of prophecy on this subject, and some of the means are enumerated by which it is probable those indications will be realized. Of the propriety of the application of one of the prophetic passages quoted, Isaiah xlv. 14, 15, we a little doubt. On the whole, however, Mr. I. has made out his case with great clearness and irresistible strength of evidence. Indeed the point of light in which he has placed the matter is so obvious, and, at the same time, so encouraging, that it is surprising it has not before been distinctly noticed, or, if noticed, that it has not been contemplated more at large. It is plain enough that, in despite of the opposition of the planters, and the tardiness of movement manifested by men in power, *colonial oppression must soon be "a tale of yesterday,"* that our slaves must soon rejoice in the blessings of freedom, while the soil on which they tread, so long and so deeply polluted by the cruel reign of tyranny, shall itself, like that of our own beloved land, be consecrated to the purposes of liberty. The style of Mr. I.'s pamphlet, like that

of his other writings, is plain, fearless, and straight-forward. Its character of feeling is in perfect keeping with its subject;—it burns with indignation—it melts with compassion—it exults in hope. We wish it an extensive circulation; it appears to us not unworthy of the cause to which it is dedicated, and eminently adapted to aid and promote it.

The Scripture Guide to Baptism; or a faithful Citation of all the Passages of the New Testament which relate to this Ordinance, &c. &c. By R. PENGILLY. Eighth Edition.—Wightman, 1832.

WE are delighted to observe that this most excellent and correct "Guide" to the proper understanding of the Scriptures in regard to the ordinance of Christian baptism, has reached the eighth edition: we have no doubt it will continue to be reprinted so long as successive generations shall rise in the church of Christ, who, in reference to baptism, shall inquire, "What saith the Scriptures?"

Instead of saying more as to our own opinions in regard to this complete Scripture Manual, we extract a "recommendation to the third American edition, published in Boston, December, 1827:"

"It has given us great pleasure to learn, that the merits of Pengilly's '*Scripture Guide to Baptism*,' have so far attracted the attention and favors of the public, that a third Boston edition is now called for. We wish that a copy of it were placed in the hands of every Christian, and of every inquirer after truth. Next to the Bible, it is the first book we would recommend to every person who wishes to know what the Bible teaches respecting baptism. Here every passage of the New Testament which has any reference to the subject is fairly cited, and is illustrated by the opinions of eminent Pædobaptist writers. The spirit which pervades the work is mild and candid, and gives it an additional claim to the attention of every Christian, whatever may be his opinions respecting baptism.

"L. BOLLES, Salem.

"C. P. GROSVENOR, Pastor of First Bap. Ch. Boston.

"JAS. D. KNOWLES, Pastor of second Bap. Ch. Boston.

"DANIEL SHARP, Pastor of third Bap. Ch. Boston.

"HOWARD MALCOLM, Pastor of Federal St. Bap. Ch.

"ELON GALUSHA, New York."

Letters to a Daughter on Practical Subjects. By WILLIAM B. SPRAGUE, D.D., of Albany, United States of America.—London Tract Society.

WITH abundant resources of practical knowledge, and with the most tender sympathies for the present and eternal welfare of a beloved daughter, Dr. Sprague has written twenty-three letters on all that variety of subjects which relate to the accomplishment of a young female, and a knowledge of which is necessary to form a cultivated, pious, domestic, and benevolent woman, whether in single, married, or public life. He has said everything which is necessary on every necessary subject, and in the best possible manner! The two sermons by the same author are a suitable Appendix to the invaluable work.

The Gospel its own Witness: or the holy Nature and Divine Harmony of the Christian Religion, contrasted with the Immorality and Absurdity of Deism. By REV. ANDREW FULLER, late of Kettering. A new edition, with a Life of the Author. pp. 247.—Book Society for promoting Religious Knowledge among the Poor.

It is well; or Faith's Estimate of Afflictive Dispensations. By the late Rev. JOHN HILL. pp. 75.—Book Society for promoting Religious Knowledge among the Poor.

THE estimation in which the writings of Andrew Fuller and John Hill are held, is too high to require one word from us to commend any of their publications. We are, however, exceedingly glad to observe that increasingly useful society, which has presented the Christian public with their

remarkably cheap, neat, and valuable reprints, so frequently issuing from their repository,—works that are eminently calculated to fulfil the benevolent intentions of the original founders and the present supporters of this excellent institution.

Tracts and Documents connected with the late Insurrection in Jamaica, and the violations of Civil and Religious Liberty arising out of it. Published by special Request.—London: Holdsworth and Ball; Wightman.

WE are happy to find that the Committee of our Missionary Society—throwing off the reserve which has so long covered its operations in the island of Jamaica—has, in this pamphlet, exposed, in its proper form, the opposition, made by the slave-holders there, to the propagation of Christianity.

The names written at length are given, p. 9, of those *most respectable magistrates*, (fourteen of them!) who were actively engaged in pulling down the chapels at Montego-bay: we feel confident that the noble lord Goderich will do justice in this case.

The causes of this insurrection are most satisfactorily stated, pp. 7—24, viz. the inflammatory resolutions passed by the planters, abusing the British Government: and the expectation entertained by the slaves, that they were to be free after Christmas: arising, most likely, from their having learned that the *crown slaves* had been emancipated by his majesty's ministers.

The account given by Mr. Knibb, of the good conduct of the members of those churches whose chapels were destroyed during the insurrection, is most gratifying. Many of them have received their freedom as a reward for saving the property of their masters; and several have been rewarded by the House of Assembly for their good behaviour, during the insurrection.

It is stated,

"Mr. Cantlow's church was in the heart of the rebellion; fifteen out of eighteen of his leaders were faithful to their services; of the

other three we have no sufficient proof of guilt. A gentleman from America, who saw one of them tried and hung, said to me, I hope to meet him in heaven; *he died for being a baptist.*" P. 37.

Our readers may be assured, that the question must now be settled, whether Slavery shall be perpetuated in the West India Colonies; or, whether christianity shall be exterminated thence. We entertain no fears as to the result, and feel the most entire conviction, that various circumstances are powerfully co-operating to bring this horrid practice of men, and some of them professed *christians* too, holding *property* in their *fellow-men*, to a speedy and entire termination.

The pamphlet is sold at so low a price, that further extracts are unnecessary. We hope all our readers who are desirous of spending a shilling well, will instantly procure it, and diffuse the information it contains among those who cannot afford to buy it.

An Address to British Christians, on the importance and Necessity of a Revival of Religion: with an Appendix, containing Hints on the Formation of Revival Unions. By a MINISTER of the GOSPEL. pp. 24.—London: Holdsworth and Ball.

THE compiler of this most energetic tract, has laid the religious public under great obligations in having compressed into so small a compass the chief parts of the Rev. Calvin Colton's "History and Character of the American Revivals of Religion in America;" and of the Rev. Dr. Burder's "Pastoral Discourses on Revivals of Religion." We strongly recommend it to our readers, as containing most pungent appeals, and most encouraging statements on the subjects of which it treats. We should be much gratified could we successfully urge upon some of our wealthy friends to expend each a guinea, which will purchase a hundred, to put them freely into extensive circulation in our churches. It is not possible to calculate the spiritual benefits which might result from such an act of Christian benevolence.

OBITUARY.

MRS. HANNAH HILEY.

Not to eulogize the dead, but to excite a desire to imitate what was praiseworthy and lovely in the character of the deceased, has induced the writer to present the following brief memoir of a departed sister.

Hannah Hawkins—the maiden name of the deceased—was the daughter of pious parents at Fighlstone, near Ivinghoe, Bucks. In early life, she was the subject of deep convictions, but according to her own account they were like “the morning cloud and early dew that passeth away.” In the year 1826, she was, through the providence of God, removed to Ledburn, where she attended at the Baptist meeting at Leighton. Here she was aroused afresh to a sense of her danger, and received benefit from the ministry of Mr. Turner of Great Brickhill, who occasionally preached there. But she did not find solid and lasting peace until her return home, when her mind was powerfully affected by a sermon preached by Mr. Clabaut, pastor of the church at New Mill. The text selected on that occasion was from Matt. xv. 21—28. She remarked, on returning home, how very suitable the discourse was to her case, and from that time she adopted the prayer of the poor woman as her own, the continual desire of her soul was expressed in those words, “Lord, help me,” and she soon found in her own experience that God is a “God hearing and answering prayer.” She then began to see that Jesus Christ was just the Saviour she needed,—was enabled by faith to rely entirely upon him, and thus obtained peace with God through our Lord Jesus Christ.” The reality of her conversion was evidenced by the great change wrought in her temper and feelings: formerly her temper had been hasty and ungovernable, but now she exhibited great meekness and gentleness in her deportment; yet she displayed much warmth of feeling in opposing whatever appeared sinful, and in keeping up a holy jealousy over her own heart. After she

had thus experienced the grace of God in her soul, she felt a desire to honour her Saviour by openly declaring herself to be one of his disciples, and after imploring his wisdom to direct her, she joined the church at New-Mill, being baptized July 1828. Her career was short; but during its continuance, her attendance on the means of grace, consistent walk, affection for her pastor, and devotedness to the interests of Zion, were such, as to render her highly esteemed by that Christian society, and to recommend the faith she professed to others.

On the 3rd of June, 1829, she was united by marriage to Mr. William Hiley of Wing, Bucks, a pious young man, with whom she had been acquainted from the time of her being decidedly for God, and as they had implored the Divine blessing on their marriage, the connection proved to them a source of comfort. A friend has remarked that she never knew a more conscientious person in her dealings with others than Mrs. H., and her heart truly sympathized with the distressed, for she pitied the woe, and felt for the sorrows of her fellow-creatures: but more especially did her heart glow with love towards the followers of Jesus. She was happily preserved from a sectarian spirit, and in the expansiveness of her benevolent feelings she discovered much of the temper and spirit of her Redeemer.

Shortly after her marriage, she was called to endure a long and protracted illness, symptoms indicative of consumption appeared. She became, however, the mother of a living child, (who survives her), and hopes were entertained of her recovery; but they proved delusive, her medical attendant gave no hope. She lamented that she could not so entirely as she could wish, give up her dear child, who, being very weakly, especially needed a mother's tender care: yet it was manifest that she felt increasing deadness to the world, and a more constant desire towards heaven and divine things. Upon one occasion when weeping, she observed to a friend, that hers were

not tears of sorrow, but tears of joy, for she could exercise strong confidence in God, and though she was sometimes tempted to fear, yet she would exclaim, "My heart is fixed, trusting in the Lord."

The time was now fast approaching when she must bid adieu to every earthly connexion: when the loving husband must take a farewell of her who was the dearest part of himself, and the tender babe must lose the friend who, had her life been spared, would have taught it to hush the name of that kind Saviour "who is able and willing to save unto the uttermost all that come unto God by him." But though the ways of Providence are mysterious to our finite conceptions, infinite Goodness and Wisdom cannot err; "Clouds and darkness are round about him, but righteousness and judgment are the habitation of his throne." On Friday, May 13, she became much worse; I was sent for on the evening of the same day. When I entered the room the altered appearance of my dear sister so shocked me, that I could not restrain my sorrow, but wept bitterly. The dear sufferer was propped up in the bed, and almost as if in the last struggle with death: yet she soothed my mind by saying, "Do not weep; but praise the Lord for his goodness. He lays no more upon me than he enables me to bear." She then told me that she had resigned her helpless babe, and all her concerns, into the hands of a faithful God, had it been his will to have spared her, she hoped to have trained up her child in "the nurture and admonition of the Lord;" but that he needed not her help, but could change its heart, though she was gone. Although her mind was subject to change, yet she was not left in darkness, she told her dear husband and myself, as we were sitting by the bedside, that she was waiting for the fulfilment of the 1st verse of the 550th hymn of Rippon's selection:—

"If I must die, as die I must,
Let some kind seraph come,
And bear me on his friendly wing
To my eternal home."

On Sabbath day, May 17, she was very happy: she spake of God in Christ as all her joy and support. She told me in the

morning that she expected to spend part of the Sabbath in heaven, we thought the same, as she lay convulsed for several hours. When a little recovered she said, "The Lord's time is the best:" "all the days of my appointed time will I wait till my change come," and then improved the short interval (as far as she was able) by a serious address to her dear relatives around her bed, upon the concerns of their never-dying souls. Methinks I now see her take each by the hand, and forgetting her own weakness, pour out her desire for their spiritual welfare. She would often call upon some of her friends to pray, adding, "Praise the Lord too,—there is great room for praise." When asked how she was, she replied, "His grace is sufficient, the Lord enables me to bear my affliction. The righteousness of Christ alone is my hope, I dare not appear before God without the wedding garment,—the robe Christ has wrought out,—for I am unworthy;" and added, "Tell Mr. C. when he improves my death, not to speak much of me, except to say, that as one so vile as myself had obtained mercy,—since I was not cast out,—none need to despair." She then expressed a wish that her death might be sanctified to her relatives as well as others. "Oh!" she exclaimed, "will it not cause you who have tasted that the Lord is gracious, to press on with renewed vigour! and oh! that those who have hitherto lived without God in the world may be led to pray for mercy."

My sister, when able to attend, loved to hear the Word of God read, and some of Dr. Watts' hymns, particularly Psalm 103, 2nd part, which she said was fulfilled in her experience. After having passed a night of severe suffering, she observed, "she had enjoyed sweet seasons, and had had fresh manifestations of the love of God to her soul." She feared lest she should become impatient, and often requested us to pray that her patience might not fail (and God granted her request); she would say after a sharp struggle for breath, "One struggle less, a little more faith and patience, the Lord's time will come, every hour brings it nearer."

On another occasion she said, "All is

peace within, I shall come off more than conqueror, through the blood of the Lamb." On my saying, "O death, where is thy sting? O grave, where is thy victory? the sting of death is sin, and the strength of sin is the law"—she eagerly caught the last words before I had uttered them, "But thanks be to God who giveth us the victory through our Lord Jesus Christ."

On the last Sabbath that she spent in this world, she had distress of mind which proceeded, she believed, from the enemy of her soul, she called upon me to pray; I assured her that I did; "pray earnestly," she added; and for three or four hours she kept her poor withered hands clasped as though in earnest prayer. I awoke her husband, who was taking a little rest, to join with me in calling upon the name of the Lord on her behalf. After this exercise she told me she felt her standing firm; we had reason to say, "Verily, God heareth and answereth prayer." She had, during the previous day and night, been grappling with death, and she felt that her departure was near. I had hoped to have witnessed her last moments, and to have watched her painful conflict to its close; and this was the wish of my sister also, but an all-wise and gracious God ordered it otherwise. I was under the necessity of leaving her, and as she had hitherto unreservedly submitted to the Divine will, I did not fear to inform her of it. She made no complaint, but meekly replied, "All is right." On Monday morning I asked her if she felt

quite willing that I should leave her; to which she replied, "Yes, your departure cannot take away the preciousness of Christ. If I am building on the rock of ages, nothing can move me." She further said (although her speech faltered), "The Lord is on my right hand, I shall not be greatly moved," and she endeavoured to speak further of his great goodness, but was unable. I said, "My dear, do not try yourself; I suppose you wish to tell me how precious Christ is?" to which, she replied in the affirmative; then taking my hand, with great composure she said, "Good bye." But to me it was a far more severe trial to leave her. She continued until half-past one o'clock in a severe struggle with the enemy. She was seized with delirium, and Satan made another attempt, and that a mighty one; but blessed be God, she was enabled to say, "that the enemy had departed and dared not affright her any more," and in about an hour and a half afterwards, she quietly resigned her soul into the hands of her Redeemer.

It is not the design of the writer to represent the subject of this memoir as perfect; she was acquainted with her own imperfections, and it was her desire to attribute her salvation to free grace abounding through our Lord Jesus Christ. Her pastor attempted the improvement of her death, from a portion of Scripture frequently repeated in her sickness, "Is there not an appointed time to man upon earth?" May those who heard and those who read, "Be also ready."

INTELLIGENCE, &c.

FOREIGN.

AMERICA.

Extract from a Letter to Mr. J. Franks of Kingston in the Isle of Thanet.

"By the good providence of God, I arrived in New York three days before the meeting of the Triennial Convention,

which lasted a week; there were delegates from nearly all the United States, amounting to 129 ministers, some from the distance of 1200 miles.

Upwards of 2000 Sunday Schools have been established in the valley of Mississippi since 1830:—more than 5000 children have been converted during the past year in the United States:—present number of churches 5433—Ministers 3284

—Schools 9000— Scholars 400,000—increase of new churches last year 613—baptised 349,000—in the United States and Canada there are 292 Associations.”

DOMESTIC.

ADDRESS TO THE KING.

This day (July 11) the following address to the King, from the dissenting ministers of the three denominations residing in and about the cities of London and Westminster, was presented to His Majesty by deputation, at St. James's Palace.

“TO THE KING'S MOST EXCELLENT MAJESTY.

“May it please your Majesty,

“We your Majesty's loyal and dutiful subjects, the Protestant Dissenting Ministers of the three denominations in and about the cities of London and Westminster, humbly approach your Majesty's presence to express our most cordial congratulations upon your Majesty's deliverance from the late atrocious assault upon your Majesty's royal person.

“Our thankful acknowledgments are continually presented to the Father of mercies for this instance of his great goodness, both to your Majesty and to the people under your paternal sway.

“It is our earnest prayer that your Majesty's invaluable life may be long preserved: that the blessing of the Almighty may rest on your Majesty's person, on your royal Consort, the Queen, and on the whole of your august family: and that the Supreme Potentate, by whom kings reign, would cause all the measures of your Majesty's government to issue in the peace and prosperity of this great kingdom, and the increase of knowledge, liberty, virtue, and religion, throughout the world.

“And our fervent supplications shall not fail to ascend to the throne of the Divine grace, that, after an extended and happy reign, your Majesty may be exalted, by the mercy of God, and through the mediation of our Redeemer, to a crown of glory, unfading and everlasting.

“Signed on behalf of the general body of dissenting ministers by the following deputation:

“Rev. Dr. Ross, (the Hon. Sec. of the body)

Rev. Dr. Winter (who read the address)

Rev. Mr. Aspland (Chairman of the meeting which voted it)

Rev. Dr. Rippon	Rev. Mr. Geary
Dr. Humphreys	Dr. Barclay
Mr. Wall,	Mr. Pritchard
Dr. Newman	Mr. Broadfoot
J. B. Shenston	Mr. Arundell
Dr. J. P. Smith	Mr. Mardon
J. Clayton, jun.	Mr. Yates
Mr. Coates	Mr. T. Thomas.”

To which address his Majesty was pleased to return the following most gracious Answer:

“I return you my thanks for this dutiful address.

“The sentiments which you have expressed on the outrage lately offered to me, are such as I should have expected from your known loyalty: and I rely with confidence on your attachment to my person and government, and on your steady support of our invaluable constitution.”

LONDON BAPTIST BUILDING FUND.

To the Editor of the Baptist Magazine.

DEAR SIR,

It devolves on me to send you the following statement relative to the above institution, and to request its insertion in your Magazine, for the information of the denomination and the public at large.

Since the half-yearly meeting held in December last, of which an account, furnished by W. Paxon, Esq. the society's solicitor, was kindly inserted in your number for February, the following churches have been assisted with the sums appended:

Cuddington, Bucks.	-	-	£60.
Carlton-le-Moorlands, Lincoln	-	-	60.
Waentroda, Glamorgan	-	-	35.
Welshpool, Montgomery	-	-	60.
Ashford, Kent	-	-	80.
Argoed, Monmouth	-	-	30.
Lixum Green, Flint	-	-	40.
Montacute, Somerset	-	-	50.
Twyngwyn, Monmouth	-	-	40.
Bradford (Salem Chapel) York	-	-	90.
Yarcombe, Devon	-	-	50.

making a total of 595*l.* paid to eleven cases during the last half-year.

Many urgent applications for aid are now before the committee, and they cannot but regret that the state of the fund will not allow them to meet the claims of such applications as promptly and liberally as they deserve.

Permit me, therefore, Sir, through the medium of your Magazine, to call the attention of your wealthy and liberal readers who have not yet contributed to the support of

the fund, to the peculiar advantages which it is calculated to secure as they are stated in the report read at the last annual meeting of the society. The committee say, "that so far as the principles of this institution have been adopted, the numerous domestic inconveniences resulting from the long absence of ministers from their families, are now prevented—that the serious evils accruing to churches from the want of the pastor's presence and oversight are obviated—that the heavy expenses necessarily incurred in travelling, collecting, supplying, &c. are almost entirely avoided—that the distressing mental anxiety and bodily exhaustion generally attending personal applications are superseded—that liberal gentlemen engaged in trade and commerce are relieved from the painful interruptions to which they used to be subjected in the midst of their worldly avocations—that cases are aided according to a deliberate and impartial judgment on their respective merits, whereas formerly the amount obtained depended chiefly on the skill and address, the importunity and perseverance of the applicants—and that notwithstanding the paucity of subscribers, there is reason to conclude that *after deducting all expenses*, the average amount of exhibitions made by this society is about equal to what was realized by the twelve cases which the board annually admitted."

Trusting that these things will be duly considered by your readers, and that some who have not yet done any thing in aid of this institution, will be induced thus to contribute according to their ability to the relief of poor churches in the country.

I remain, dear Sir,

Yours very truly,

THOMAS THOMAS, Secretary.

6, King's Terrace North,
Lower Road, Pentonville.

Subscriptions and donations will be thankfully received by Mr. S. Marshall, Sub-Treasurer, 181, High Holborn; Mr. W. Paxon, Solicitor, 9, Gray's Inn Terrace; the Collector, Mr. G. Barnley, 8, Tooley Street; and by the Secretary.

JAMAICA PERSECUTIONS.

At a special Meeting of the Board of Baptist Ministers, held at Fen Court, July 10th, 1832; to take into consideration the outrages lately perpetrated on the persons and property of the Baptist Missionaries in Jamaica.—The Rev. W. Newman D.D. in the Chair.

It was unanimously resolved,

I. That this Board fully convinced that the

principles which have uniformly guided the proceedings of the Baptist Missionary Society, have strictly accorded with the pacific spirit of the Gospel, and equally satisfied that their Missionaries in Jamaica, have acted in conformity to the instructions given them by the Society, view with indignation the attempt to criminate those Missionaries as parties in the late insurrections; and congratulate the Committee and the whole Christian public, on the signally triumphant manner, in which these base charges have been refuted.

II. That the serious losses sustained in the destruction of the Society's property, together with the violent and illegal outrages on the persons and families of the Missionaries, call for the liveliest sympathy, and this Board confidently trusts, that the appeal which has been made to the British Government, for protection and redress will be effectual; more especially, as such proceedings are directly at variance with the British constitution, and an insult to the dignity of the throne.

III. That the decided hostility which has been shewn on former occasions, as well as on the present, by slave holders to the labours of Christian Missionaries, affords a convincing proof, that the system is irreconcilably opposed to the progress of the Gospel, and ought therefore no longer to be protected by the British Government.

IV. That a petition founded on the foregoing resolutions, be forthwith presented to both houses of Parliament.* And that as a general election is expected speedily to take place, this Board call upon their friends possessing the elective franchise throughout the United Kingdom, to support such candidates only as will pledge themselves to promote the immediate and entire abolition of slavery.

J. B. SHENSTON, Secretary.

To the Ministers of the Baptist denomination throughout the kingdom.

Dear Brethren,

I am directed to transmit to you, the preceding resolutions of the Baptist Board, and especially to call your attention to the last, with an earnest request that you will read it from your pulpits, and in any practicable way enforce upon your congregations, the importance of acting in conformity with it.—The state of our Mission and Churches in the island of Jamaica, imperatively calls upon us to act with decision and firmness, as the friends of the slave; to all his other injuries, is now added, that of a most fierce and cruel persecution for righteousness sake, a persecution of such a nature, both in the causes from which it has

* The petition being simply an echo of the preceding resolutions, we deem it unnecessary to print it.—ED.









sprung, and in the spirit by which it has been marked, as leads at once to the conclusion, that the existence of Christianity is incompatible any longer with the existence of slavery, and that one or the other in that colony must cease. The ensuing elections will afford an opportunity of all others the most favourable, for the expression of feelings on the subject, and such is the state of the public mind, that nothing more seems required, than for the various communities of Dissenters to act in concert on the occasion, to secure such a return of members to the Common's House of Parliament as will give the fairest promise of effecting the entire and speedy extinction of the *negro's wrongs*. I am therefore desired to represent to you the great importance of bringing the subject distinctly under the notice of your friends at this particular crisis; that all of them who may now have to exercise the elective franchise, may require a pledge from the candidates to whom their votes are given, that they will support the cause of immediate emancipation.

I am, dear Brethren,

Yours truly,

J. B. SHENSTON,

Secretary.

July 10th, 1832.

ANTI-SLAVERY AGENCY COMMITTEE.

Allen, Wm., Esq.	Lecane, L. C. Esq.
Barrett, Rich., Esq.	Macaulay, Zacy., Esq.
Crawford, Wm., Esq.	Naish, Wm. Esq.
Cooper, Eml., Esq.	Pownall, Henry, Esq.
Cooper, Joseph, Esq.	Preston, Rev. M. M.
Edwards, Wm., Esq.	Price, J. T., Esq.
Fisher, Thos., Esq.	Sloper, N. E., Esq.
Forster, Robert, Esq.	Stacey, Geo. Esq.
Forster, Josiah, Esq.	Stephen, Geo., Esq.
Ivimey, Rev. Jos.	Wilson, Joseph, Esq.

Bankers—Messrs. Drewett and Fowler, 60, Broad Street.

Two Circulars have been issued by this Society, dated June 17th and 20th, from which we present our readers with the following brief extracts.

“When an opportunity like the approaching general election, offers itself of rousing the public attention to this mass of crime, this dreadful load of national guilt, it would be an unpardonable omission in those who have hitherto stood forward as the public advocates of the slave to neglect it. It is agreed on all sides that the colonial question is the most important, as it will probably be the first that will come before a reformed parliament; and as, whatever may be its political character, it involves considerations of infinitely

higher importance to a christian mind, the Agency Committee feel warranted in urging this appeal most earnestly upon those who like themselves profess to be governed by Christian principles. The Committee are exerting themselves most strenuously, and are labouring indefatigably in the cause. Their immediate object is to arouse the public attention—to inform the public mind, and, above all, to stimulate their friends throughout the country to *combined and uniform*, as well as to active exertion. They are well convinced that an *united* demonstration of moral strength is the only means under God of making a decided impression on the legislature, and that to effect this their provincial co-adjutors must be persuaded to surrender all minor differences of opinion, and harmoniously co-operate to support the cause under the advice and guidance of the Central Committee, *without which all hope of a great national and simultaneous expression of feeling is visionary*.

“This then is the time for prompt and energetic exertion. Every real friend of the cause ought to act upon the conviction that a temporary *but absolute self-devotion to it is indispensable*.

“It is scarcely possible that on a subject so extensive, and involving directly and collaterally the personal interest of so many individuals, great variety of opinion should not obtain as to the manner of emancipation; but there is one point upon which all are agreed,—that, it being a crime in the sight of God to uphold it, slavery *must* be abolished without reference to any other consideration than the personal safety of the parties interested, and the means of substituting judicial for private and irresponsible restraint.

“Upon this principle, none who have really the cause at heart will hesitate to come forward at the present crisis with determined and irresistible zeal, and presuming that this will be the case, the Agency Committee offer the following suggestions respectfully, but most earnestly, to your attention.

“It is expected that the present Parliament will very speedily be dissolved, and it is notorious that in that expectation a canvass is going forward in almost every part of the country.

“The first important point then is to ascertain the principles of candidates upon the question of abolition.

“Your course should be to appoint a deputation to wait upon every individual who has declared himself, or by common report is expected to declare himself, a candidate for the representation of your place. Inquire of such candidate whether he will promise distinctly and explicitly to vote *for any motion*

that has for its object the immediate abolition of Colonial Slavery, at the earliest period compatible with the personal safety of all classes. If he demurs, or qualifies his promise by such words as "regard to all parties," "consideration for vested interests," or "fitness for freedom," and so forth, look upon him as an enemy, and tell him so; for the abolition of a national crime must be impeded by no such doubts. If, on the other hand, his promise is unqualified, support him and promise him your support; and remember that this may be done with propriety, for now that the Reform Bill is carried, it is impossible to mention a matter of more importance that can come before the British legislature.

"If you can discover no candidate in the field that will pledge himself without qualification in the manner which has been described, **YOU ARE THEN MOST EARNESTLY ENTREATED** to publish extensively in every part of your borough or district the address that is subjoined to this letter, or some similar address adapted to the feelings and character of your electors.

"To the Electors of

"You now for the first time possess the elective franchise. You are *earnestly entreated* to make the first use of it in behalf of humanity. Nearly a million of your fellow subjects labour under bondage far more oppressive than any civil disability—a bondage of the person—a restraint upon the soul—an unnatural interposition of human power between man's conscience and his Maker.

"Measures are now in progress to put you in full possession of the character and incidents of Colonial Slavery. Gentlemen will forthwith be deputed to visit and *give accurate information* to every new district entitled to send representatives to Parliament.

"**YOU ARE IMPOSED** not to promise your votes till you have heard the merits of the case fairly stated, and then to let your consciences decide whether any but decided Anti-Slavery candidates ought to obtain your support. Till you have heard the case, be not deceived by any qualified promises—any assurances of support to '*judicious and reasonable measures*'—any pretensions of regard to property—property in what? in your fellow-creatures!!! You are entreated only to wait for a very short period, till you can judge for yourselves whether any thing short of an absolute unconditional promise to support immediate abolition ought to *satisfy* you."

The Committee urge the necessity of "*prompt and liberal subscriptions*," adding,

"You may be assured that every thing will be done which united resolution can accomplish, if sufficient means are by your liberality placed at the disposal of the Agency Committee."

ECCLIASTICAL IMPOSITIONS.

Extracts from "*A BRIEF STATEMENT of the reasons why the Society of FRIENDS object to the payment of Tithes, and other demands of an Ecclesiastical nature: issued by the Yearly Meeting of the Society, held in London, in the Fifth Month, 1832.*"

"We have uniformly entertained the belief, on the authority of Holy Scripture, that when, in the fulness of time, according to the allwise purposes of God, our blessed Lord and Saviour appeared personally upon earth, he introduced a dispensation pure and spiritual in its character. He taught by his own holy example and divine precepts that the ministry of the Gospel is to be without pecuniary remuneration. As the gift is free, the exercise of it is to be free also: the office is to be filled by those only who are called of God by the power of the Holy Spirit; who, in their preaching, as well as in their circumspect lives and conversation, are giving proof of this call. The forced maintenance of the ministers of religion is, in our view, a violation of those great privileges which God, in his wisdom and goodness, bestowed upon the human race, when he sent his Son to redeem the world, and, by the power of the Holy Spirit, to lead and guide mankind into all truth.

"Our blessed Lord put an end to that priesthood, and to all those ceremonial usages connected therewith, which were before divinely ordained under the Law of Moses. The present system of tithes was not in any way instituted by him, our holy Head, and High Priest, the great Christian Law-giver. It had no existence in the purest and earliest ages of his church, but was gradually introduced, as superstition and apostacy spread over professing Christendom, and was subsequently enforced by legal authority. And it further appears to us, that in thus enforcing as due* 'to God and Holy Church,' a tithe upon the produce of the earth, and upon the increase of the herds of the field, an attempt was made to uphold and perpetuate a Divine institution, appointed only for a time, but which was abrogated by the coming in the flesh of the Lord Jesus Christ. The vesting of power by the laws of the land in the king, assisted by his council, whereby articles of belief have been framed for the adoption of

* 27 Henry VIII. c. 20.

his subjects, and under which the support of the teachers of these articles is enforced, is, in our judgment, a procedure at variance with the whole scope and design of the Gospel; and as it violates the rights of private judgment, so it interferes with that responsibility by which man is bound to his Creator.

"In accordance with what has been already stated, we, of course, conscientiously object also to all demands made upon us in lieu of tithes. We likewise object to what are termed Easter-dues, demands originally made by the priests of the Church of Rome, but continued in the Protestant Church of England, for services which we cannot receive. We also object to Mortuaries, sums applied for and still enforced in some places, as due to the incumbent of a parish on the death of the head of a family. Neither do we find, in the example or precepts of our blessed Lord and his Apostles, any authority for these claims, or others of a kindred nature, which all had their origin in times of the darkness and corruption of the Christian church. And we further consider, that to be compelled to unite in the support of buildings, where a mode of religious worship is observed in which we cannot conscientiously unite, and in paying for appurtenances attached to that mode of worship from which we alike dissent, is subversive of that freedom which the Gospel of Christ has conferred upon all.

"In their support of these views, our pious predecessors underwent many and grievous sufferings, which they bore with Christian meekness and patience. Their loss of property was often excessive; they were subjected to cruel and vexatious prosecutions; they endured long and painful imprisonments; and not a few, who were thus deprived of their liberty, manifested the sincerity of their faith by patiently suffering this imprisonment unto death. Soon after the accession of William III. to the throne of this kingdom, more lenient laws were made by the government for the recovery of these demands, imprisonment became less frequent, and the execution of the law less severe. Subsequent legislative enactments, under the mild sway of the present reigning family, have still further mitigated its force. We are sensible that our grateful acknowledgments are due for these things, and we thus publicly express them. At the same time, we feel that there are laws still unrepealed, by which we might, in the support of these our Christian principles, be subjected to great loss of property, and to imprisonment for life; and in the execution of the law, as it now exists, much pecuniary suffering, and many oppressive proceedings, may be and are inflicted. And

here we would observe, that each individual amongst us wholly sustains the amount of the restraint made upon him, and of all the consequent expenses: we have no fund out of which a reimbursement takes place, as some have erroneously supposed.

"We desire that the existing evils may, under the Divine blessing, be remedied by the increase of Christian light and knowledge, and that it may please our heavenly Father, in the ordering of his Providence, so to influence all the legislative proceedings of our government, on this deeply important subject, as that they may tend to the furtherance of the church of Christ, and the increase of godliness in the nation. And it is our firm conviction, that in proportion as the heavenly precepts, and the blessed example of the Son of God, who is given of the Father to be Lord of all, spread and prevail, and effectually rule in the hearts and consciences of men,—in proportion as the pure doctrines of the Gospel gain the ascendancy,—it will be seen, that to uphold any church establishment by compulsory laws, which oppress the consciences of sincere believers in the Lord Jesus, is at variance with his holy law, and is calculated to retard the universal spreading of his reign."

"In conclusion, it is our earnest prayer, that it may please the Supreme Ruler of the universe to hasten the coming of that period when the light of the glorious Gospel of Christ shall shine forth with unclouded brightness; when righteousness shall cover the earth as the waters cover the sea, and when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

STEPNEY COLLEGE.

The Annual General Meeting of the friends and supporters of this Institution was held at the King's Head in the Poultry, on Tuesday evening, June 26, when the chair was taken by W. B. Gurney, Esq. the treasurer.

The Report stated that twenty-four young men had enjoyed the patronage of the Institution during the year, and that in the same period four had left to occupy different stations of ministerial labour.

Reports were presented of a satisfactory character from the tutors and examiners bearing testimony to the good conduct, diligence, and success of the students in the different branches of their learning.

The attention of the meeting was then called to the state of the finances. From the treasurer's account it appeared that there had been an excess of expenditure over the income of 195*l*. This sum added to the balance due on former accounts left the college 588*l*. in debt.

Besides the obligation thus incurred it was stated that to continue the Institution in its present state of efficiency, the regular income would require to be increased about 200*l.* per annum. Under these circumstances the meeting passed the following resolution:—

“That the committee be requested to take every means of enforcing on the religious public in the metropolis, and on those churches in the country which are deriving benefit from this Institution, the importance and necessity of giving to it an increased support, that the number of students may not be diminished, but rather augmented.”

The office-bearers were re-elected, and Mr. Thomas Gurney appointed joint Secretary with Rev. E. Steane.

ASSOCIATIONS.

SUFFOLK.

The Annual Meeting of this Association was held at Glenueford, on Tuesday and Wednesday, the 5th and 6th days of June, 1832.

The Association sermons were preached by brother Wilson, of Tunstall, from Psalm xxv. 14, and brother Cole, of Otley, from 3 John, 2nd verse. Several other Sermons were preached, and during the various services, the universal feeling appeared to be that of the disciples on mount Tabor, “It is good for us to be here.”—No idle controversies, no jarring discords, marred our union, but all was peace and love. One of the main objects of this Association has always been to aid the poorer churches in the support of their ministers, and by pecuniary grants also to assist others in extending the knowledge of the Saviour in the dark parts of the county.

There are sixteen churches in this Association, containing about 1600 members, and instructing in their various Sunday Schools about 1400 children.

The Circular Letter on “The Signs of the Times,” written by brother Elven, was adopted, and the one for next year, on “The Obligation to observe the Christian Sabbath,” is to be written by brother Sprigg, of Ipswich.

The circumstances of our mission in the West Indies, and other topics connected with civil and religious liberty, were discussed in so firm and decided a tone, as to shew that the *Suffolk Baptists* will be found at their post whenever their pecuniary or moral energies are required to aid in the sacred cause of *freedom* and *piety* throughout the world.

CORNELIUS ELVEN, *Secretary*.

P.S. There is another Association in this county of twelve churches, whose objects are

the same as our own—the affording of mutual aid, and a co-operation in every thing that may promote the glory of God and the extension of the Saviour's empire.

SOUTHERN.

The Southern Association of Baptist Ministers held their Annual Meeting at Andover, Hants, on the 12th and 13th of June. The services were highly interesting, and the revival of the Baptist Church at Andover, together with the prospect of its future prosperity, are very encouraging.

Brother Cakebread, of Landport Chapel, Portsea, preached on the Tuesday evening; brother Watta, of Southsea, on Wednesday morning; and brother Birt, of Portsea, in the evening.

The brethren, Davies of Whitchurch, Clay of Portsea, Burnet of Lockerly, Tilly of Forton, Shoveller, Rutter, Cantlow, Fitcher, and Dearing, (the Independent minister of Andover,) took parts in the devotional exercises of the Association.

The Circular Letter on Dissent, drawn up by brother C. E. Birt, was read, approved, and ordered to be printed.

The next Association to be held at Ebenezer Chapel, Southsea, in the Whitsun week, 1833. Brother Isaac Watts of Andover, and brother Russell of Broughton, to preach. Brother Davis, of Newport, was appointed to draw up the next Circular Letter, on the subject of Church Discipline.

Portsea, July 13, 1832.

ORDINATIONS.

DEAL.

On Tuesday, May 15, Mr. J. Austin was ordained pastor of the Baptist Church at Deal, Kent. In the morning, Mr. Kempster, (Indep.) read and prayed: Mr. J. M. Cramp of St. Peter's delivered a discourse on the nature and constitution of the church of Christ, asked the usual questions, and received the confession of faith; Mr. T. Cramp of St. Peter's, gave the Charge, founded on Titus i. 9; and Mr. W. Paine of Eythorne concluded. In the evening, Mr. Knight of Sandwich, (Indep.) read and prayed; Mr. Denham of Margate addressed the church, from 1 Thess. iii. 2; and Mr. Austin concluded. The church at Deal has been long in a very depressed condition: since Mr. Austin commenced his labours, the congregation has considerably increased, and present prospects are highly encouraging.

KENSINGTON GRAVEL PITS.

On Wednesday, May 16, Mr. John Broad was publicly recognized as pastor over the Baptist church at Kensington Gravel Pits. The services commenced, by the Rev. R. Vaughan, with prayer and reading. The Rev. J. Belcher vindicated the principles of dissent. The Rev. J. Castleden proposed the usual questions, and received the confession of faith. The Rev. J. Belcher offered the ordination prayer. The Rev. J. H. Evans (Mr. Broad's pastor), delivered the Charge founded on Philip. iv. 18; and the Rev. R. Vaughan addressed the church and congregation from Eccles. ix. 10. The Rev. Messrs. Wilmshurst and George engaged in other parts of these interesting services.

The cause of God in the above place had long been in a depressed state: recent indications of a revival demand our grateful acknowledgment, and encourage the expectation that "the Lord will arise and have mercy upon Zion,—that the time to favour her, yea, the set time is come." The church is burdened with a heavy debt upon their place of worship, the pressure of which greatly impedes their exertions for the spiritual weal of the populous and benighted neighbourhood. They trust the communication of this fact will obtain the consideration of those individuals whom the Lord has blessed with worldly substance, and a desire to consecrate it to the promotion of his glory.

BILDSTON, SUFFOLK.

On Tuesday, the 29th May, the Rev. R. Harvey was publicly ordained over the Baptist congregation at Bildston, Suffolk; Mr. Hobart of Somersham, commenced the services by reading 2 Tim. ii. and prayer. Rev. Mr. Francis of Colchester, described the nature of a Christian church and proposed the usual questions; Rev. Mr. Gooch of Stowmarket, offered up the ordination prayer; the Rev. C. Elven of Bury, delivered the Charge from Ezek. iii. 17.; the Rev. J. Sprigg, M.A. of Ipswich, preached to the people from 1 Thess. v. 12, 13, and concluded with prayer. The Rev. Mr. Analey of Lavenham, preached in the evening from 1 Thess. iv. 5.

RUSHDEN, NORTHAMPTONSHIRE.

On Thursday, June 14, 1832, Mr. J. Whittamore, late a member of the church in Spencer Place, Goswell Road, London, was ordained pastor of the Particular Baptist Church at Rushden, in Northamptonshire,

when Mr. L. Abington, of Ringstead, commenced the service by reading and prayer; Mr. C. Vorley, of Carlton, Beds., stated the nature of a gospel church, asked the usual questions, and received Mr. W's confession of faith; Mr. J. Hindon, of Tittlesthal, Norfolk, offered up the ordination prayer; Mr. J. Peacock, Goswell Road, London, gave the Charge from 2 Tim. ii. 15; Mr. J. Murrell, of St. Neots, addressed the Church, from Heb. xiii. 22, the former part, and closed with prayer. Mr. Adcock of Earls Barton, Wooster, and Harrison, from London, and Edwards of Woolston, gave out the hymns. In the evening, Mr. Adcock prayed; Mr. Jenkinson, of Kettering, preached; and Mr. Emery, of Sharnbrook, closed the interesting services of the day with prayer.

PRESCOT STREET.

The Rev. Charles Stovel, from the church at Swanwick and Riddings, Derbyshire, was publicly recognized as pastor of the Baptist Church at Little Prescott Street, London, on Wednesday the 27th of June. The Rev. John Dyer delivered the introductory address. A brief history of the church, and of the events which led to the settlement of Mr. Stovel, had been prepared by Joseph Guttridge, Esq., the senior deacon, who, to the sincere regret of those present, but especially of his fellow members and colleagues in office, was prevented by affliction from personally attending.

Mr. Stovel gave his reasons for accepting the call of the church, and explained his views of divine truth. The Rev. James Hoby offered the ordination prayer. The Rev. Dr. Newman addressed the pastor, and the Rev. W. H. Murch, A.M. the congregation. The Rev. James Smith, and the Rev. W. Shenston, also assisted in the solemn services of the day.

EBENEZER CHAPEL, SHOREDITCH.

On Tuesday, the 26th June, the Rev. Charles Bathurst, Woodman, from the Bristol Academy, was ordained pastor of the Baptist Church, assembling at Ebenezer Chapel, High Street, Shoreditch, London. The Rev. Charles Stovel of Little Prescott Street, commenced the service by reading and prayer; the Rev. J. J. Davies, of Tottenham, delivered the introductory discourse; the Rev. J. Belcher, of Chelsea, proposed the usual questions and received the confession of faith; the Rev. Isaiah Birt offered the ordination prayer, with the laying on of hands; the Rev. Thomas

Morgan, of Birmingham, delivered the charge to the minister; the Rev. F. A. Cox, L.L.D. addressed the people; and the Rev. J. Campbell, of Kingsland, concluded in prayer.

The Rev. Dr. Newman, Mr. Knibb, from Jamaica, and other ministers were also engaged in the service.

CHURCH STREET, BLACKFRIARS.

On Wednesday, June 27, 1832, the Rev. Joseph Davis, son of the late Rev. Richard Davis, of Walworth, was ordained co-pastor with the Rev. James Upton, who, for so many years, has been the honoured pastor of the Baptist Church meeting in Church Street, Blackfriars Road. Mr. James Upton, jun. commenced the solemnities of the day by reading the Scriptures and prayer. Mr. Pritchard of Keppel Street delivered the introductory discourse and asked the questions. The venerable pastor, Mr. Upton, presented the ordination prayer. Dr. Steadman, of Bradford (Mr. Davis' tutor) delivered the charge from John xxi. 15; and Mr. Ivimey, of Eagle Street, concluded the morning service by prayer. In the evening, Mr. Reynolds, of Earls Colne, began by reading and prayer, Mr. Chin, of Walworth, addressed the church from 1 Thess. v. 12, and Dr. Steadman concluded the services of the day.

SHARNBROOK, BEDS.

July 3rd, Mr. Richard Emery was ordained to the pastoral office over the Particular Baptist Church at Sharnbrook, Bedfordshire. Mr. Philips, of Harrold (Indep.), commenced the service by reading the Scriptures and prayer. Mr. Knight, of Staughton, delivered the introductory discourse, and proposed the usual questions. Mr. Hillyard, of Bedford (Indep.), offered up the ordination prayer. Mr. Middleditch, of Biggleswade (Mr. E's pastor), delivered the charge from Joshua i. 5, the latter part. Mr. Vorley, of Carlton, preached to the people from 1 Cor. xv. 58; and Mr. Trimmings of Irthlingborough, concluded by prayer. In the evening, Mr. Orchard, of Steventon, preached; and Mr. C. J. Middleditch, of Stepney College, closed the solemn services of the day. We are happy to learn that the congregation has much increased—prayer-meetings are well attended,—and there is a cheering hope of a revival in this place. May the Lord send now prosperity.

CHAPELS OPENED.

HAMBLEDON, HANTS.

On Friday, April 20, 1832, a new place of worship was opened in the village of Hambledon, Hants. Though the weather was unfavourable, the place was crowded. The Rev. C. E. Birt, of Portsea, preached in the morning; the Rev. T. Morris, of Portsea, in the afternoon; and the Rev. J. Slatton, of Rowland's Castle, in the evening. The Rev. J. Shoveller, T. Tilly, J. Clay, and others, conducted the devotional parts of the service.

Hambledon is a considerable village, situate at a great distance from any town, and in years past has been remarkable in its resistance of all attempts to introduce the Gospel there;—Christians of different denominations having for more than fifty years tried in vain to do so.

The zealous efforts of the Rev. H. Crossman, of Anmore, one of the missionaries of the Baptist Home Missionary Society, have, however, succeeded in raising a considerable congregation, and his labours there appear to be acceptable and useful.

The expenses in fitting up the place are about 70*l.*, the greater part of which have been raised in the neighbourhood, through the exertions of Mr. Crossman.

CHAPEL-FOLD, WEST RIDING, YORKSHIRE.

On Tuesday, April 24, the Baptist Chapel at Chapel-fold, in the West Riding of Yorkshire, was re-opened; the increase of the congregation having rendered the erection of galleries necessary.

Two sermons were preached on the occasion: that in the afternoon by the Rev. Dr. Steadman, of Bradford; and that in the evening by the Rev. R. W. Hamilton (Indep.), of Leeds.

The influence of a very unfavourable state of the weather, was sensibly felt; but the services, nevertheless, assumed an interesting aspect.

The sum collected during the day, and on the succeeding sabbath, when the Rev. B. Godwin, of Bradford, and the Rev. H. Bean (Indep.), of Heckmondwike, occupied the pulpit, amounted to 17*l.* 4*s.*

An interest in the Baptist connexion was commenced in this village in the year 1821; and, after having experienced considerable depression, occasioned principally by the death of the worthy individual by whose exertions it was formed, it has recently become the

stat of an encouraging revival, and the Rev. T. H. Facer (late of Bradford Academy), is now engaged in this sphere of labour with pleasing prospects of success.

The expenses incurred by the erection of galleries, together with the debt previously existing, constitute a burden the people are unable to bear: and while it may truly be said concerning them, *they have done what they could*, the poverty of their circumstances will render an early appeal to the generosity of the Christian public absolutely requisite, and the hope is cherished that such an appeal will not be made in vain.

BERKELEY, GLOUCESTERSHIRE.

Several Dissenting ministers, resident in the neighbourhood of Berkeley, Gloucestershire, thinking it desirable that an additional place for the preaching of the Gospel should be opened in that neglected town, made application to the Right Hon. Lord Segrave, for the use of the Town Hall, for this purpose. His Lordship most kindly and promptly complied with the request, adding, that no rent should be charged for it, and ordering a pulpit, &c. to be supplied at his own expense. An example of liberality well worthy the imitation of all the nobles in our land. The hall was opened for public worship on the 1st of May. The Rev. John Brown, of Cheltenham, preached in the morning, and the Rev. Jenkin Thomas officiated in the evening. The attendance, on both occasions, was numerous and respectable. May it be the commencement of an interest which shall be eminently promotive of the Redeemer's glory to the end of time. "Establish thou the work of our hands upon us, O Lord; yea, the work of our hands, establish thou it."

LOUGHTON, BUCKS.

On Wednesday, May 2, the Baptist chapel at Loughton, Bucks., was re-opened after enlargement, when Mr. Morris, of Olney, preached from Ezra iii. 11; Mr. Brooks, of Fenny Stratford, from Rev. xix. 6; and Mr. James, of Stony Stratford, from Luke xiv. 28. It deserves to be noticed, that the above place of worship has not been erected twelve months.

REDWICK, MONMOUTHSHIRE.

June 11, 1832. *Monday evening*.—A small place of worship, called Salem and Sabbath school room, was opened at the village of Redwick, in the county of Monmouth.

Brother T. Leonard, minister of the Baptist Church at Bethany, and also of the place then opened, read the Scriptures and prayed; brother D. D. Evans, Pontrhydryn, preached from Luke xxiv. 29.

The 12th, Tuesday Morning.—Brother Williams, (Indep.), Bristol, prayed; brethren J. Evans, Caerleon; and H. W. Jones, Newport, preached, Heb. iv. 16; *Ezek.* xxxiv. 26.

At Two—Brother J. Howells, Langibby, prayed; brother Williams, Bristol, preached, 1 Tim. i. 15.

At six in the evening—One of the brethren prayed; and brethren D. Phillips, Caerleon, and D. D. Evans, preached; *Matt.* xxii. 42; *Heb.* xii. 23. The services were all conducted in the English language, and it is to be hoped that many found it good to be there.

HUNSLLET, NEAR LEEDS.

On Sunday, the 6th of May, 1832, a chapel for the use of the Baptist denomination was opened in the populous village of Hunslet, near Leeds, when three sermons were preached, that in the morning by the Rev. Robert Carr from Birmingham; in the afternoon by the Rev. George Wilson of Leeds; and in the evening by the Rev. John Yeadon of Horsforth.

Recent Death.

Died, at Henley-in-Arden, Warwickshire, April 21st, in the 58th year of his age, the Rev. Stephen Barker, leaving a widow and one child to lament his loss. He had been upwards of thirty-four years the Baptist Minister at the above place.

NOTICE.

RYE LANE, PECKHAM.

The Thirteenth Anniversary of the Baptist Church, Rye Lane, Peckham, will be held (by Divine permission) on Wednesday the 8th of August, when three sermons will be preached, that in the morning, at 11 o'clock, by Mr. Upton of Blackfriars; that in the afternoon, at 3, by Mr. Smith of Ilford; and that in the evening, at half-past 6 o'clock, by Mr. Heap of Bury Street. After each service, collections will be made in aid of the funds.

NEW PUBLICATIONS, &c.

Just Published.

Reflections and Admonitory Hints of the Principal of a Seminary, on retiring from the Duties of his Station. By JOHN FAWCETT. Embellished with an appropriate Frontispiece, containing a distant View of Ewood Hall, near Halifax.

American Religion and Church Order, with an Appendix, containing a Manual for Communicants, and a Sermon on Revivals. By SAMUEL H. COX, D.D. Pastor of the Laight Street Presbyterian Church, New York. Published at the request of several esteemed Ministers. The profit to be devoted to the London and Home Missionary Societies.

Part I. of Westmoreland, Cumberland, Durham, and Northumberland Illustrated; from original Drawings by THOMAS ALLOM, containing 17 Engravings.

Preparing for Publication.

An Essay on the Ministry of Local or Lay Preachers; with Observations designed to point out the Capabilities, Means of Improvement, and Usefulness of that Class of Ministers. By W. ROBINSON.

A Fac-Simile of the celebrated Hymn, "From Greenland's Icy Mountains," &c. by the late Bishop HEBER. Lithographed by Mr. MARTIN, and accompanied with an Historical Anecdote.

An Argument, a Priori, for the Being and Attributes of God. By WILLIAM GILLESPIE.

The Record of Family Instruction in the Spiritual Doctrines of the Holy Scripture.

A new edition of an Introduction to Botany, by BANCKS, F.L.S., with additions and improvements.

The Harmony of Religious Truth and Human Reason asserted, in a Series of Essays. By JOHN HOWARD HINTON, M. A.

Directions for Weak Christians. By RICHARD BAXTER.

The Life and Times of Isaac Watta, D.D. with Notices of many of his Contemporaries. By the Rev. T. MILNER, A. M., Author of "The History of the Seven Churches of Asia."

Qanoon-e-Islam; or the Customs of the Moosulmans of India: comprising a full and exact Account of their various Rites and Ceremonies, from the moment of Birth till the hour of Death; including their Fasts and Festivals (particularly the Mohurram)—their Vows and Oblations for every month in the year—their different Tribes and Sects, Saints and Devotees—Religious Tenets, Prayers, and Ablutions—the Calculation of Nativities—Necromancy—Exorcism—Casting out Devils, &c.—Magic Squares, Amulets, Charms, Philtres, &c.—Nuptial Festivities and Funeral Obsequies—Costumes, Ornaments, Weights, Measures, Musical Instruments, Games, &c. &c. By JAFFUR SHURREEF (a Native of the Deccan); composed under the direction of, and translated by G. A. HERKLOTS, M.D., Surgeon on the Madras Establishment.

DISTRIBUTION OF PROFITS.

The following Sums from the Profits of this Work were voted to the Widows whose Initials follow, at the Meeting of Proprietors on the 20th ult.

Name.	£. s. d.	Recommended by	Name.	£. s. d.	Recommended by
M. K.	4 0 0	Rev. G. Francis	E. B.	4 0 0	Rev. J. Carver
M. C.	4 0 0	W. H. Combs	S. H.	4 0 0	J. Ivimey
E. C.	4 0 0	B. H. Draper	S. W.	4 0 0	Dr. Cox
J. F.	4 0 0	J. B. Cox	M. A.	4 0 0	J. Jackson
L. W.	4 0 0	Dr. Steadman	S. L.	3 0 0	W. Williams
A. C.	4 0 0	Mr. P. Millard	A. E.	3 0 0	B. Price
M. M.	4 0 0	Rev. J. M. Soule	E. T.	3 0 0	G. Pritchard.
H. H.	4 0 0	T. E. Wycherly			

IRISH CHRONICLE.

AUGUST, 1832.

IN conformity to the intimation in our last number, we now present our readers with an abstract of the addresses delivered at the recent Annual Meeting. To such of the friends of the Baptist Irish Society as were unable to be present on that occasion, a concise report of the proceedings of the Meeting, it is presumed, will be gratifying; and will, it is hoped, strengthen the interest which is deeply and increasingly felt in every benevolent effort which is directed to the improvement of the condition of Ireland; and more especially in those which contemplate its moral and spiritual elevation.

The friends of the Society, we trust, will be disposed and assisted gratefully to acknowledge the Divine goodness in preserving our esteemed brother, Mr. Davis, of Clonmel, during his voyage to the western world, where, "after a passage of six weeks and three days," it appears by a letter to Mr. Ivimey, given in a subsequent page of this Chronicle, he has safely arrived. It is also hoped that the Scripture reference which closes his communication will be practically remembered. Nor will it escape particular remark, that the affecting letter from Mr. Thomas, of Limerick, concludes in a manner very similar.

BAPTIST IRISH SOCIETY.

The Eighteenth Anniversary of this Society was held at the City of London Tavern, Bishopsgate Street, at 7 o'clock on Friday morning, RICHARD FOSTER, jun. Esq. in the Chair. After the meeting had been opened by singing and prayer,

The *Chairman* explained the nature and objects of the Society. Ireland, he remarked, was a country that had long engaged the attention and affections of British Christians of every denomination. Many and great efforts had been made to dispel the gross ignorance and wickedness existing in that otherwise favoured country; but they still had to lament the immense mass of misery, ignorance, and superstition, by which she was bestridden. Every effort that could be brought to bear on that mass—every engine that could be put in motion to diminish it—should be hailed as an auxiliary in the great battle with the powers of darkness there. He did not make this remark for the purpose of touching upon a topic on which there might be some diversity of opinion, but to make an observation which was the result of some experience in the business of education, as carried on in this country. He was old enough to recollect, when in some parts of the country there was no such thing as a Sunday-school. These institutions were commenced about fifty years since, and as soon as they promised to be useful, other schools were set on foot, which were called Lancasterian schools. Some of the conductors of Sunday schools became apprehensive that the number of children would

be diminished in consequence; but no such thing was the result. Then came infant schools—and a most interesting mode of instruction it was,—but so far from any of these new efforts being prejudicial to Sunday schools, as was feared by many, these institutions greatly increased, and the number of their scholars was greatly multiplied. He would apply this to Ireland. Let every kind of moral instruction be brought to bear on that ignorance that was the basis of popish superstition; and let every such effort be encouraged. He was satisfied that no such effort would injure this Society, or interfere with its field of operation; or if it did, then it might devote its funds and energies to some other beneficial purpose. If the necessity of its present mode of procedure should be superseded by something better, then it might look out for the next best thing to employ itself in. The chairman concluded by calling upon the Rev. Mr. Pritchard, one of the Secretaries, to read the Report.

The *Rev. J. Birt*, of Manchester, moved the first resolution, as follows:—"That the Report of the Committee at the Eighteenth Anniversary of the Baptist Irish Society, affording gratifying evidence of the diligence and devotedness of its agents, the adaptation of their plans of exertion to the moral and spiritual necessities of the population among whom they labour,—and the encouraging success which, through the Divine blessing, has attended their efforts during the past year, this meeting approves of its being adopted, and circulated at the direction of the Committee." The reverend gentleman remarked, that at the Eighteenth Anniversary of the Society, it was too late to suppose it necessary

to explain its nature and constitution, especially to an assembly like the present, that had manifested its attachment to it, under such unfavourable circumstances as the weather then presented. He should only, therefore, say, with respect to the general views of the Society, that he rejoiced to find that it was still consistent with itself; it adhered to the same principles and views that had commanded the attachment of its friends in preceding years. But there might be some present who wanted information as to whether the agents employed by the Society were diligent, faithful, and devoted men; and it must be allowed that, without this, the wisdom and prudence of the managers would be as nothing. But the fact was, that in this Society almost every thing done by the agents was done so immediately under the eyes of the managers, that it might be said to be done by themselves. The information possessed upon that subject was of the most satisfactory kind, and such as ought to satisfy every candid mind. Among those agents were ministers, Scripture readers, and school-masters and school-mistresses—all actively and satisfactorily employed, in season and out of season, teaching the Gospel of Christ. One very important feature in the proceedings of the Society was, that it taught the Irish people in their own language. But it was necessary to know whether the agents were prosecuting their objects on a judicious plan, as affirmed in the resolution. Food was the appropriate means of satisfying hunger; and it was certain that the circulation of the Scriptures and the communication of religious knowledge, were as well adapted to the moral and religious necessities of the Irish people. He much regretted that the Catholic priest of Erris, named in the Report, should have been found to oppose the poor people partaking of the Baptist meal, as it was called, when they were in a state of starvation; for he well recollected that when he came over to this country to solicit charity for his people, he professed the most catholic principles, and the strongest attachment to Christians of every name; and he was assisted according to the ability of those to whom he applied. The reverend gentleman then adverted to other efforts that were being made to enlighten the Irish people, and expressed his belief that none of them would supersede or interfere with the operations of this Society. He was glad to find that the Baptist Irish Society was persevering on this principle; and hence the resolution spoke of its "continued success," but which it also took care to ascribe to the blessing of God. The weapons of their warfare were not carnal, but mighty, through God, to the pulling down of strong holds,

and the establishment of the Redeemer's kingdom.

The *Rev. T. Thomas* seconded the resolution. He approved of the principles on which the Society was founded, because he believed them to be truly scriptural principles. They recognised the supreme and infallible authority of the holy Scriptures, as the rule of faith and practice. They recognised the authority of the Lord Jesus Christ as the Lord and Head of the church; and they recognised the spirituality of the kingdom of that great Lord of the church. The apparatus of means which it employed for the accomplishment of its object was truly simple in its character. There was here nothing like a cumbrous religious establishment. There was nothing resembling civil government; nothing that diverted the attention from the simplicity of the Gospel of Christ, and those great objects which it at all times became a Christian to labour to promote. The Society had recourse to no coercive measures to carry on its plans and designs. That religion (if it deserved the name of religion) which it was the object of the Society to overthrow, was of an entirely different character. Popery had been established by coercive means; it had arisen amid bloodshed, and had always resorted to measures which reflected no honour on those who were the authors of them. All false religions had recourse to the same means; but the Baptist Irish Society had weapons which were not carnal, but mighty through God. He trusted it would continue to preserve its simplicity, and to carry on its plans as it had hitherto done. He trusted that it would preserve its original spirit, and keep its eye fixed on its glorious object, till that blessed day when degraded and morally enslaved Ireland should be emancipated from her chains, and celebrate with all the saints the wonders of redeeming love. They had abundant encouragement to go on in this work. The signs of the times were in their favour. The liberal spirit of the age should have a favourable effect on their minds. Popery did not reign dominant. They had not to contend with the mighty opposition waged against Luther, Wycliff, and Melancthon, and the other heroes of the Reformation. The opposition made to their agents in Ireland was not that formidable opposition with which those great reformers had to contend when endeavouring to emancipate christendom from the mother of harlots. The man of sin, who had seated himself in the temple of God, and shewn himself as though he were God, exhibited his power as greatly on the decline, and gave numerous indications of his approaching dissolution. Let them look to the continent. What was the condition of popery in France?

it was there nothing but the shadow of a shade. In Ireland, a spirit of inquiry had been excited, which they might defy the powers of darkness to suppress; and the agents of the Society would go on, in spite of all opposition, till the minds of that people should be freed from ignorance and superstition, and their hearts cleansed from pollution, and made to rejoice in the favour of God. The resolution spoke of the constitution and plans of the Society, as being adapted to the moral wants of Ireland. The Bible, and the Bible only, was the religion of Protestants; and while the Baptist Irish Society had such men as they now possessed, to explain the doctrines and enforce the precepts of the Gospels, who could predict the effects that must result from their labours.

The Secretary announced, that before the motion was put from the chair,

The *Rev. James Allen*, of Ballina, one of the agents of the Society, would address the meeting. The reverend gentleman rose, and, after some apologetic remarks, proceeded to address himself to the business of the Society. In many of the schools, he proceeded to state, not only were the Scriptures taught and committed to memory, but the girls were taught to sew and knit, and do other useful things. (The reverend gentleman here handed round several excellent specimens of knitting, lace, and worked muslin, that had been worked in the schools, and which were greatly admired). In reference to the Scripture readers, he remarked, that in his opinion, they were the most efficient class of labourers in Ireland; and gave some interesting specimens of the manner in which they prosecuted their labours. For this work the Society selected men whose hearts were engaged in the work, and who, from love to the Saviour, were disposed to spread abroad the knowledge of his name. They went abroad amongst the people, and sat down and conversed with them in a familiar and faithful manner. They were in general well received, because they went with the Irish Scriptures in their hands. Such was the attachment of the poor people to their own language, that they scarcely ever refused to listen to the Gospel when it was read to them in it: and he believed that no great good would be effected in what he might call the back settlements of Ireland, but by means of the Irish language. They might travel over a large district, and scarcely find a person who could converse in any other tongue. It had been the policy of the British government, in past times, to exterminate the Irish language. Their attempts were, however, in vain, and the people were now as much attached to their own language as at any former period of their

history; and two millions of them were incapable of instruction through any other medium. In proof of their attachment to their vernacular tongue, he remarked, that the venerable Bedel, who was the first man that translated the Scriptures into it, was dearly loved and venerated by them. At his burial, although the country was in a state of rebellion, the chief of the rebels came to his grave, and with his followers did him funeral honours; praying that the soul of Bedel might rest in peace, and that their souls might rest with him. As a proof of the want of translations into the Irish tongue, Mr Allen stated, that he knew of but two religious books in the Irish tongue, throughout a large district of the country. The one was a small tract, and the other a duodecimo volume, which he held in his hand. The latter, he remarked, was the source whence the whole of the Catholic priests drew the matter for their sermons, and many of them took sermons from it verbatim. To shew the nature of its doctrines, he read two or three passages, which were of the most pernicious character. In one of them the "holy virgin" was represented as being exalted to the throne of God. The Redeemer is thus represented as addressing the Father:—"Here, Father, is the woman you chose from eternity to be my mother. Here is the woman who did your will, and that never inclined to break your law. Here is the woman who is a pattern and example of chastity to man and woman." "Because," says the Father, "O Mary! that thou didst my will on earth, and never defiledst thy conscience with sin, I give you as a present and reward, to be a partaker in my power." "I give to you," says the Son, "to be the mistress of my mercy." "I give to you," says the Holy Spirit, "to be a partaker in my wisdom and goodness." "We raise you up," says the Holy Trinity, "to be queen over the angels, and to rule all angels and saints in paradise." "O Mary!" exclaims the people, "thou queen of the earth! we praise you with our whole heart, and soul, and will." Another passage shewed that the virgin was really put in the place of Christ, as the intercessor with God. It ran thus:—"Go on in the service of Mary; put your trust in her, and say that prayer frequently,—'O holy mother of God! pray for us now, and in the hour of death.' If you do this, Mary shall give you assistance in this world, and through her intercession, you shall get everlasting life in paradise." Such was the character of the book that was hitherto to be found on the table in every wake-house. But the Word of God had now got access into those places, and would ultimately supplant the other universally, and teach the people that there was salvation only

in the name of Jesus. The reverend gentleman then read extracts from several letters addressed to him by persons who had been converted from the errors of popery, and were now engaged as agents of the Society. One of these stated, that when the writer began his labours in the parish, there were only three Bibles within it, and that no more than ten persons could read. Now, however, there were upwards of fifty Bibles to be found, and more than four hundred of the population could read them. In referring to his controversy with the Catholic priest of Erris (the Rev. Mr. Lyon), the reverend gentleman remarked, that all the charges he (Mr. A.) had then brought against him had now been confirmed by his own parishioners, in a document which they had presented to the Catholic bishop, praying for his removal, and which had been published in a Mayo newspaper. Reverting again to the Society, the reverend gentleman said, much had been attempted for Ireland, and much had been effected. The Report contained several pleasing facts in proof of this; but in addition to what appeared there, the Society had exercised a general moral and religious influence over the Irish people. It had lowered the tone of opposition to the Word of God: so that now the people often said, If the priests stood between them and the Word of God, they would stand between the priests and the altar. Much, however, remained to be done. Within thirty yards of his own house, there was a holy well, around which devotees were to be seen walking from morning till night. In conclusion, the reverend gentleman expressed his strong and unaltered affection for Ireland and her people, and said, if he could do so, he would write on the tablet of the skies, her own natural motto—"Erin go bragh."

The *Chairman*, before putting the resolution to the meeting, remarked, that they must all have been greatly interested by the details they had just heard; and he thought they must be more and more convinced from the facts they had listened to, of the importance of a truly scriptural education in Ireland. There could scarcely be a difference of opinion as to the principle of the Irish Society, and as little as to the importance of going on, like Gideon's army, merely with earthen vessels, and the light of truth burning within them. The resolution was then put from the chair, and carried unanimously.

The *Rev. E. Giles*, of Salter's Hall, moved the second resolution:—"That notwithstanding the numerous and important benefits which the benevolent instrumentality of this and similar institutions have conferred on multitudes of the youthful and adult inha-

bitants of the sister country, little more comparatively has hitherto been effected than to discover that the urgent claims to extended, patient, and persevering endeavours, fully justify the most ardent supplications for Divine influence, require an increase of generous contribution, and stimulate to unwearied activity." The reverend gentleman said, he proposed that resolution with great satisfaction, fully concurring and fully rejoicing with it, because he had seen, from the statement of their Irish agent, that the resolution was founded in truth. The agents of the Society, instead of receding on account of the opposition by which they were assailed, only made the place on which they stood an elevation, from which they might look around them; and as the scenery expanded on every hand, they determined to traverse it in the strength of the Most High. He rejoiced that from both their sorrows and pleasures they gathered seeds which they might scatter on that otherwise dark futurity which hangs over Ireland. The reverend gentleman then took a review of the state of Ireland, and shewed that it was in a triple shade of civil, mental, and moral death, notwithstanding the superabundant natural and providential blessings she enjoyed. It became them upon this occasion, he remarked, to give a loud expression of their opinion as to the necessities of Ireland, and also as to the efficiency of the means employed to meet them. The only measures which would be found efficient were those that embraced the instruction of the young and the poor. They must do what Christ and his apostles did, and the victory was their own. Let them carry to the poor Irish the bread of life; and when they had tasted its sweetness, they would no longer repair to penance and counting of beads, but would say, "Evermore give us this bread!" Let them carry them to the Great Physician, and get their wounds dressed by him; and they would never again put faith in the quackeries and nostrums of popery. They would henceforth say, "Is there not balm in Gilead? Is there not a physician there?" These were the instruments that in former days shook the fabric of popery to its foundation; and we had only to employ them in the present day, to shake that fabric to its fall. Everything in Ireland conspired to give them encouragement. The people desired the Scriptures, and the priests opposed them. The one knew their friends, and the other their enemies; and the Society would be guilty before God if it did not go forward.

The *Rev. Charles Thomson* seconded the resolution. After adverting to what had been said of the darkness, degradation, and

wretchedness of Ireland, the reverend gentleman remarked, that the question ought ever to be suggested and cherished in our minds, Whence did that ignorance and wretchedness arise? How was that degradation entailed? What was it that called for our interposition to save Ireland from her wretched and degraded state? If we referred to past history, to England's own historians, even—the answer would be found here—The cause of Ireland's wretchedness was England's tyranny; her forgetfulness towards Ireland of all that was great in mind, and mighty in the feelings of immortal man. This was the cause of Ireland's ignorance and degradation. For some years there seemed to be something like the enjoyment of an equality of liberty in that country: but a very serious change took place upon the expulsion of the second James from the throne of England. He took refuge in Ireland; whither he was followed by William, who returned to this country as a conqueror, with the liberty and glory of Ireland chained to his chariot wheels; and there they had ever since been held—Ireland remaining a neglected and forgotten land. Adverting to the Baptist Irish Society, the reverend gentleman asked, What agency had been set on foot for Ireland before it had been formed? It was true there were some; but they were perfectly sectarian in their character. Their object was to perpetuate and consolidate the prejudices which already existed on the subject of religion. They would enslave those who happened to differ in opinion with themselves. Since the formation of this Society, however, there had been a growing light in reference to that country which was the object and scene of its labours. Ireland had been called one vast commonage, which brought forth nothing but noxious weeds, while, as was said by one of her own eloquent sons, it had been forgotten, that if those weeds were once rooted out, there would remain a rich soil worthy of cultivation. The resolution referred to the divine influence; and that was the object on which they should set their hearts. If the Almighty would but stretch out his hand, they would see that Ireland's sons were not to be viewed with contempt, but as men whose hearts were filled with generous emotions, and whose energies and feelings were capable of being brought into full and honourable manifestation.

The resolution was then put and carried unanimously. The *Rev. C. Stovel* moved the next resolution:—"That the most ardent and grateful acknowledgments are due to that infinite benevolence which, during a recent period of deep affliction, occasioned by an alarming deficiency in the ordinary support of

the poor inhabitants of the West of Ireland, so effectually wrought upon the compassion of their friends in this county as to convey, through the Committee of this Society, more than 2000*l.* for the relief of their temporal distress; thus demonstrating that the influence of the religion of Jesus Christ, while principally occupied in attempts to secure the salvation of the soul, is, at the same time, prompt and effective in alleviating the sufferings of the body." Ireland, he remarked, presented the result of a great number of those experiments that were sometimes made in the histories of nations, and which, when made, and fully made, may afford important data in forming an estimate of the value of the different parts of human affairs. Early in the history of Christianity in these countries she took her stand in Ireland, and, somehow or other, whether from the peculiar generosity of the people, or what else, the church there established under the Romish hierarchy accumulated greater riches, in proportion to her surface, than in any other nation on the face of the globe. And what was the consequence? the degradation of the country. She sunk under the pressure of the mighty possessions of the church. But there was another experiment:—It had been objected, in reply to what was just said, that the property was in ill hands. Well; it had changed hands; it had been transferred from the Romish clergy to the Protestant clergy. But Ireland was still in the same degradation. There was a third experiment going on: there were in Ireland two conflicting churches—the Protestant, rich in wealth and power; the Catholic, stripped of its possessions. It remained to be seen how far the hierarchy of Rome can accomplish its purpose, where the prejudices of the people are on its side, by appealing merely to their good feeling. After some remarks on the extraordinary and affecting anomaly of the people of Ireland almost annually sending over here for a few hundreds in alms, to keep her people from starvation, while two millions were drawn from her own land, nine-tenths of which were spent out of her limits. The reverend gentleman remarked, that it must be by gradual and well-devised means that she must be raised from her present condition. Human affairs soon get wrong, but they were not so soon to be righted. Ireland had acquired a great force, which was still accelerating in its descent; and if we presented some sudden check to stop it, the violence of the descending force would carry it through it. She must be assailed by those means which should, by patient effort, secure an alteration in the state of the people's minds.

The *Rev. Joseph Kinghorn*, of Norwich, seconded the resolution, and spoke in high terms of the zeal and efficiency of Mr. Ivimey.

The resolution was then put and carried.

The *Rev. Dr. Steadman* moved the next resolution:—"That the cordial thanks of this meeting are presented to Wm. Napier, Esq., the treasurer, and to the *Rev. Messrs. Ivimey* and *Pritchard*, the gratuitous secretaries, for their valuable services during the past year; that they be requested to continue the same for the ensuing year; that the following gentlemen be the Committee for the next year; and that *Messrs. Stock* and *Wilkinson* be the auditors.

NAMES OF THE COMMITTEE.

Mr. Gilbert Blight	Mr. Thomas Merrett
Ed. Buttenshaw	Paul Millard
John Bousfield	William Paxon
William Bowser	John Penny
Charles Burles	William Salter
R. Cartwright	Joseph Sanders
John Chandler	Alex. Saunders
William Cosens	William L. Smith
Jonathan Dawson	Robert Stock
Stephen Green	Samuel Watson
Thomas Gurney	El. Wilkinson
Job Heath	B. C. Wilmshurst
James Low	George B. Wooley
Stephen Marshall	

The names of the gentlemen to whom this resolution refers, are well known to the major part of this meeting. They are the tried friends of this Institution, and are entitled to the highest esteem, and the most unreserved confidence of all its supporters, as well as of all the friends of Christ, and of benevolent institutions in general. One name, however, engages more particular attention, not only on account of the very important services the individual has rendered to this Society; but also, on account of the particular attachment I have long felt to him. I mean the name of *Ivimey*. He was among the friends of my youth. I have known him for upwards of forty years. I saw him baptized. I have witnessed his progress through life with growing interest. The active part he took in the formation of this Society, of which he may be styled the parent, more than ever endeared him to me; and the success with which his unwearied efforts in its support have been attended, has been cause of unceasing thankfulness. As the late excellent *Andrew Fuller* said, "he has been himself an host;" and every principle of justice, and wisdom, and friendship to the Society and to him, will conspire to convince us, that the services of one who has been of such incalculable import-

ance, must be by no means despised with."—I therefore most cordially move, the resolution.

The *Rev. John Edwards*, of Watford, in seconding the Resolution, said, "I rise with great pleasure to second and support this resolution. In the absence of our respected friend Mr. Ivimey, it would not be doing justice to the feelings of this assembly, to pass over in general terms, the important services of one who, as an officer and contributor, from the first day the 'Irish Society' was thought of until now, has been with them. I have been reminded of the apostles' appeal to the Corinthian Church, 'Although you have 10,000 instructors in Christ, yet have ye not many fathers.'—So it may be said of the Society. It has, I trust, many thousand friends, but I have always considered brother Ivimey the father of it. Our worthy friend is most happily united with a worthy colleague (the *Rev. Mr. Pritchard*) who is remarkable for his circumspection,—in the re-appointment of those brethren as the Secretaries the Society have fervour and prudence, the two great qualities of progress and good management.

The resolution was then put, and carried unanimously; and *William Napier*, Esq., the treasurer, came forward, and expressed his unaltered attachment to the Society. The *Rev. Mr. Pritchard* also acknowledged the vote of thanks just past to the secretaries; spoke of the ability and activity of his colleague, Mr. Ivimey, and declared his willingness, if his services could be of any use to that gentleman, to continue them with cheerfulness.

The *Rev. Dr. Newman* moved a vote of thanks to the chairman, which was seconded by the *Rev. Charles Keen*, and carried.

The Chairman returned thanks and the meeting separated, after singing the doxology.

We had forgotten to state, that before the vote of thanks to the chairman was put, the cash account was read; from which it appeared that the cash in the banker's hands amounted to 48*l.*; the subscriptions received during the week, and at the meeting, were 247*l.*; making, in the whole, 295*l.* On the other side, 300*l.* were required for a bill due on the 25th; and 370*l.* for the immediate use of Mr. West.

To the *Rev. J. Ivimey*.

Atlantic Ocean, June 4th, 1832.

MY DEAR SIR,

I have had a letter written and sealed more than a fortnight, in hopes of seeing some

ship for England, by which to inform you of our progress, but hitherto have been disappointed. We have seen very few ships since we left Bristol (four weeks to day), and none by which we could send letters. I hope, however, as we are now near the banks of Newfoundland, we shall have that pleasure shortly. We are not yet two-thirds of the way to New York, and the wind, which has been contrary for more than a fortnight, is the same at this moment. We have, however, had no storm of consequence, and although a great many of the passengers have suffered very greatly from the sickness, I have experienced very little of it. A constant nausea at the stomach, which is very disagreeable, is my principal inconvenience. Our captain is very attentive, and is up the whole night together very frequently. My fellow passengers are also friendly, and respectful; and I have preached on three Lord's days out of the four upon the deck to attentive auditors. Two children have died, about a fortnight apart from each other, of ordinary complaints; and have been solemnly committed to the great deep. The bodies were sewed in casks, and laid on the deck, covered with the union jack, while I addressed the spectators, and every thing was conducted with great decorum. I have written an appeal for our Society, which I intend to print as soon as I arrive at New York; and will send you a copy. I have also read Dwight's *Traipse* with interest, and Captain Hall's, and Elizabeth's, and Cobbett's, lent by a fellow passenger. I am glad to understand the London papers are regularly filed at New York, &c.; so that I expect, in due time, to learn every thing of importance respecting my dear native land, and Ireland. I feel, of course, very anxious about the latter country particularly; but, I trust, and have no doubt, that my sons who dwell there, will take every care in their power of their dear mother and sisters; and I shall hasten back as soon as my work can be accomplished to my satisfaction; and I trust the same gracious Providence that has been near my family during my frequent absences in England, will protect them now also, and bring my dear partner and myself together again in peace and comfort. Dr. Dwight mentions a wretch that crossed the Atlantic fourteen times to get one of the States deprived of its charter; I ought not, therefore, to be disconcerted at crossing it once in my life to serve the cause of my dear Redeemer, and the country which I have adopted, and the Society which I wish to see prosper. I hope you remember me in your prayers, at least occasionally, and it is pleasant to believe there are various who remember me in the same way, in places distant from each other, and, more than all, is it delightful to reflect

that Jesus, to whom I have long since committed the keeping of my soul, lives for ever at his Father's right hand, as the friend of all that trust in him. May you and Mrs. Ivory, and all my dear friends, experience his constant care and blessing.

June 11th.

I preached on deck twice yesterday, with considerable pleasure, to good congregations, and I am happy to think we have a goodly number of praying souls on board, beyond what I imagine is often found in such situations. We have a very worthy Wesleyan minister in our cabin, but his wife has been ill the whole time, and he has in consequence felt himself unable to take any part in the public exercises. The weather was beautiful yesterday, and is the same to day, but we are still about 800 miles short of New York.

June 17th.—I have preached twice on deck to day. We hope soon to reach our destination.

New Jersey, June 23rd.

We arrived in the bay here two nights' since, after a passage of six weeks and three days. We are not allowed to land, because the cholera is in Canada from some emigrants, but the doctor and other officers visited us yesterday, and have certified their perfect satisfaction with our state. Indeed, we could hardly be more healthy. We hope to be allowed to land early next month, and then go to New York; but the fears of the cholera are driving many from the city. I shall write to you again shortly. 1 Thess. v. 26.

To the Secretaries of the Baptist Irish Soc.

Limerick, June 18th, 1832.

MY DEAR FRIENDS,

I trust I have endeavoured to be as useful as possible, not only in preaching the Gospel, and attending very important meetings, but in conversing with a number of individuals who appeared to be more willing to hear than ever, having death and terror before their eyes. Indeed, the destroying angel with the pestilential sword is apparently executing his commission with awful fury. The cholera commenced its malignant and destructive rage in Limerick a little better than three weeks ago. The deaths in the hospitals were, as near as I can judge, from thirty-five to sixty-one each day, not including the numbers that could not be received into hospitals, nor those in private families, which are a great number. All business is suspended; those who are yet spared sit in sorrow and in terror in their rooms and windows, with their realia-

ing heads upon their heads. And as relations and friends separate each time and night, they bid farewell for ever, not expecting to meet again in this world. The cases have been up to seventy-six per day; the people fall in the streets: few as possible appear except the dead carried to their long homes. The cholera has also visited Ennis, the principal town of the county of Clare, and the village of Clare, and has made awful havoc. Several persons fell round one of the Society's readers who was in the town of Ennis; a few days ago he helped them up. It is impossible to conceive the distress and misery of these creatures who have been turned out of the hospitals and have recovered. The miserable clothing they had was burned. And other poor creatures can get no employment, and the markets raised to an uncommon height, as the country people are afraid to come with provisions and fuel. Some who have caught the disease, returned and died. Never was such an awful visitation in this country; never was such an opportunity for the kind-hearted and benevolent to shew their pity and their compassion for their suffering fellow-creatures, for there was never such a time of want, disappointment, death, and heart-rending sorrow. But it is all right, and justly deserved. The Lord has been greatly offended, his laws violated, his truth rejected, his salvation despised, his people and his ministers abused, insulted, and persecuted. O may the Lord have pity and mercy, for vain is the help of man! With this I send the schools' statement for the quarter, and the Scripture readers' monthly journal, which I hope will be satisfactory. I was greatly delighted last week in visiting the Kilrush School, and particularly with the infant department. The most important instruction is communicated; the teacher, Mrs. Hussey, is very active and clever; there are 147 children in attendance. If a society was instituted for the support of this School only it would be a grand object; it is a great credit to our Society. As I was going to preach last Lord's day, between Kilrush and Cahircalish, there were two large parties bowl-playing. I thought it my duty to reprove their wickedness even at the hazard of my life. I came off better than was expected.

I am, my dear brethren, most affectionately yours,

WM. THOMAS.

P.S. Pray for me.

CONTRIBUTIONS.

	£.	s.	d.
By the Rev. W. Davison, of Huddersham	-	6	2 0
The contribution from Mr. Lillycrop, of Exeter, which appeared in our last, should have been inserted as follows;			
Rev. J. Mason's Subscription	-	0	10 0
Fifty Sunday School children, by the Rev. J. Mason	-	0	4 2

East Lane, Walworth, by the Rev. John Davis			
	-	12	15 0½
Mr. Parnall, of Ashford	-	3	0

The Contribution of £1. from Mrs. Biddle, by the Rev. J. Upton, by an oversight was omitted in a former number.

By Rev. J. Dyer.

Mrs. Fletcher, of Ringwood	1	1	0
Caerleon, by Rev. D. Phillips	-	2	2 0
Mrs. Smith, Crayford	-	1	0 0
Rev. Reynolds Hogg, Kimbolton	2	0	0
Mr. Whiteham, by Rev. W. Shearstone	-	0	10 6

The acceptable donation of books from Leeds to assist the Rev. J. Allen, of Ballina, is instructing the young men under his care is thankfully acknowledged. In making this communication, Mr. Lewis says, "If the young friends connected with our churches in Britain would exert themselves to procure works on history, theology, and science, a respectable library would soon be obtained for this embryo Baptist Education Society."

Subscriptions received by W. Napier, Esq., Grand Junction Wharf; Mr. P. Millard, Bishopsgate Street; Messrs. Burt, 58, Lothbury; Rev. J. Ivinay, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-Place, Pentonville, gratuitous Secretaries; by Messrs. Ladbrook and Co. Bankers, Bank-buildings; and by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

We have lately received a copy of the Tenth Annual Report of the Calcutta Baptist Female School Society; from which we insert the following observations on the state of that portion of the Hindoo community, to whose welfare the labours of that institution are devoted. We hope to give the substance of the report itself in our next number. Death has lately deprived our Missionary circle at Calcutta of a valuable friend, whose heart was deeply interested in these labours of love — Mrs. Jonathan Carey, formerly Miss Anna Pearce. This amiable and exemplary Christian terminated her earthly course, after a short illness, on the 20th of January last. All who knew her will immediately feel both that her family and connexions have sustained, by her removal, no ordinary loss, and that to the departed saint herself, to die was inconceivable gain!

The Report observes:—

“To form correct ideas of the deplorable circumstances of Hindoo females, it is necessary to consider them from their entrance on the stage of being. Stripped, as they are, of almost every amiable and valuable quality, it will easily be conceived, that they hold but a very low place in the esteem of the other, or even of their own sex.

“It is no exaggeration to say, that they enter the world, for the most part, under the frowns of them who gave them birth; Hindoo women, as well as their husbands, wish for, hope for, make vows, and pray to be blessed with sons, and receive the gift of a daughter with disappointment, and too frequently with murmure.

“A reception of this nature augurs but little for their future treatment and happiness: it serves to explain, however, in some measure, how it is, that a whole tribe have consented, and continue so long to consign to death, every infant daughter; and why numbers of others hastened, without remorse, to deliver to the grasp of the fierce tiger, and rapacious alligator, their own innocent female offspring. Thus, alas! through want of education, mothers may, indeed, ‘monsters prove.’

From the age of eight years, and not unfrequently at an earlier period, Hindoo girls are disposed of in marriage. In this important affair they have no choice; and if they had, it could, at this infant period, avail them nothing. Deeply as marriage must affect their condition for life, their happiness is not, in one instance in a hundred, at all considered. Honour and money are the objects chiefly sought in the marriage of daughters, and frequently, among the lower classes especially, relief only from the burden of supporting them.

“After marriage, their condition undergoes little change for the better. Hindoo women are rather the servants than the companions of their husbands. Their employments are altogether of a menial character. In various ways they are made to feel their inferiority in the most marked manner. Custom compels them to hold their husband's name sacred, and no consideration will induce them to mention it. At meals they are not permitted to eat with their husbands; their duty being to stand as servants behind their lords, and wait upon them. After the men have regaled themselves, the women partake of what remains. That rational intercourse also, in which, in Christian countries, the husband becomes the counselling, comforting, cheering, and endearing friend of his wife, is unknown among the Hindoos; and the man who should discover any decided preference for the society of his wife, would assuredly expose himself to ridicule. Equally destitute are they, for the most part, of respect from their children, and controul over them; youth, and the want of knowledge,

incapacitate them for the instruction of their offspring, while universal practice teaches them, that this forms no part of their domestic duties; consequently, their children soon cease to regard and obey them, and in many instances go so far as to treat them with abuse and violence.

"Polygamy, also, is a fruitful source of misery to Hindoo females. Among Brahmins, particularly the Kooloon, it is customary to marry several wives, sometimes as many as eight or ten. In such cases, the greater part of the females thus married, never leave the parental roof; the only object in giving them in marriage, being to advance the honour of their family. In this way numbers are deprived, for life, of that protection, nourishment, affection, and other blessings which the institution of the conjugal union was designed to impart. It is by no means uncommon, however, to find two or more wives, of one husband, residing together under the same roof. Such unhappy beings, with few exceptions, spend their ill-fated lives in mutual jealousy, hatred, the most bitter contentions, and in suffering a thousand other evils consequent on polygamy.

"On the death of their husbands, widows are not allowed to enter the marriage state again. The law, on this subject, is peculiarly cruel and oppressive, as it includes even those who have only been betrothed. Until the last year, when the enlightened and Christian policy of Lord William Bentinck put an end to the murderous rite of the *Suttee*, many were compelled to follow their departed husbands through the flames; but although this diabolical practice no longer exists in this part of the empire, it is evident that the condition of Hindoo widows is yet pitiable and distressing in the extreme, and that many must inevitably be driven, by this unnatural and unjust law, into the paths of vice and ruin.

"As to the morals of Hindoo females, little can be expected in their favour. Prone as the human mind is to go astray, when blessed with all possible advantages, how much more so must it be when its moral cultivation is entirely neglected?—nay more, when it sees nothing, hears nothing, is conversant with nothing, but principles and conduct springing from the most abominable system of idolatry the world ever witnessed? It cannot be supposed, that the general character of the female population of India, surpasses in excellence that of the men, which, alas! is sunk deep, indeed, in the depths of iniquity. But on this painful subject it would be improper to enlarge; suffice it to say, that the prison-like appearance of Hindoo houses, and the restraint put upon the liberty of native

females, preclude but too loudly the opinion entertained of their general character."

JAMAICA.

The seasonable return of our missionary brother, Mr. Knibb, from Jamaica, who arrived just in time to attend the Annual Meeting of the Society, has added to our stock of information respecting the state of the mission in that island, and tended not a little to excite public attention to the nature of those impediments which obstruct the progress of the Gospel there. For a variety of interesting details on this very important subject we refer, not only to the speeches of Mr. Knibb, and Mr. Barry, as reported in our last number; but to a pamphlet, which has just appeared, entitled, "Facts and Documents connected with the late insurrection in Jamaica, and the violations of civil and religious liberty arising out of it."* This pamphlet has appeared at the request of many esteemed friends, who thought it very desirable that the British public at large should be more fully acquainted with the nature and origin of the recent disturbances; especially in their aspect on the religious instruction of the negroes. It comprises, first, a memorial and statement of the missionaries themselves, as addressed to the governor, Earl Belmore, on the 19th of April last; the latter condensing into one view the various acts of outrage and spoliation which have been committed. To this is subjoined, an estimate of the amount required in order to rebuild, at the lowest possible rate, the places of worship destroyed, with two or three additional items of the same character. The sum total, without including the heavy legal expenses incurred in defending the

* Sold by Holdsworth and Ball; and Wightman. Price 1s.

accused missionaries, is, in Jamaica currency 23,250*l*, or about 17,000*l*. sterling. The remaining sections of the pamphlet refer to the "causes of the insurrection"—"the conduct and sentiments of the colonists towards the British government and the Secretarians"—"the conduct of the missionaries and religious slaves during the insurrection"—and "the apprehended illegality of the summary proceedings against the slaves during martial law." On each of these points, much interesting information is given, and undoubtedly the effect of the whole must be to convince every unprejudiced reader, that the system of negro slavery is the great impediment to the propagation of the Gospel in our colonies, and to rouse all the friends of humanity, freedom, and religion, to vigorous and persevering efforts for its extinction.

The disclosures which have lately been made of the state of society, among the great majority of the white population of Jamaica, cannot fail to excite lively compassion on their behalf, as well as on the behalf of their degraded bondmen. We well know the indignant sneer with which such a remark will be received by the parties in question; but let any man who seriously believes in Christianity, read the extracts from the island newspapers, given in the pamphlet we have mentioned, and say whether these alone are not amply sufficient to justify it. A community, of which the general state of feeling is correctly exhibited in the columns of the Jamaica Courant and the Cornwall Courier, ought surely to be contemplated, by every well regulated mind, with emotions of the profoundest pity. May the period of *their* emancipation speedily arrive, as well as that of the fellow immortals at present subject to their sway!

Our hopes that better times, in every sense of the phrase, are approaching, both for the slaves and

their masters, are strengthened by observing, that light seems to be springing up in every quarter, directing towards a favourable issue. If we are rightly informed, the conviction is gaining ground, in this country, even among the holders of West Indian property themselves, that the present system cannot be maintained; and we observe that Lord Belmore himself, in his parting address to the House of Assembly, does not scruple to affirm,—"The cause of your present distress results from that policy by which slavery was originally established; and this fine island can never develop the abundance of its resources while slavery continues." No one will suspect his lordship of any bias towards the abolitionists; his testimony is as impartial as it is clear and decisive; and therefore, when political considerations come in aid of morals and religion, it may surely be hoped, that the balance will, ere long, incline on the right side.

In penning these hasty remarks, we by no means intend to intimate, that there should be the least relaxation of effort on the part of those who are endeavouring to remove from our country the foul stain of negro slavery. Let this great object be pursued by every legitimate means; and especially, in the spirit of the master we profess to serve. That spirit will allow us to cherish no hostile feelings towards our opponents,—and it will induce us calmly to investigate the subject in all its bearings, from the earnest desire that justice and kindness may be dealt out to all parties. Such an investigation may shew, that greater practical difficulties surround the question than many are aware of; and that some time will probably be requisite to bring into safe operation a plan changing the whole aspect of colonial society: but we think it would also shew, that to defer emancipation a single day longer than

is required by a due regard to the welfare of the negroes themselves, would be as politically unwise as it is morally unjust.

It has already been stated, that application has been made to His Majesty's Government for compensation for the loss sustained by the demolition of our chapels. On this subject we introduce, with much pleasure, an extract from a dispatch addressed by Lord Goderich to Earl Belmore, dated 19th of May last, the last paragraph of which bears directly on the point.

"The occurrence of the disgraceful tumults in which the Baptists' chapels were destroyed, must be a subject of deep regret to the respectable inhabitants of the colony, as well as to your Lordship and His Majesty's Government, which is not a little increased by the circumstance stated by Mr. Barrett, that the crowd by which the outrage was committed at Montego Bay, included free inhabitants of all classes.

"I trust that your Lordship has followed up your proclamation of the 13th February, by the most active measures for detecting and bringing to punishment those who were principally guilty of these offences; and I inclose to you for your assistance in this endeavour, copies of certain communications which have been made to me by the Secretary of the Baptist Missionary Society. Your lordship will perceive that the names of several magistrates are mentioned as having been present in the tumult in Montego Bay. I rely upon your utmost efforts being employed for bringing to justice in due course of law all parties who are implicated; and should you from any cause fail to procure a legal conviction of the offenders, I must request your lordship nevertheless to institute, with the assistance of the attorney-general, such an investigation into the conduct of the magistrates who are accused of having been present, as shall appear to be necessary; and your lordship will report to me your opinion whether it is proper that these individuals, or any of them, should be removed from the commission of the peace.

"You will be pleased also to furnish me with the information, by which you may be guided in the opinions which you may form on this subject.

"It will of course be necessary that the Baptist Society should be reimbursed for the losses which they have sustained by the de-

struction of their chapels. I know not whether there be any provision made by the laws in force in Jamaica, as in this country, for the compensation of parties thus injured, at the expense of the district in which the tumult shall have occurred; but if no such enactment exists, you will call upon the colonial legislature to provide by special legislation for the indemnification of the proprietors of the chapels."

A few letters have recently arrived from Jamaica, of various dates up to the 1st of June. The brethren were beginning to form plans for resuming their labours, although much prejudice continued to prevail, and strenuous efforts were used to prevent the negroes from assembling for Divine worship. Messrs. Nichols and Abbott had resolved to go back to Montego Bay, to recommence their labours at that important station, and had notified their intention to the governor, claiming his protection. Mr. Whitehorne, it is probable, has gone back also to the northward. Mr. Taylor was proceeding in his duties at and in the neighbourhood of Spanish Town; and Mr. Burton writes in a tone of cheerful expectation from the appearances at the various stations under his care: he was suffering, however, under domestic affliction, Mrs. Burton and their only child being in a very weak state of health. Mrs. Baylis, also, was suffering severely from the effects of the cruel assault made on their solitary habitation on the 7th of April, of which we have already published the particulars. On the whole, the cause may be considered as beginning to revive; and we hope soon to be able to communicate intelligence more decidedly cheering.

Mr. Burchell and his family have not yet arrived from America, but are daily expected.

HOME PROCEEDINGS.

FINANCES OF THE SOCIETY.

On making up the annual accounts of the Society, for the year ending 31st May last, it was found that the payments had exceeded the income, by the sum of 2820*l*. We are thankful to state, that this deficiency did not arise from a diminution of the receipts: these, for the general purposes of the mission having been largely aided at various periods of the year, by the generous and unsolicited kindness of a few friends, whose names we must not mention, had been more than usual. The excess arose from the still increasing demands, under various head of expenditure, for our West Indian Mission, and it will occasion no regret, when the beneficial results of that mission are duly considered.

As to the losses which the Society has sustained by the wanton and deliberate destruction of their chapels, the Committee do not anticipate the necessity of any appeal to the liberality of their friends and the Christian public of Great Britain. The whole case is before His Majesty's Government, who have candidly admitted the justice of our claim for redress; and we feel assured, that, even if the Jamaica House of Assembly should refuse to comply with the requisition addressed to them on the subject by Lord Goderich, other means will be found to satisfy our fair demands, and to shew that unoffending British subjects engaged in the arduous and sacred employment of evangelizing their fellow men, are not to be plundered and maltreated with impunity at the will of such persons as composed the white mobs of St. James's and Trelawney. But, independently of rebuilding our dilapidated chapels, the circumstances which have recently occurred in Jamaica, will unavoidably tend to augment, rather than diminish, our

pecuniary calls from that quarter. Hence it is peculiarly desirable to extinguish, without delay, the balance already mentioned as having accrued during the year now closed, and the Committee feel justified and encouraged in inviting their friends to the effort by the spontaneous liberality which has already been manifested by a few of their long tried friends. One of these has commissioned the Secretary to announce a contribution of *one thousand pounds*; two others have expressed their cheerful readiness to unite in presenting *five hundred pounds*, provided the whole sum be raised; and a few other donations, as by the following list, have already been received, although the Secretary has been too incessantly occupied, since the Annual Meeting, by other matters, to bring the subject forward at an earlier date.

	£	s.	d.
A Friend	1000	0	0
Two Friends } as above	500	0	0
William Strange, Esq.	50	0	0
W. P. Bartlett, Esq.	20	0	0
Joshua Russell, Esq.	25	0	0
S. C.	20	0	0
An Independent Friend from Manchester	5	0	0
An Independent Minister	5	0	0
Mr. Harrison, Hadlow	5	0	0
Nemo	50	0	0
Friends, at Plymouth, by Rev. S. Nicholson	10	0	0
Anonymous	10	0	0
X. Y. Z.	20	0	0
Friend, by Rev. Thomas Price	5	0	0
A Young Tradesman, &c.	66	8	10

The writer feels assured, that he is acting in agreement with the views of the respected donor of the last sum, in placing it in this list. He trusts he shall be excused for adding the following extract from the letter which inclosed the amount. The writer may be startled to see it in print, but he is assured that effectual means have been taken to secure a compliance with his wish for secrecy.

My dear Sir,

I commenced business for myself in times not considered very propitious. In so important a step I committed my cause to my heavenly Father, and supplicated his smiles, being assured that without his blessing all my efforts to establish myself in the world would be unavailing, but my trust was in God, and on his word did I hope. The third chapter of Proverbs afforded me peculiar delight, and I was much impressed with the ninth verse, "Honour the Lord with thy substance, and with the first fruits of all thine increase," and I then mentally determined to devote my first year's increase to God.

"The balance sheet of my first year's stock account is now completed, and it exhibits a surplus of 66*l.* 8*s.* 10*d.* I trust I feel grateful to the God of all my mercies for this his kindness to me, and it is with much pleasure I now fulfil the mental pledge I made, by enclosing you the amount with a request that it may be applied to the funds of the Baptist Missionary Society, in the prosperity of which, I trust, I feel an unfeigned interest, especially at the present season of its pecuniary difficulties.

"I assure you, my dear sir, I never devoted a sum to the cause of God with so much cheerfulness as I do this, and although my business is but small, and I am not without my difficulties in trade, yet I trust that God will so continue to smile on my efforts to maintain my family with reputation, that I may have something to spare for the poor, and for the promotion of God's glory, and the enlargement of his kingdom.

I have one request to make which I do hope you will grant me. It is, that you will *never divulge* to a single individual (at least in my life time) *either my name or my residence*, as no person (except my wife, who entirely concurs with me) is privy to this my design. If you make any mention of it in the list of subscriptions, let it be as stated below :—

"A free-will offering of a young tradesman, being his first year's nett profit in trade, in obedience to the divine command, Prov. iii. 9,—66*l.* 8*s.* 10*d.*"

June 21, 1832.

SOUTH AFRICA.

Nothing but the continual necessity for introducing information from another quarter has prevented our adverting more particularly than we have yet done, to the incidents connected with the departure of our friend, the Rev. Mr. Davies, with his family, for Graham's Town.

It is known to many that, about a month after their sailing in the *Eclipse*, they were shipwrecked on the rocky shores of Palma, one of the Cape Verd Islands. Through the mercy of God, Mr. and Mrs. Davies escaped with their lives, but nearly all their baggage was lost, and their only child, about two years of age, was washed from his father's arms into the mighty deep. After sustaining various hardships on the island (in the midst of which, Mrs. D. was confined with twins), they returned to London; but with unabated desire to go forward in the work to which they have been appointed. A passage was therefore engaged for them as far as the Cape of Good Hope, on board the "*Alexander Robertson*," Captain J. Gray, and on Monday, July 16th, they went on board that vessel, and reached the Downs in safety the next evening. May it please that God whom the winds and the waves obey, to guard them in safety across the ocean, and to smile on this new effort to promote the enlargement of his kingdom!

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES.....	Rev. J. D. Ellis	-	-	Calcutta	-	Dec. 6, 1831.
	Ditto	-	-	Ditto	-	Feb. 9, 1832.
	W. Yates	-	-	Ditto	-	Dec. 6, 1831.
	W. H. Pearce	-	-	Ditto	-	Feb. 8, 1832.
	Ditto	-	-	Ditto	-	Feb. 9, 1832.
	Ditto	-	-	Ditto	-	Feb. 23, 1832.
	W. Yates and others	-	-	Ditto	-	Feb. 8, 1832.
	W. Robinson	-	-	Ditto	-	Feb. 6, 1832.

EAST INDIES.....	Mrs. Lawson	-	-	Calcutta	-	Jan. 5, 1832.
	Rev. H. Beddy	-	-	Ditto	-	Sep. 29, 1831.
	Ditto	-	-	Digah	-	Jan. 16, 1832.
	Jas. Thomas	-	-	Sulkea	-	Feb. 21, 1832.
	Ebenezer Daniel	-	-	Colombo	-	Jan. 30, 1832.
WEST INDIES.	J. D. Palm	-	-	Ditto	-	Jan. 26, 1832.
	F. Gardner	-	-	Kingston	-	April 9, 1832.
	Ditto	-	-	Ditto	-	April 25, 1832.
	Ditto	-	-	Ditto	-	May 14, 1832.
	E. Baylis	-	-	Mt. Charles	-	April 7, 1832.
	Ditto	-	-	Port Maria	-	May 29, 1832.
	H. C. Taylor	-	-	Spanish Town	-	April 8, 1832.
	Ditto	-	-	Ditto	-	May 9, 1832.
	Ditto	-	-	Ditto	-	May 26, 1832.
	Joshua Tinson	-	-	Kingston	-	March 27, 1832.
	Ditto	-	-	Ditto	-	April 25, 1832.
	Ditto	-	-	Ditto	-	May 4, 1832.
	Ditto	-	-	Ditto	-	June 1, 1832.
	W. Whitehorne	-	-	Montego Bay	-	March 29, 1832.
	Ditto	-	-	St. Georges	-	May 8, 1832.
	John Clarke	-	-	Port Royal	-	Jan. 16, 1832.
	Ditto	-	-	Spanish Town	-	May 14, 1832.
	Joshua Tinson and others	-	-	Spanish Town	-	April 19, 1832.
	Joseph Burton	-	-	Kingston	-	April 21, 1832.
	Ditto	-	-	Ditto	-	June 1, 1832.
	Samuel Nichols	-	-	Spanish Town	-	May 14, 1832.
	T. F. Abbott	-	-	Kingston	-	May 14, 1832.
	Ditto	-	-	Spanish Town	-	June 1, 1832.
AMERICA.....	Thos. Burchell	-	-	Baltimore	-	April 7, 1832.
	Ditto	-	-	New York	-	May 2, 1832.
	Joseph Bourn	-	-	Belize	-	Feb. 10, 1832.
	Ditto	-	-	Ditto	-	Feb. 15, 1832.
	Ditto	-	-	Ditto	-	March 3, 1832.

Contributions received on account of the Baptist Missionary Society, from May 20, to July 20, 1832, not including individual Subscriptions.

	£.	s.	d.		£.	s.	d.
Bessels Green, by Mr. Knott	4	8	0	Keppel Street Auxiliary, by Mr. Marshall	-	-	-
Ditto, by Mr. Meredith	-	1	17	Ladies ditto	-	-	-
	6	5	0		22	17	7
Fakenham, collected by Misses Johnson	2	0	0		7	2	2
Lyme, by Mr. Jas. Edwards	2	6	0		29	19	9
Tottenham, collected by Miss Walker	5	7	0	Watford, by Rev. John Edwards	-	14	8
Exeter, by Rev. John Mason	16	6	11	Trowbridge, by Mr. Richard Wearing	-	18	14
Weymouth, Subscriptions by Mr. Beddome	8	12	11	Hitchin Auxiliary, by Miss Palmer	-	16	15
North Devon Auxiliary, by Rev. T. Pulsford	13	18	7	Hackney Auxiliary, by Mr. Robson	-	18	12
Carter Lane, Female Auxiliary, by Mrs. Rippon	12	0	0	Northamptonshire Union, by Mr. J. C. Gotch	-	20	11
Winchcomb, collected by Miss T. Slatter	3	0	0	Spencer Place Auxiliary, by Mr. Clutterbuck	-	11	2
Shelford, collected by Miss Nutter	4	7	0	Worcestershire, &c., by Rev. Thos. Waters	-	78	11
Camberwell, Female Auxiliary Society, by Miss Gutteridge	90	15	6	Woolwich Auxiliary, by Rev. A. Freeman	-	29	4
Sheffield Auxiliary, by Mr. Atkinson	28	0	0	Norwich Auxiliary Society at St. Mary's, by Mr. Cozens	-	11	14
Kent Auxiliary, additional by Mr. Groser	12	0	0	South Devon Auxiliary, by Rev. S. Nicholson	-	19	3
Ilford Missionary Association, by Rev. J. Smith	18	0	0	Bath, Corn Street Auxiliary Society, by Rev. O. Clarke	-	60	11
Stratford on Avon, by Rev. O. Smith	6	0	0	North of England Auxiliary, by Rev. R. Pengilly	-	15	0

	£.	s.	d.		£.	s.	d.
Prescot Street Auxiliary, by Geo. Morris, Esq. (two thirds)	40	0	0	Missionary Box, by Miss R. Williams	3	0	0
Tring Subscriptions, by Mr. Grover	8	7	0	Ditto, by M. A. P.	0	11	0
Hammer Smith Auxiliary, by Mr. Page	23	1	9	Ditto, by Miss Emma Roberts	1	14	6
Leicester, Friends, by Mr. Harris	6	0	0	Waltham Abbey, collected by Mrs. Pugh	2	0	0
Oxford, Balance Subscriptions, by Rev. W. Copley	29	0	0	Lion St. Walworth, Female Auxiliary, by Mrs. Chin (two thirds)	50	0	0
Upton-on-Severn, Collection, by Rev. E. Carey	5	16	7	Crayford Female Auxiliary, by Mrs. Smith	4	0	0
Colnbrook, Collection by Rev. J. Flood	8	6	0	Uckfield, Collection by Rev. E. Carey	4	4	6
Bow, Friends at, by Mr. Pearson	11	14	2	Collection at Poultry Chapel, Rev. J. Hoby	57	16	10
Pwle, Subscriptions, by Rev. S. Bulgin	4	2	0	Ditto at Surrey Chapel, Rev S. Nicholson	79	11	9
Monmouthshire Auxiliary Society, by Rev. D. Phillips	56	14	8	Ditto, at Spa Fields, Annual Meeting	122	7	9
Lynn, collected by Miss Reed	1	2	0	Ditto, at Eagle Street	1	7	9
Voluntary Contributions of Children of the Baptist Free School, by Mr. Kendrick	6	14	2	Princes Risborough, Auxiliary, by Rev. T. Terry	16	16	0
Liverpool Auxiliary Society, by W. Rushton, Esq.	60	0	0	Sherborne, collected by Mrs. Blake	2	15	0
Ditto, Byrom Street Juvenile Auxiliary, by R. Jones, Esq.	20	0	0	Manchester Subscriptions, by Rev. John Birt	23	1	0
Cambridge, Collections at Public Meeting, by E. Foster, Esq.	57	7	11	Wokingham Subscriptions and Collection, by Rev. E. Steane	9	8	0
Wallingford Auxiliary Society, by Mr. Field	21	16	0	Reading Auxiliary Society, by Mr. Williams	34	0	0
Newport Pagnel, by Rev. J. Early	6	5	0	Hailsham, by Rev. W. Davies, (two thirds)	12	4	0
Glasgow, remitted by Mr. Joseph Swan	11	0	0	Bedfordshire Auxiliary, by John Foster, Esq.	109	3	6
Greenwich, Baptist Friends at,	4	4	0	Netherlands Auxiliary Society, by Rev. S. Muller	170	0	0
East Norfolk Auxiliary by Rev. James Puntis	68	18	6	Newcastle on Tyne, by Mr. H. Angus	7	0	0
Eagle Street Auxiliary, by Mr. Neale, (one third)	13	0	0	Chapel Shade, Penny Society, by Mr. D. Bower	6	0	0
Lewes, &c. by Rev. J. M. Sowle	18	0	0	Bath, Ladies by Mrs. Smith, (Female Education)	6	2	6
Church Street Auxiliary, by Mr. Pontifex	25	0	0	Royston Subscriptions, by Mr. Pendered	8	11	0
Ditto, part of a Collection by Rev. Jas. Upton	3	0	0	Stepney, Collections at the College Chapel	4	1	0
Allie Street Female Auxiliary, by Rev. W. Shenston	7	0	0				
Ditto, Sunday School, by ditto	1	5	0				
Eythorn, by Rev. J. Pain	5	1	1				
Maze Pond Auxiliary, by Mr. Beddome	30	0	0				
Ditto, Ladies, for Female Education, by Mrs. Kitson	15	15	0				
Rayleigh, by Rev. J. Pilkington	4	4	0				
Pershore, Missionary Boxes, by Rev. T. C. Keen	2	11	0				
Whitchurch, Collections and Subscriptions, by Rev. W. Cantlow	9	1	2				
Burnham, Collection by Rev. J. Garlington	1	0	6				
Dorman's Land, by Rev. G. Chapman	5	0	0				
Amersham, Subscriptions, &c. by Rev. J. Statham	24	8	8				

DONATIONS.

Rev. Richard Watson, by Dr. Cox	1	0	0
Friend, by the Secretary	2	0	0
Friend, by ditto	110	0	0
Mr. E. Baldwin	1	1	0
Enemy to Slavery, by Rev. J. Jenkinson, Kettering	1	11	0
Country Minister	1	0	0
William Manfield, Esq.	10	0	0
Friend, by Mr. J. Marshall	10	0	0
Mr. T. Dornford	1	0	0
Mr. A. E. Miles, Society of Friends	1	1	0
Female Friend, by the Secretary	5	0	0
Coroner's Fee, D. C. B.	0	13	4

LEGACIES.

William Townsend, Esq., York Street, City Road	200	0	0
Mrs. Lucy Goodacre, Lutterworth	90	0	0
Mrs. Bourn, Bromsgrove	2	0	0

Widow and Orphans' Fund.

Trustees of the New Selection Hymn Book, (third donation)	£20	0	0
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TO CORRESPONDENTS.

Parcels of Magazines, &c. have been gratefully received from Robert Wigney, Esq., Brighton, and from Mrs. Bore, Chambers Street, Goodman's Fields.

THE BAPTIST MAGAZINE.

SEPTEMBER, 1832.

**MEMOIR OF MRS. GREENWOOD,
RELICT OF THE LATE JAMES
GREENWOOD, ESQ. OF BRIDGE
HOUSE, HAWORTH, YORKSHIRE.**

Mrs. Greenwood was the daughter of John and Mary Clapham, of Uttley, near Keighley, and was born on the 18th of March, 1766. Her parents were eminently pious, and both of them members of an Independent church. They endeavoured to train up their children in the fear of the Lord, and seconded their precepts by the greater force of their example. They were blessed with seven children, two of whom still survive in an honorable old age.

The subject of this memoir entered on the duties and cares of matrimonial life at a very early period, being united in marriage to Mr. James Greenwood, in 1783, before she had completed her 18th year. But her whole deportment, even at that age, was such as to excite the admiration and conciliate the esteem of all who knew her. The diligence and prudence she then displayed, gave hopeful promise of a future honorable career; and the opinion then entertained was fully confirmed by subsequent conduct. The union thus early formed was continued through forty years, and proved the source of as much domestic happiness as can be expected to fall to the lot of mortals. This affectionate pair had eight children, three sons and five daughters, all of whom are now living to mourn their loss.

Although the early days of our deceased friend were not marked by any gross immoralities, yet it does not appear that she became decidedly

pious, at least she made no public profession of it, till several years after her marriage. But the religious education she had received left some serious impressions on her mind. There is sufficient reason to believe that before she became a mother a work of grace had been begun in her soul, as she was in the habit of retiring for private devotion.

The precise time when an effectual change was wrought, and the particular means employed in its accomplishment, the writer of this cannot correctly ascertain. It may, however, be proper to state, that the death of a beloved brother, nearly thirty years ago, deeply affected her mind. The event was much blessed to her, and ultimately led her to make a public profession of her faith in Christ. Having long been convinced that the baptism of believers by immersion was scriptural, she was constrained speedily to obey the command and follow the example of her Lord; being baptized by the Rev. M. Oddy of Haworth, and united to the church of which he was the honourable pastor more than forty years. She continued an exemplary and useful member of that church till early in the year 1821, when the formation of a new interest having been attempted, and many being brought to hear the word, Mrs. Greenwood united with five other of her fellow members to form a second Baptist church in this populous village.

To make any lengthened observations, on the conduct of our departed friend through a long series of years, is not compatible with the limits prescribed for this sketch. It may, however, be mentioned that in 1817

she was seized with an alarming inflammation of the lungs, and was brought very near to death, to the great distress of her affectionate husband. But the Lord was pleased to raise her up again to fill her important station, although she never completely regained her former strength, nor was she ever subsequently able to make her usual exertions. The disorder left a general debility in the system which gradually increased with advancing age. Another circumstance which greatly tended to break down her constitution was, the protracted illness and subsequent death of her beloved partner, who, after several years of affliction and confinement, left this world of sin and sorrow, in the blessed hope of eternal life, 25th of March, 1824. Almost incessant attendance on him by day, besides frequent night-watchings, and the anxious solicitude inseparable from conjugal affection and tenderness could not but waste the powers of human life: it was indeed evident to all that she never entirely recovered from the shock which his death occasioned.

“ When such friends part, 'tis the survivor dies.”

The writer had been in the habit of almost daily intercourse with the subject of this memoir about eight years previous to her demise, and of course had numerous opportunities of observing her spirit and character; and can truly say that he never knew any person who possessed, in a more eminent degree, all those qualities that are calculated to produce habitual respect and lasting esteem.

Mrs. Greenwood was *not of a talkative disposition*—and least of all was she inclined to speak of *herself*. Hence it required some pains and skill to elicit from her much that related to her own religious views and feelings. On this head,

therefore, many things cannot be recorded from her own lips. From occasional expressions as well as from her general demeanour, it was evident, that she *had very abasing views of herself as a sinner*. Although to human observation few lives appear to have been freer from blame, yet her frequent sayings were indicative of the strong sense she entertained of her guilt and unworthiness before God. Conviction of sin, which is the ground work of real religion, was deeply laid in her soul.

With this abiding sense of the evil of sin she *was fully aware of the heart's deceitfulness*. The extensive acquaintance she had with both these, furnished a kind of ballast to her mind amply sufficient to check any approach to a light or presumptuous spirit. Hence she seldom rose above a serene and placid cheerfulness. When in tolerable health, the general tone of her temper and feeling was a happy medium between undue elevation on the one hand and painful depression on the other. But as her distressing disorder increased, her self-suspicion, doubts, and fears, were sometimes ascendant. At such seasons she would sometimes say, “ O how dismal would be my case, if, after all, I should be deceived, and prove only a hypocrite. I feel the need of more faith—and want a livelier sense of my interest in Christ. Verily—to have the heart changed—to be thoroughly turned from sin to God, is a thing so great and important as to make me tremble lest I should come short.” This was the strain in which she frequently spake. But surely the pious reader will be ready to say, that this jealousy and these suspicions are no signs of hypocrisy.

Notwithstanding the numerous and important engagements of Mrs. G. *she was resolved to find time for profitable reading*. The books she read were all of a serious cast. The

Bible was her daily and choice companion. Much and often did she peruse the sacred page; and that she *pondered* what she read was obvious from the questions she sometimes put to her pastor; and our deceased friend furnished one instance among many, to prove, that a good acquaintance with the Holy Scriptures under the influence of a devotional spirit will go very far towards making a well-informed, a judicious, and a steady Christian.

Nor was *Mrs. Greenwood* a stranger to the religion of the closet. The morning light, and the evening shade, and other seasons witnessed her bowing the knee before Him who sees in secret. None of the affairs of time were allowed to jostle out those of eternity. Business might be urgent, and other things might press, but to her beloved retreat she would retire, being fixed in her resolve to secure a daily opportunity to read the lively oracles and seek the blessing of God. Thus proving that when the mind is fully bent on serving the Lord, obstacles give way and difficulties vanish.

The *public worship of God* was a service in which she greatly delighted, and to his house she constantly resorted on the welcome Sabbath day. To behold eight children attending their revered parents to the place where prayer was wont to be made, was both a lovely sight, and an edifying example. In ruling her children and domestics, no one knew better than *Mrs. G.* how to combine gentleness with dignity. She commanded her children and her household after her, not with the stern voice of authority, but with the mild accents of persuasion.

Several years before the decease of our friend, she had frequent attacks of the disorder which ended her days; but it was not till the last four months that the most alarming symptoms made their appearance. And even, almost, to the very last,

her dear family cherished a hope that she would be spared to them a little longer. Nor was it without reason, for the very last Sabbath but one before she died, she was twice found in her accustomed pew, listening to the word of life from the pulpit. On the following day she began to feel increased pain, and respiration more difficult. And the next week she was released from the body to join the spirits of the just made perfect.

Our departed friend endured much physical suffering. Her complaint, (dropsy of the chest) depressed her spirits, as is common in such cases, in an extreme degree. Violent and distressing palpitation of the heart—very laborious breathing—and frequent rigours of the whole frame, could not but generate much fearfulness and gloom. When those symptoms were absent or less severe, her soul was usually calm and trusting in God. But in all her agonies she was never heard to utter a single complaint, or shew a fretful disposition. Sometimes when asked how she felt, she said, “Low, very low, and poorly—cast down, yet hoping:—pray for me—I want *every body* to pray for me.” When reminded of the Divine compassion, faithfulness, and care, she replied—while her eye was moistened by the tear of penitence, and her voice softened to a tone of the humblest submission—“O! yes, the Lord died for me.” Her memory was well stored with portions of Scripture, and she often repeated such as were suitable to her case, chiding herself for giving way to unbelieving fears when God had given so many precious promises. At one time she complained of great darkness, and said, “My heart feels hard, and I cannot find liberty in prayer—but seem shut up—dull—stupid.” When reminded of the patience and love of Christ, the virtue of his blood, the freeness and self-sufficiency of his

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Attending the place made, an edifying new line of business and self-sufficiency.

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grace, she rejoined, "Ah! I know all that—am quite sure of that—I never doubted his goodness—he is long-suffering—but I am such a sinner—my heart so deceitful—what if I should not be found right at last!"

Nor was she unannoyed by Satan's suggestions. One of the most painful seasons was the Sabbath-night before she died. The enemy made a terrible onset—it was indeed "the hour and power of darkness," and thinking probably his time was short, he tried his utmost to tempt to despair. The sufferings of the dying saint were now greatly augmented, as was manifest by the unusual agitations of her body. In great mental agony she cried out, "O! I am cut off—I have no hope—I shall be cast away." During this struggle with the enemy, a beloved daughter who was in the room, went to her bedside: "O! Rebecca," exclaimed the mother, "I know not what to do—such temptations—some evil influence has hold of me—what can it be? Dear Jesus, don't leave me—precious Jesus, don't leave me—leave me not a moment!" These and similar expressions were reiterated again and again. At length faith prevailed—the Lord sent relief—the weapon of prayer obtained the victory—the devil fled wounded and vanquished to return no more. The conflict being ended she became calm, oft repeating the passage, "All the days of my appointed time will I wait till my change come." From that hour to the closing scene, she was favoured with sweet peace of mind. and holy confidence in God.

Late in the evening before her decease, she was visited by the writer of these lines: she seemed to be fast sinking into the arms of death, and could hardly articulate at all. When she saw me, she extended her hand and gently clasped mine. While retaining her hold she began to speak; it was difficult to

understand what she said, but I could plainly perceive she was offering a prayer and pronouncing a blessing, of which these words were distinctly heard, "The Lord bless you—make you a blessing—be with you—guide—keep you in all your ways." It was an affecting scene. One said to her you suffer greatly—"Yes, yes," she said feebly: then instantly raising both hands exclaimed, with peculiar emphasis, "*My Lord and my God!*" A friend in the room took up the thought, and said, "Yes, *your* Lord, your faithful and covenant God, who has promised never to leave you: what a mercy that the changes we undergo in our condition and our feelings, do not alter his love, nor remove his kindness from the weakest of his children!" She replied, with much earnestness, "No, no, no." And then, with animated countenance, added, "Jesus Christ the same, yesterday, to day, and for ever." For a time she seemed engaged in prayer, and tried to sing part of a hymn—then sunk into a kind of slumber, and in a few hours softly fell asleep in Jesus. Her pastor preached a funeral discourse to a crowded audience from Heb. xiii. 8.

Thus died one of the excellent of the earth, one who will long be embalmed in the grateful memory of her bereaved family, and in that of the church of which she was a distinguished ornament. The neighbourhood and the denomination have sustained a heavy loss. The life of Mrs. Greenwood would afford many topics of useful remark—but the limits of this paper forbid. The leading features of her character were *integrity* — *benevolence* — *unaffected piety*—and *practical wisdom*; these qualities were possessed by the deceased in no ordinary degree. In fact she cast a steady lustre on every situation which she filled. Whether viewed as a member of society,

or as mistress of a large household—as a wife, or as a mother—as a relative or a friend—or as a professing Christian and member of a church, it may be safely affirmed that she adorned the sphere in which she moved, and presented an example worthy of imitation.

Does any reader inquire, Had she no faults? The reply is, Certainly she had; no human being is free from defects. But the writer of this, after many years acquaintance, has yet to learn what were her particular failings. It is well known that she deeply lamented her short comings, and confessed her unworthiness. And in reference to the influence of religion in her heart and life, none was more ready to say, “By the grace of God I am what I am.” Let the reader and the writer remember that the time is short. May we labour while it is called to day, and be followers of them who through faith and patience inherit the promises.

Haworth.

M. S.

HUMAN DEPRAVITY.

MAN is undoubtedly the only being in the world that is capable of understanding the nature of moral obligation; that has any knowledge of God; and that is the subject of moral responsibility. But what is the idea to be attached to the term responsibility? Is it not, that man is *accountable* to his Maker for his conduct? If so, when is it supposed that an account must be given? All those who admit such accountability seem to allow that it will not take place till after the close of the present life. If future responsibility attaches to every man for his moral actions, does not this imply the possibility that those actions may not be according to the will of the Supreme Judge? and what if they should not; can it be supposed that

they will not subject the perpetrator of them to blame or censure? and then will the matter terminate here, or be followed by other consequences? If the latter, what may those consequences be?—any thing in the shape of punishment?—if not, what becomes of *responsibility*?* The beings who are supposed to be responsible, if they are in no danger of future punishment, are responsible for nothing; that is, not responsible at all. Hence, the very idea of human responsibility involves in it liability to future punishment; or, if there is no such exposedness to punishment, the notion of responsibility appears perfectly ridiculous.

But it may be safely taken for granted that man is a responsible agent; and if so, his liability to punishment must necessarily follow if his actions should not in every respect be in accordance with the rule of duty, whatever that rule is supposed to be: but some rule there must be, without which all actions are alike indifferent. According to the notions of Deists, it seems hard to conceive what is the standard of right and wrong, in conformity or disconformity with which this or that is to be pronounced good or bad: yet, while they talk of right and wrong, if they are at all consistent with themselves, they must have a standard of some kind or other: and, whatever that standard may be, they will allow, it is presumed, that most men, if not all, occasionally deviate from the proper line of rectitude; that such deviation is a breach of some law of their Creator; and that this breach

* When the above was first committed to paper, the writer was in close combat with a professed Deist, who admitted the immortality of man, together with the existence of a future state; and in conjunction with these things, man's responsibility for his actions was also allowed: though at the same time, both human depravity and a state of punishment in another world were denied!

is *sin*: hence then, man is a *sinner*. *How*, or *when* he became so, is not necessarily involved in the present inquiry: that he is a sinner, is evident; and having ascertained the fact, it may be affirmed, without fear of successful contradiction, that sin must have had an origin, under what circumstances soever it may be presumed to have originated.

It is certain that man's *conduct* is *depraved*; and that his *disposition* must be so, is equally as certain, or it must be maintained that man *voluntarily* does wrong without a disposition inclining him to it. It is impossible for any man voluntarily to do wrong without having a *depraved will*. Further, when the exalted character of the Eternal is contemplated by the human mind, it must instantly appear that the matchless perfections of God are infinitely more worthy of man's supreme regard than any thing in this world; and if so, should not the Almighty be *loved* in preference to every other object? but is this the case? nay, it is manifest that it is not. Hence, it is abundantly clear that man's *affections* are *depraved*. And again, when it is considered that Jehovah is a being possessed of infinite holiness, justice, omnipotence, omnipresence, and omniscience, does, yea, *can* the man who is a *sinner* delight to reflect on and contemplate those glorious and divine perfections? Must not such an individual naturally dread the idea of being ever surrounded by the all-pervading presence of Him who cannot but be every where? When in connection with these things it is also considered that God is armed with almighty power, and that the sinner is *conscious* of this, he must be convinced that the great Creator cannot want ability to punish him in a manner that he knows his sins deserve. And when, in addition to this, the *justice* of the Divine Being is taken into account, it must be

perceived that a distinction between virtuous and vicious intelligences must be made; or, if not, what becomes of justice? Besides all this, there is likewise the *holiness* of God, which certainly makes it necessary that man should be holy, without which, in the very nature of things, he cannot possibly be happy, because his happiness must consist in having communion with his Maker; but this can never be unless a change take place either in God or in the sinner: in the former it cannot take place, it must therefore take place in the latter: which is as much a dictate of common sense, as it is that of the sacred Scriptures.

The above is, at least in part, the character of the Divine Being as partially discovered in creation and providence. Something of these things may be learned by the study and contemplation of nature: but this is that to which the *sinner* can never feel reconciled; this is that for which he can have no cordial relish; this must needs make him miserable; yea, this is a character which he cannot but *hate*, while he loves his sins, and cannot forbear wishing that it were different from what it is: for the man that loves *sin* can never love *holiness*; therefore, in the strictest sense of the phrase, he is a *hater of God*, notwithstanding all the ridicule and contempt with which that scriptural declaration has been treated, "The carnal mind is *enmity* against God." But, what a monstrous, what a dreadful character! Again, thousands and millions of the human family, it is but too evident, have no just conceptions or proper *knowledge* of God; therefore the *understanding* must be *depraved*. And again, that the *memory* is depraved, needs no other proof than this, the almost total *forgetfulness* which is manifested by a vast majority of mankind, both of God and of their own future state; which is absolutely unaccountable.

except on the ground of their *natural depravity*. Though, as is hinted by a certain writer, man is made for a state of everlasting and unalterable existence, and he *knows, feels, and dreads* it, yet no *provision* is made for it. That man's *reason* is likewise depraved must be evident to every attentive observer of the wretched manner in which most men reason concerning things which constantly come under their notice.

In short, that man is *altogether depraved* is abundantly clear from the whole of human conduct in general; and even where this in form is denied, it is yet acknowledged in a variety of ways. For example, why does the traveller arm himself with a brace of pistols? Is he the subject of *fear*? Of what is he afraid? of the prowling wolf, or of the ferocious tiger? no; of what then is he afraid? Is it of a creature of *his own kind*? yes, of his *fellow-man*: but, could this be were man an *innocent creature*? Surely not. A similar remark may be made relative to the man of opulence, who places the house-dog about him to guard both his person and property during the midnight hour, that he may be kept in safety and be preserved from danger of which he is apprehensive from the nocturnal depredator. The simple fact is, the melancholy truth here maintained must be either voluntarily or involuntarily acknowledged by all. If a survey be taken of man in general, it will be apparent that his sayings, his doings, his intercourse with his fellow-creatures, his conduct relative to God, loudly proclaim the awful truth contended for.

And is this the state of mankind? Alas, an appeal to facts furnishes the mind with proof upon proof, and that with awful certitude: but, is there no *remedy*? none, if Christianity be not true. Is this what might naturally have been looked for, and humbly expected from the hands of a kind, gracious, and boun-

tiful Creator, whose tender mercies are over all his works? It is true indeed that man has no claim on his Maker for any thing, yet the God of all grace has bestowed on him innumerable favours. A remedy has been provided for the human body, but is there none for the mind? Has competent provision been made for man's corporeal necessities, but none for the soul? Might not one almost instinctively have thought, have hoped, and have believed the contrary. It is matter of rejoicing to all good men that the contrary is the truth.

J. M.

A LETTER TO A YOUNG MINISTER.

MY DEAR SON,

Next to being made a partaker of living faith through the influence of the Holy Spirit, it is beyond all question the highest honour that can be put upon a sinful worm of the dust, to be indulged with grace for the Christian ministry; and as you appear to be favoured with a measure of talent, I greatly rejoice that you have the disposition also to devote yourself to the Lord's service. A serious attention to the following hints, dictated by hearty affection, will, I trust, be profitable to you in your new and very important engagement.

First,—Be particularly attentive to live near to God, by a daily walk of holy obedience to him. Do not satisfy yourself that all is right because you feel a degree of pleasure in employing yourself with the things of religion, and have your passions occasionally excited by them. This may be while the heart is very far from being right with God, and you may even do "wonderful works in Christ's name," and be disapproved by him *at the same moment*! (Matt. vii. 22, 23.) As profession does not necessarily im-

ply possession, so talents are one thing and grace is another. Judas was an apostle as well as John. And it should always be remembered, "He that is joined to the Lord is *one spirit*." And "herein (says our blessed Lord) is my Father glorified, that ye bear *much fruit, so shall ye be my disciples*." By carefully imitating the *example of the Redeemer* it is impossible but that God will be honoured, and your felicity abundantly promoted.

Secondly,—Let the *great design* of the Gospel ministry be kept constantly before your mind. What is this? To provide you with a respectable livelihood, or to give you an opportunity of exhibiting your capabilities to admiring auditories? I trust you have not so learned Christ. On the contrary, you are sensible that it is intended to promote the Saviour's glory in the conversion of sinners, and the edification of believers. If these objects are not properly regarded we have no just reason to expect the Holy Spirit's assistance, or Christ's approbation; therefore, they should give the *principal tone* to all our studies, and all our discourses. *Christ in his death, and Christ in his life; heaven and hell in their important realities; and the favour of God in this world, and in the future*: these are the subjects to which our attention must be *undeviatingly directed*; and the minister that is most faithful in these things is the most likely to hear from his Lord in the judgment, "Well done good and faithful servant."

Thirdly,—Do not satisfy yourself with *getting through* your work, but diligently set yourself to discharge the office you have undertaken to the very best of your ability. The Divine direction to Timothy was "*Study to shew thyself approved unto God, a workman that needeth not to be ashamed; rightly dividing the word of truth*." Merely to fill up the al-

lotted time is a poor thing indeed; or only to say some good things upon the text to which you profess to engage your hearers' attention. Be determined thoroughly to understand your subject, and to bring forth in the most perspicuous manner in your power those things that are calculated by the Divine blessing to weigh with every portion of your auditory. "Cursed (saith God) be the deceiver which hath in his flock a male, and voweth and sacrificeth unto the Lord *a corrupt thing*." Some preachers have been known to boast how little trouble their sermons have cost them! but it is surely more to honour, and more likely to please our Master, and do good, when we have taken pains to prepare ourselves for the service of God in all that is expected from us; and we are most likely to be divinely assisted and succeeded, not when we have left it until we come into the pulpit before we present our petitions, but when we are least chargeable with negligence in our previous preparations.

Fourthly,—Do not aim at popularity but usefulness. It is a natural consequence of outward respectability to make the approbation of the multitude, and especially of those who abound in worldly wealth and may benefit our outward condition, a particular object of regard; and, alas! how many that appeared very promising in their commencement, have seriously injured, if they have not totally ruined themselves, by courting popular applause, or at least the favour of those who are distinguished by their outward circumstances. Rant will generally please the multitude; and a cold moral essay with finely rounded periods, delivered without action, and in a whisper, is now the general price of the favour of those who pride themselves upon their intellectuality: but both preaching and hearing are alike vain, unless the

soul is made more contrite before God, and Christ and holiness are made more precious to the heart, and we become more transformed into the Divine likeness, by the renewing of the spirit of our minds. This is the fruit that is required to be produced in ourselves, and our hearers; and as only good fruit, and in a tolerable quantity too, will satisfy a good husbandman, this only will satisfy a minister that is worthy of encouragement.

Fifthly,—Be constantly concerned to set before your hearers a *proper example*. Our lives are books which our hearers may easily read, and the censorious, especially, will be likely to look at us, however much they may neglect themselves. It will be in vain for us to recommend holiness, meekness, benevolence, &c. to others, if they are not exhibited in our own character. For a minister to be justly chargeable with high-mindedness, pride, passion, covetousness, the love of the world, or a dogmatizing spirit, is equally as disgraceful as it is to be chargeable with drunkenness, adultery, or indecent levity; and if Satan can obtain an advantage in any way against a minister of respectable talents, he will not be wanting in his efforts to do it; and the human heart, in ministers equally with others (secure only as “kept by the mighty power of God,”) is inconceivably “deceitful,” so that we have constant need for prayer and watchfulness; and it is only as both these are carefully regarded, that we can be honourable before God and the world. Whatever graces we recommend, instead of merely exhorting others, we should always say, *Let us* do thus and thus; and we should constantly give such an example as will be calculated to convince candid hearers of our sincerity.

Sixthly,—Always remember that you are merely a *servant of the Lord Jesus Christ*, and he is the churches’

only Lord and Master. What terrible confusion has resulted from the practical neglect of this obvious and very important consideration; and how many good men, even, instead of being circumspect in their regard to Christ’s revealed will, to build upon the Gospel foundation “silver and gold,” have overloaded it with a fearful heap of “wood, hay, and stubble.” Too many like Nadab and Abihu seem to consider it of no account whether they light their censers from God’s altar or from a common fire. If they can obtain favour to themselves among their *respectable* hearers, it is of small consequence in their estimation whether Christ’s appointments are properly regarded according to the New Testament order, or otherwise: and the war-whoop against bigotry is uniformly raised, wherever their unauthorised practice is disallowed. But if God was jealous of his own glory among the Jews, there can be no just reason to suppose that Christ is less so under the Christian dispensation. The New Testament is the statute book of his kingdom, to be undeviatingly regarded by his disciples; and notwithstanding he does not mark his displeasure outwardly, he has forewarned us of a future retribution, and has assured us, “ye are my friends if ye do whatsoever I command you.” Therefore to talk of non-essentials where his authority is concerned, is nothing short of rebellion against him as our sovereign.

Seventhly,—Be as respectful as possible towards *all with whom you may have to do*. There are persons whom it is impossible to esteem, and with whom therefore friendship cannot be cultivated; but even that is no reason why they should be treated with contumely. On the contrary, we should still try to do them good, and take every possible care to give them no reasonable ground to speak against us. Christ’s

rule is, "Bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." And this conduct, through God's blessing, has turned many into cordial friends who might otherwise have been implacable enemies; and where it has not produced this blessed effect, it has still been of incalculable benefit to the individual who has properly regarded it, and has saved his personal feelings from wounds which others have felt to be incurable.

Eighthly,—Follow your public ministrations as much as possible with *suitable private instructions and admonitions*. This is, perhaps, one of the most difficult parts of the minister's office, and, in some instances, it is quite impracticable, from various causes; but, wherever it can be attended to, it should upon no account be neglected, and the best effects have often followed its diligent observance.

My paper warns me to conclude, out your own good sense upon a careful and prayerful examination of the Holy Scriptures will suggest a variety of other considerations equally deserving your regard. May a large measure of the spirit of wisdom and of grace be imparted to you, and may the blessing of God rest upon yourself, and upon all your exertions for the Divine glory, and the best interests of your fellow men.

Clonmel.

S. D.

TO SABBATH SCHOOL TEACHERS.

ACCEPT, dear friends, the warm desires of an advocate of Sabbath-schools, that the late scenes of the Jubilee may have left on your minds a sanctified and profitable effect—This will be the best evidenced by more diligence and punctuality in attendance—an increased spirit of prayer,—renewed zeal, affection, and

perseverance: such *should be* the result of all public or private meetings of this kind. Although the principle of love to the Saviour, which first drew you to engage in the blessed work, *ought to be always sufficiently powerful* to ensure love to the souls of the children for his sake, yet, while the human heart is so prone to grow cold and lukewarm, we should be thankful for these occasional helps to quicken us in our undertaking, and arouse us afresh to the consideration of our glorious object.

It may be profitable again to review the primary end which, as teachers, we have in view:—it is well often to refer to first principles. And let us not forget that the main object of Sabbath-school instruction is to lead the children to the knowledge of themselves as sinners—to shew them their need of a Saviour—to speak of the danger they are in while unconverted—and to tell them of that gracious Saviour, provided to take away sin by the sacrifice of himself;—to assure them that his blood cleanseth from all sin—and that he is able and willing to save their souls;—the need of divine teaching by the Holy Spirit, to change their hearts, to renew them in holiness, and to meeten them for heaven;—while the shortness of time—the uncertainty of life—the solemnities of death, judgment, and eternity, are to be spoken of to them as subjects in which they have a deep and personal interest. These truths are all connected with the salvation of the precious soul, and therefore *ought to bear a part* of the constant instructions of the faithful teacher, whose end and aim the salvation of the soul *must unceasingly be*.

To teach these truths plainly and perseveringly will require much faith, simplicity, patience, affection, and prayer. Yes, faith will be needed in the belief of the Divine promise, that your labour shall not be in vain:—

the indifference of the children will lead you, sometimes, to fear that it is useless to talk to them of those solemn truths. Unbelief will creep in and suggest that it is vain to plant, or sow, or water, one day in seven; that the influence of bad example during six days, and their forgetfulness, will surely render all your labours unavailing. Thus faith will be of *real service* to make you persevering.

Simplicity is also especially needful to render what is said easy to their understandings—that teacher will fail in the desired end who does not use “great plainness of speech;”—the precept must be upon precept, line upon line, little by little as they are able to bear it, after the example of the condescending Saviour who thus taught his disciples. It is to be feared that some teachers aim *rather* to use lofty words and superior language, with the idea of raising in the minds of the children, a notion of their superior understanding;—but, alas! the time of the Sabbath is too short, and the souls of the children too precious, and their lives and opportunities too uncertain for such a project to form a part of Sabbath-school labours. Every moment is a *prize*, which a teacher should regard *as such*, to put into the hands of the dear children the knowledge of that treasure which endureth to everlasting life.

Patience must be added to faith and simplicity. This, a very little experience will prove to be exceedingly needful. Without this precious grace in exercise, human nature will shew itself in the ruffled temper of the teacher, and in the hasty words, or proud angry looks, that will, perhaps, counteract all the effects of previous instruction in the minds of the class. Patience should be prayed for with great fervour by every teacher who desires to be the means of leading souls to the Saviour. The soul is so vast an object in importance,

that it should never be lost sight of for a moment—and, surely, when its value is considered, it will have an abiding effect on the teacher, in leading him to *endure patiently* every obstacle and disappointment while promoting this great end.

Affection will be found alike necessary to ensure success; yes, the children must be led to see that all the labours of their teachers proceed from *love to their souls*. Affection visible in every word and action, will give additional weight and influence to them; love to the souls of the children, when it proceeds from love to the Saviour as its source, will so unite with the other principles of action named, as to form a holy union of effort that will not fail to ensure success—followed and proceeded by the last named qualification, a spirit of fervent and ardent prayer. Continued experience will prove how vain are the best devised plans, or the most punctual persevering labours without Divine influence to give them effect. Justly may Sabbath-school labours, in this point of view, be likened to the field in which is sowed the precious grain, it may be attended to with the utmost care, and watched by the most diligent experienced husbandman, but unless watered with the rain and ripened by the sun, it will *not yield* the desired and abundant harvest; and these are blessings which no skill or industry can ensure or command: yet the blessing is nevertheless ardently sought, and fervently and constantly desired by the laborious and diligent husbandman. As teachers, our duty is plainly to seek a *similar blessing*, the Holy Spirit's effectual *blessing is promised to be given in answer to prayer*. What an encouragement should this be to promote our persevering in the work of the Lord. A deep conviction of this faithful promise, would greatly tend to make our work become a delight—help us

to surmount difficulties — encounter opposition—think little of neglect or indifference, to be accounted faithful, and to become successful.

And the great and glorious end of our labours would heighten in importance when we properly reflected that God himself would *be glorified in them*, while for us to be the honoured means of saving one soul from death—to be the bearers of spiritual knowledge to one child, though the poorest of the poor, will be indeed an object that, in the light of eternity, we shall account all our labours as but small and insignificant to have attained. Oh! let us forget not then the glorious object we have before us—the salvation of the human soul; we cannot dwell upon it too much; its deliverance from misery, by a blessing on our feeble efforts, and its being fitted for the enjoyment of perfect and everlasting happiness, are fruits that will amply repay the teacher's toil, and recompense his labours. Even the thought of this is animating, but what will the realization of it be, when the teacher is honoured to meet the redeemed soul of a poor child before the throne of God! Similar feelings of wonder and unworthiness will fill his mind with those we read of, in the twenty-fifth chapter of Matthew, where the righteous are represented as astonished to find the fruits of their humble labours graciously accepted, and crowned with the Divine benediction. Let us think of such scenes to draw forth our hopes and desires, that we may be the blessed partakers of them in that day: and as we should *then wish*, if permitted again to return to earth, to redouble our energies—to be more laborious, more faithful, persevering, prayerful, and affectionate,—so *let us labour now—now that we have the opportunity, now that souls are perishing in ignorance—now while there is hope that they may be instructed*

and saved by the means put into our hands to employ. If such redoubled efforts arising from these and similar reflections are the *practical effects of the Jubilee*, it will be a time to be remembered. We were then called upon to rejoice in what had been wrought by Sabbath-schools, it now remains for us to renew our efforts that *more* may be effected. The work was small at first like the grain of mustard seed but now a tree wide and spreading has arisen. Oh! that it may fill the earth, and that in every land, on every shore its branches may be fruitful, and its leaves, like those of the tree of life, be “for the healing of the nations.” Oh! may we unite in prayer that the Lord may pour out his Spirit, and make Sabbath-schools a universal blessing to the whole world.

A. G.

BIBLICAL AND THEOLOGICAL TERMS DEFINED.

DR. WATTS teaches us in his logic that a definition marks out the boundaries of a thing, by giving us the *genus* and the *differentia*. It should be clear, concise, universal or adequate, and particular, that is, shewing the specific difference. Whether the writer of this paper has succeeded in the following alphabetical arrangement, which will be found to include all the principal terms, he must leave it to others to determine.

1. *Adoption* is an act of God's grace, by which a sinner is taken into his family, indulged, in this world, with all the privileges of a child, and, in the world to come, admitted to the inheritance of everlasting life. See Witsius's *Œconomy*—Owen on Communion—Hall's *Help to Zion's Travellers*.

2. *Angel*.—An angel is a rational creature of the highest class, not

usually incarnate and visible, employed by Christ to manage the affairs of secular empires, and more especially to minister to the heirs of salvation.

3. *Apostle*.—An apostle is a preacher of the Gospel, sent out as an ambassador immediately by Christ whom he has seen with his own eyes:* having received from him the power of working miracles, and also the privilege of communicating miraculous powers to others.

4. *Atonement*.—The atonement of Christ is the infinite satisfaction made by his obedience and death to the government of God, published through the world by the trumpet of the Gospel†, and by which believers are exempted from the penalty annexed to all transgressions.

5. *Baptism* is an ordinance of Christ, binding on those only who make a credible profession of repentance and faith; and is to be administered by burying the body in water, in the name of the Father, and of the Son, and of the Holy Ghost.

6. *Bishop*.—A bishop is an overseer, elder, or pastor, chosen by a church of Christ to preach the word, to administer the ordinances, to preside in its meetings for discipline, and to superintend all its affairs.

7. *Blasphemy* is reproachful language uttered against God, designed and adapted to dishonour him before men.

8. *Charity* is a grace of the Holy Spirit, which induces us to love God supremely and our fellow creatures equally for his sake; and especially to love all the disciples of Christ for Christ's sake, and in proportion as they bear his image.

9. *Church*.—A Christian church is a voluntary Society of professed Christians, meeting in one place, under the authority of Christ their

only sovereign, to celebrate divine worship and ordinances; to promote their own edification; and to diffuse around them the knowledge of Christ, with a view to the conversion of the world.

10. *Conscience* is that power of the soul which passes a secret judgment on its own thoughts, words, and actions, accusing or excusing, according to its knowledge of the will of God, and with reference to the judgment of the last day. That it includes more than *consciousness* and something beyond simple *judgment* the reader may see in Dr. Owen on Heb. v. 14.

11. *Deacon*.—A deacon is an officer, chosen by a church of Christ, to assist the pastor, by attending constantly to all its secular affairs, and particularly by caring for the poor.

12. *Death* is the separation of the soul from the body, with the entire cessation of all the animal functions.

13. *Devil*.—The devil is an apostate angel, the prince and leader of all other apostate angels, the god of this world, the tempter, and the accuser of the brethren.

14. *Election* is an eternal, sovereign, and immutable act of God's grace, by which a certain number of sinners of all nations were chosen in Christ, through faith and sanctification, to everlasting life.

15. *Experience* consists in the various exercises of the Christian's mind, in joy or sorrow, which result from the influence of the truth he believes, and from the dispensations of Providence by which he is affected in every walk of life.

16. *Faith* is an act of the mind, under the influence of the Holy Spirit, which gives cordial credit to the testimony concerning Christ, and to the promises made to all who trust in him.

17. *Gospel*.—The Gospel is the good news of the grace of God in

* 1 Cor. ix. 1. † Levit. xxv. 9.

the salvation of sinners by Christ, published by the Christian ministry, according to the proclamations of the eternal king, which are found in his word.

18. *Grace* (in the heart) is the free favour of God, originating in the sovereign pleasure of his will, and conferred through Christ, upon the unworthy, as a pledge of their final salvation.

19. *Heaven* is that state of enjoyment in the immediate presence of God and of holy angels, into which good men, freed from sin, enter at death, and which is consummated at the resurrection, and then will be progressive for ever.

20. *Hell* is that state of punishment in the invisible world, where the wicked endure the wrath of God, the accusations of conscience, and the tormenting society of the devil and his angels; which cannot, however, reach its consummation till after the resurrection, and then will continue for ever progressive.

21. *Heresy* is the sin of those who renounce fellowship with a Christian church, in consequence of having first renounced one or more of the essential doctrines of christianity maintained by that church.

N.B.—This includes *schism* also, as that term is used in the New Testament. See Dr. Campbell's Dissertations.

22. *Hope* is a grace of the Holy Spirit, consisting in the union of desire and expectation, in reference to the promises of God.

23. *Humility* is a Christian grace, consisting in lowliness of heart before God, and in not arrogating to ourselves excellence, which we possess not, nor overvaluing any thing we have or do.

24. *Hypocrisy* is a man's pretended attachment to religion, which he endeavours to make appear real, by performing some external duties, with a design to deceive others, and to promote his own interest.

25. *Imputation* (generally) is attributing or charging to a man his own actions or the actions of another.

—of *original sin*, is that act of God, the sovereign ruler of the world, by which the sin of Adam is placed to the account of all his posterity, who, in the covenant of works, were considered as one with him, and were represented by him—he being their natural and federal head.

—of *Christ's righteousness*, is that gracious act of God by which the obedience of Christ is placed to the account of all who believe; and they are treated as if they had been righteous, for his sake—he being their spiritual and federal head.

On this article the reader may consult, with advantage, Dr. Owen on Justification, President Edwards on Original Sin, Hervey's Eleven Letters to Wesley, Ryland's Letters to Hervey (Life of Hervey), Fuller's Dialogues.

26. *Justification* is a judicial and gracious act of God, by which every believer is acquitted from condemnation, and entitled to eternal life, solely for the sake of the obedience of Christ, which is imputed to him.

27. *Law* (generally) is a rule of action prescribed by the Supreme Magistrate, and enforced by a penalty. See Blackstone's Commentaries.

The *moral law* is that rule of action which binds all men to love God supremely, and their fellow-creatures equally, for his sake; and is enforced by the penalty of death, temporal and eternal.

28. *Miracle*. A miracle is an act of Divine power, producing instantaneously an effect above, beyond, or contrary to the laws of nature; and appealing to the senses of those who are spectators, for the purpose of accrediting a Divine messenger.

29. *Prophecy* is a declaration of the Divine will, in which future, and even the most contingent events, are fore-

told by a Divine messenger, to accredit him, and authenticate his message to the world.

30. *Redemption* is the work of Christ the Redeemer, by which the deliverance of the church from hell is effected, through the shedding of his blood, which is the ransom or price of deliverance.

31. *Regeneration* is an act of the Holy Spirit, producing by the word of truth the entire renovation of the heart, whereby we are rendered capable of living and acting for God.

32. *Repentance* is an exercise of the soul, including conviction of sin, sorrow on account of it, and that detestation of it in the heart, which secures reformation of life.

33. *Sanctification* is that work of the Holy Spirit which commences in regeneration, gradually purifies the soul of the believer, transforms it into the image of Christ, and terminates in glorification.

34. *Truth*, in *ontology*, is the

agreement between our perceptions and the things perceived. *Truth*, in *theology*, is the system of doctrines contained in the volume of divine revelation: or, it is that perfection of God which is glorified in the accomplishment of his promises and his threatenings. *Truth*, in *ethics*, is the agreement between the conscience and the lips in verbal declarations.

N.B.—This is distinguished from fidelity and justice, and opposed to lying. See Dr. Edwards on *Truth* and *Error*—Beattie on *Truth*.

35. *Worship* is the act of a rational creature, which consists in the adoration of God, as God—expressed by prayer, or by praise.

Worship is internal or external—moral or ritual—private or public. The reader will see also that it is important to distinguish between the worship of Adam in innocence, and that of Adam the sinner.

Bow, Aug. 1, 1832.

W. N.

POETRY.

THOUGHT!

THOUGHT! 'tis a strange unearthly thing;
Oft times arrayed in care—
Oft bearing bright imagining,
Whence comes it—tell me where?
Though 'tis an inmate in my breast,
I cannot rule its flight;
And though a rude tyrannic guest,
'Tis cherished with delight.
It bears me oft to other lands,
To bygone times of old,
Where rivers roll o'er golden sands,
'Mid gems of worth untold.
I view, perhaps, creation's morn,
When first its brightness beamed—
Or when on Noah left forlorn,
The earliest rainbow gleamed.
Aton, with fancy's wing I soar,
Where tread the seraph's feet,
Imagination bursts the door,
And walks each glittering street.

I view the radiant throne of light,
Where Deity doth reign,
And awed, astonished at the sight,
Descend to earth again.
All this hath Thought, the power to do:
So when I'm left alone,
I bid it sketch some fancied view,
And straight the thing is done.
Say not that solitude is drear
Beneath the forest bowers;
I speak—ten thousand forms appear
To while away the hours.
Father of Lights! who didst bestow
This heavenly gift on me,
I would employ its powers to show
My gratitude to thee.
Assist my thought to rise above,
The things of earth and time;
T' expatiate 'mid thy schemes of love,
And muse on scenes sublime.

REZENES.

REVIEWS AND BRIEF NOTICES.

An Essay on the Cultivation of the Infant Mind, forming an Epitome of the System of Infant Education; with copious Lessons and Rhymes for Infants' Schools. By J. R. BROWN, Master of the Spitalfields Infants' School. Fourth edition. Simpkin and Marshall, &c.

It is a remark that has been often made, and very justly, that education does not commence soon enough. And what is the consequence? The twig not being bent the right way, while green and tender, is so stiffened and hardened by time in its growth, that it will continue to appear very unsightly, and, perhaps, to bend is to break it. Bitter was the exclamation of a poor woman, a few weeks ago, when lamenting the boldness and profligacy and cruel behaviour of her daughter: "Ah," she said, "if I had ruled her when she was a child, she would not have ruled me now!"

The children of our Sunday-schools are often, through the neglect and evil example of impious parents, so hardened in evil habits—so obstinately bent on having their own will and their own way—and so entirely destitute of all self-control, meekness, and subordination, that the task of the teacher who can superintend them only for a few short hours on the first day of the week, is a very arduous and trying one, and frequently almost insupportable. Had they been taken by the hand at an early period, they might not now have appeared rough as young savages, and fierce as young demons. The Infant School system is therefore entitled to the patronage of the Christian public on many accounts. It affords essential relief to the poor mother who is over-burdened with the charge of numerous children; and it trains them up for the Sunday-school or the charity-school, in habits of cleanliness, decency, and order, and all good discipline. The instruction imparted is not inconsiderable; but if that were out of the question, the

spirit and temper of it must be invaluable. Nor can it be said the thing is impracticable. It is not now to be regarded as an airy speculation, or an untried theory: we have the evidence of facts.

It is generally known that the system of Infant Schools originated chiefly with Mr. Wilderspin. The systems of Bell and Lancaster were, indeed, in operation; but, in them, the lowest age was seven; and Mr. Wilderspin's attention was attracted to the treatment of children under that age. His first essay, accordingly, to form an Infant School, was limited to children, between the ages of two and seven. His account of his first attempt is very amusing:—

"As soon as the mothers had left the premises, I attempted to engage the attention of their offspring. I shall never forget the effect. A few, who had been previously at a dame-school, sat quietly; but the rest, missing their parents, crowded about the door. One little fellow, finding he could not open it, set up a loud cry of 'Mammy! mammy!' and in raising this delightful sound, all the rest simultaneously joined. My wife, who, though reluctant at first, had determined, on my accepting the situation, to give me her utmost aid, tried with myself to calm the tumult, but our efforts were utterly in vain. The paroxysm of sorrow increased instead of subsiding, and so intolerable did it become, that she could endure it no longer, and left the room; and at length, exhausted by effort, anxiety, and noise, I was compelled to follow her example, leaving my unfortunate pupils in one dense mass, crying, yelling, and kicking against the door! I will not attempt to describe my feelings, but, ruminating on what I then considered egregious folly, in supposing that any two persons could manage so large a number of infants, I was struck by the sight of a cap of my wife's, adorned with a coloured ribbon, lying on the table, and observing from the window a clothes-prop, it occurred that I might put the cap upon it, return to the school, and try the effect. The confusion when I entered was tremendous; but on raising the pole, surmounted by the cap, all the children, to my great satisfaction,

were instantly silent; and when any hapless sight seemed disposed to renew the noise, a few shakes of the prop restored tranquillity, and, perhaps, produced a laugh. The same thing however will not do long; the charms of this wonderful instrument soon vanished, and there would have been a sad relapse, but for the marchings, gambols, and antics, I found it necessary to adopt, and which at last brought the hour of twelve, to my greater joy than can be easily conceived. Revolving these circumstances, I felt that this memorable morning had not passed in vain. I had, in fact, found the clue. It was now evident that the senses of the children must be engaged; that the great secret of training them was to descend to their level, and become a child; and that the error had been to expect in infancy what is only the product of after years."

We are happy to learn from the essay before us, which is highly creditable to the writer, that "the Infants' School in Quaker Street, Spital Fields, was opened under the patronage of Joseph Wilson, Esq. in July, 1820; from which period 950 children have been admitted. Other schools have also been opened in several considerable villages and towns in England. Many of these have been organised by Mr. Wilderspin, whose success in this work is very encouraging."—*Vide Wilderspin on Infant Education.*

We have been highly gratified in perusing Mr. Brown's copious lessons—his record of the children's observations—and the rhymes he has inserted in this admirable little work. A few extracts will induce, we hope, many of our readers to put themselves in possession of the book, and to inquire what can be done in their own neighbourhood to aid a design worthy of the philanthropist and the Christian.

The following explanation of the nine parts of speech is worthy of being introduced into every school, of every grade, in the kingdom. It was composed by Mr. Buchanan, jun.

Three little words we often see,
An ARTICLE, *a*, *an*, and *the*.
A NOUN's the name of any thing,
As *school* or *garden*, *hoop* or *swing*.
ADJECTIVES tell the kind of noun,
As *great*, *small*, *pretty*, *white* or *brown*.
Instead of nouns the PRONOUNS stand,
John's head, his face, my arm, your hand

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VERBS tell of something being done,
To *read*, *write*, *count*, *sing*, *jump*, or *run*.
How things are done, the ADVERBS tell,
As *slowly*, *quickly*, *ill*, or *well*.
A PREPOSITION stands before
A noun, as *in* or *through* a door.
CONJUNCTIONS join the nouns together
As men *and* children, wind *and* weather.
The Interjection shews surprise,
As *Oh*, how pretty! *Ah*, how wise!"

Teachers do well to observe the gradual openings of intellect, and the buds and blossoms of piety in the infant mind. We extract the following as a specimen.

"A boy said one morning, 'my big brother does not believe that God made the heavens and the earth.'" p. 35.

"Please, Sir, a boy swore yesterday, and I told him he would not go to heaven, if he did not leave off swearing; and he said he had done wrong."

"On another occasion a child remarked, Jesus said to the winds, Peace, be still; because the wind puts the water in motion. He could have said to the waters, Be still; or if he had held up his finger, they would have ceased to move."

"The master of a country school became so ill as to be confined to his chamber. One night during his illness, a boy said to his mother, 'Master's very ill, ought I not to pray for him?' The mother answering in the affirmative, he wished to know what words he should use. She desired him to think what his master wanted, and to pray accordingly. After he had retired to his sleeping-room, she listened at his door, and heard him say, 'Please, Lord, to make my master better, and send him among us again to teach us children the way of salvation.'" p. 92.

The following lines from the lips of a child that can pronounce them distinctly, deliberately, and with reverence, are exquisitely touching.

HYMN.—Tune, *Auburn*.

"God made the sky that looks so blue,
God made the grass so green;
God made the flowers that smell so sweet,
In pretty colours seen.

God made the sun that shines so bright,
And gladdens all I see;
It comes to give us heat and light;
How thankful should we be!

God made the pretty bird to fly,
How sweetly has she sung;
And though she soars so very high,
She won't forget her young.

God made the cow to give nice milk,
The horse for man to use;
I'll treat them kindly for his sake
Nor dare his gifts abuse.

God made the water for my drink,
God made the fish to swim,
God made the trees to bear nice fruit;
Oh! how should I love Him!

Where'er we turn our wondering eyes,
His skill and power we see;
He made the earth, he made the skies
And he made you and me."

Reflections and Admonitory Hints, of the Principal of a Seminary, on retiring from the Duties of his Station.—Simpkin and Marshall, and Westley and Davis.

IT has often been said of late that "the schoolmaster is abroad." Here we have the schoolmaster at home. His anxious and too often ill-requited labours must however come to an end. The writer of this interesting book is the son of the late venerable and amiable Dr. Fawcett, and in retiring from the duties of his station, he feels all the weight of his solemn responsibility. He weeps at parting with his beloved flock. He thinks of Jacob, and Moses, and Samuel, and David, who, after a long life and with death full in view gave their last injunctions to those who were so dear to them. He looks back through fifty years which have been devoted to the education of "nearly two thousand youths" and "memory brought into review days, months, and years never to return, producing an indescribable and almost overwhelming impression on his mind." We must heartily wish him in the privacy of domestic life all that serene enjoyment which his advancing years and growing infirmities may render desirable.

Here are lessons for the young admirably enforced, and we trust that many who are now teachers of youth, will derive much instruction and encouragement from a very enlightened and experienced man who has gone before them.

The grave admonitions of our preceptor are enlivened by a number of valuable and well selected anecdotes.

"The following is a striking incident in the life of Robert Bruce the magnanimous hero of Scotland. Being, on a certain occasion, in a desponding state of mind, and ready to relinquish some pursuits in which he was engaged, he was lying pensively on his bed, when a spider on the wall caught his eye. He observed, that it was endeavouring to attain to some eminence: six times it made the attempt in vain, and when very near the point, dropped down again; but the seventh effort was successful. He applied this incident to his own case; and, dismissing his gloom, cheerfully resumed his hazardous enterprises." p. 37.

An Indian Tale, and other Poems. By BENJAMIN GOUGH.—Effingham Wilson.

AN elegant little volume dedicated to Lord Morpeth, who is described by the author as "most eminently distinguished among the bards of Great Britain."

If poetry be the language of the imagination and of the passions, here is poetry. The Indian tale is of a *Sattis*—a hideous, horrible theme—but the verse is beautiful. Why did not the author celebrate the abolition of it by Lord Wm. Bentinck? A Christian poet surely cannot forget that it is "the pure river of water of life," that quenches those dreadful fires of superstition.

Mr. Gough is enthusiastic in the cause of freedom, and, as we might expect, bitterly laments the cruel oppression of the Poles.

"Britannia, starting with a sudden gaze,
Lets fall her silver trident in amaze;
And Briton's wonder, while each bosom
burns
And vents its sympathy and ire by turns."
p. 153.

"For God hath sworn that tyranny shall fall,
And Freedom's central sun illumine all."
p. 154.

Among the *sonnets*, none have pleased us more than the following:—

TO A YOUNG PRINCESS.
Inscribed to H. R. H. the Princess Victoria.
"As nature's choicest flowers remain awhile
Obscurely beautiful and hid from view,
Till genial spring, with sweet returning smile,
Doth kiss them open with her lips of dew,

And bide them, as she waves her vernal wand,
 Unbind their clustering garlands through
 the land;
 So, when the days of pupillage expire,
 May heaven's unclouded sunshine all be-
 -thine—
 And virtue's blossoms round thy brow entwine.
 The hope of Britain, and her warmest prayer
 Rises from many a noble breast for thee;
 Good angels guard thee until thou shalt wear
 The crown, and sway the sceptre o'er the
 free!"

BERNARD BARTON.

"Meek votary of the lyre, whose art can cull
 The softest whispers of affection's breast—
 All that is touching, sweet, and beautiful,
 Combine to give thy flowing verses zest;
 'Tis true thou dost not wake a startling strain
 Bursting like sudden tempest on the ears,
 Or rushing cataracts that foam amain,
 Or lightnings flashing from the cloud-robed
 spheres,
 Thy tones are chastened music most refined,
 And come in breezy calmness on the mind,
 The wandering zephyr has a song for thee,
 No theme too lowly for thy gentle rhyme,
 And well it were could mightier spirits see
 Simplicity is always most sublime."

*Thoughts on Ecclesiastical Establishments,
 particularly the Established Church of
 Scotland.* By a LAYMAN.

WE have read this very sensible tract with
 great pleasure, and wish it all the circu-
 lation it merits. It is interesting to all
 dissenters, though it has been undoubtedly
 calculated for the meridian of Scotland.
 The author's paraphrase on John xviii. 36,
 is worthy of being deeply studied by all
 our readers.

"As if he had said, Thou art doubtless
 surprised that I should lay claim to a title of
 such dignity, and yet appear at thy bar as a
 felon, not only destitute of every thing like
 regal splendour, but deserted and discoun-
 tenanced by all; but observe the peculiarity
 of my kingdom,—it cometh not with obser-
 vation. Were my authority to be asserted
 and defended by the means used for the
 maintenance of worldly kingdoms, then such
 means would have been employed. I have
 cured the sick—raised the dead—fed multi-
 tudes by a miracle—and controlled the ele-
 ments—thus shewing that all the laws of
 nature are under my government; and could

I not easily have called on my servants to
 fight, and armed them with invincible
 strength, against which all the malice and
 power of my foes would have been vain.
 But this would have assimilated my spiritual
 reign to the dominion of earthly monarchs.
 They rule by the terror of the sword; but
 I must have a *willing people*. I must be
 enthroned in the hearts of my subjects, and
 to accomplish this, lay down my life for their
 sakes. No higher motive can be presented
 for their obedience, and by love I shall reign
 the undisputed sovereign of their affections.
 The power of the sword, therefore, and all
 compulsion and violence I disclaim; with the
 authority of Cæsar I have never interfered;
 and as the ultimate design of my kingdom
 is of a spiritual nature, so the means which
 I have sanctioned for its maintenance are
 spiritual also, and I have uniformly repressed
 every attempt, either of my real or pretended
 friends, to promote it by any other."

*The Best Match; or the Lord's Espousal
 to Christ: opened and improved.* By
 the Rev. EDWARD PIERCE. A.D. 1672.
 — London, Religious Tract Society,
 1831.

THE quaintness of the style maketh no-
 thing against the excellency of the mat-
 ter: nor can the number of the illustra-
 tions derogate from the edifying nature of
 its contents. Here is a book, reader, that
 is better adapted to remove doubts of
 weak believers respecting the safety of
 their state, consisting of only 216 12mo.
 pages, than the work entitled, "The
 Whole Duty of Man," with "Nelson's Fast
 and Festivals" into the bargain. Let him
 read carefully the second chapter only,
 which treats of "The espousal or mar-
 riage relation between Christ and be-
 lievers; and the import thereof opened
 in five things:—

- I. Free and cordial direction.
- II. Near and intimate union.
- III. Sweet and lasting communion.
- IV. Strong and cordial affection.
- V. Mutual rest and complacency for ever."

We are exceedingly obliged to the Com-
 mittee of the Religious Tract Society for
 reprinting, in so handsome and cheap a
 form, these invaluable tracts.

Memoirs of Sarah Liddbetter, aged Nine Years and a Half, by her affectionate Mother.—London, Harvey and Darton.

Of the interesting subject of this simple record,—the daughter of Bridger and Elizabeth Liddbetter (of the religious Society of Friends)—we are informed that she “was indeed lovely both in mind and person.” The loveliness of the latter has indeed passed away, for “we all do fade as a leaf;” but the qualities of the former—those mental and moral excellences with which she was endowed, and whose early development invests them with a peculiar charm—these are here recorded by the pen of maternal affection; affording at once the best solace of the mourner’s grief; a pleasing specimen of Divine favour; and a bright example for juvenile emulation. There is not in the moral world a more lovely spectacle than “the blossoms of early piety.”

“Bright to the sun expands the vernal rose
“And sweet the lily of the valley blows;

“Sudden impetuous whirlwinds sweep the sky
“They shed their fragrance, droop the head
and die.

“Thus this sweet flow’ret from life’s storms
retir’d

“Put forth fair blossoms, charmed us, and
expir’d.

The entire acquiescence in the Divine will evinced in the following passage, is, we apprehend, but rarely attained by parent and child under circumstances which draw so largely on natural affection.

“At the beginning of the present year, my beloved child was again visited with illness of a far more distressing and painful nature; yet her anxiety to render herself useful to me, and, as she said, to live and repay me for the trouble I had had with her, occasioned her, for some time after her symptoms were of a doubtful nature, to look forward with hope to being restored to health. This caused me to feel anxious, as I wished her to be quite aware of her state; but this was removed by her saying to me, as we were sitting together one first day: ‘Mother, which would thou rather see me, in perfect health, enjoying the pleasures of this world, or afflicted and suffering, and as I now am?’ I replied, ‘My dear, far rather as thou now art.’ She said: ‘Oh! so would I. So would I;’ and added, ‘Mother, I have for some time wished and prayed to be resigned to die, and this evening I have been made to believe that I shall soon die, and am so happy to feel I am quite resigned to die;

thou canst not think how happy it makes me. I feel so full of joy to think I am going out of this wicked world into heaven, to my Saviour. Oh, mother! it seems as if a heavenly voice said, ‘The gates of heaven will be open to receive thee.’ How glad I am—how thankful I am.”

It appears, however, that while reaching forward with holy anticipation to a better world, she was not unmindful of the one she was about to leave, but with the most childlike simplicity thus expressed her solicitude for its welfare and her desire to promote it. Addressing her mother she observed—

“I have been thinking much of the Jews, and often of the poor slaves, and the success of the Bible Society; and if I have nine shillings, I should like thee to request cousin Ben to give three shillings to each; but if there is not so much left, then divide it between the poor Jews and the Bible Society; for if religion spreads, through their having the Bible abroad, the slave trade will soon be over: it is but little I can give, but Providence can bless it.”

Here we exclaimed in piety in its simplest form—benevolence blended with the truest wisdom, forcibly reminding us of the language of our Saviour, “Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in nowise enter therein.”

Happy those pious parents who when thus called to resign their beloved offspring to an early grave, have the pleasing testimony that they are matured for glory—sweetened through Divine grace for that blessed society “where a little one shall be as David, and David as an angel of God.”

A Commentary upon the Holy Bible, from Henry and Scott; with occasional Observations and Notes from other Writers: Joshua to Esther.—Tract Society, pp 454.

It could not, we suppose, have been within the original contemplation of the Religious Tract Society, to publish a commentary on the entire contents of the sacred volume; but, from the parts of this work which have already appeared, and from all that we have heard concerning their sale, we are led to conclude, that perhaps no portion of the Society’s labours has been more beneficially applied, or more cordially received.

OBITUARY.

MRS. HANDS.

Mrs. Hands was born at Paulespur, Northamptonshire, in the year 1756. She was not privileged with pious parents, but was the subject of serious impressions at an early age. Residing from home at the age of sixteen, some pious persons lent her books, invited her to their family worship, and to attend the preaching of the gospel which had been recently introduced into the village; but on returning to reside with her father, he prohibited her attendance on a dissenting ministry. Becoming increasingly dissatisfied with the doctrine she heard at the parish church, she at length resolved to accompany her pious friends to their usual place of worship at Towcester, and soon after this it pleased the Lord to make his word the savour of life unto life to her soul. She was enabled to repose a lively confidence in the glorious Redeemer, and his love was shed abroad in her heart. But now she began to feel the heavy hand of persecution. Her father threatened that if she did not return to the church he would turn her out of his house. She was obedient in all other respects, but in this case determined to obey God rather than man. On returning from worship soon after this, she found the door closed against her; but her mind was graciously supported by her heavenly Father, who also provided her with kind friends. About this time Mrs. H. became acquainted with Mr. Smith, the late pious and highly esteemed pastor of the Baptist church at Campden in Gloucestershire, and also with Mr. Cavers, the eminently devoted missionary at Serampore. By their spiritual intercourse these distinguished individuals were helpers of each other in the kingdom and patience of the Lord Jesus. At the age of twenty Mrs. Hands put on Christ in the ordinance of baptism, and united with the church at Towcester, then under the pastoral care of Mr. Stanger, and for some time she went

on her way rejoicing. But in a paper of her's now before the writer of this, she says,—

“ My minister and Christian friends knowing the severe trial I had passed through made too much of me, and I was tempted to think too highly of myself. However, the Lord was pleased to discover to me my unworthiness, which, together with the buffetings of the enemy of souls, almost drove me to despair: while the Redeemer appeared to me unspeakably lovely, yet I feared I had no interest in him and that I had not experienced a true and saving change. But, blessed be his name, he sustained me during the painful conflict, and in due time manifested himself to me as he does not to the world, granting me ‘ beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.’ During the above mentioned struggle I attained those views of my wretchedness as a sinner, of the suitableness and infinite preciousness of Christ, and the wisdom and grace displayed in the glorious gospel of our salvation, that were of immense and permanent advantage to me.”

On her marriage, Mrs. H. united with the church at Road, under the care of the Rev. W. Heighton, who, after a very long and useful period of labour, entered into his rest but a few months before the subject of this memoir. In the church at Road, Mrs. H. continued a humble, steady, and active member till removed to the church triumphant above. Mr. and Mrs. H. had ten children, five of whom died in infancy, and one she was called to follow to the grave who had attained the age of fourteen years. Under this painful stroke her heart was comforted by the pleasing evidence he had given of being a subject of Divine grace. All of the children who survive, afford good ground to believe that they are followers of them who through faith and patience inherit the promises. She tenderly loved her children,—wrestled much with God in prayer on their behalf, and together with her husband laboured in every possible way to train them up in the nurture and admonition of the Lord. The prospect of meeting all her children

in heaven often filled her heart with joy and her mouth with praise. In 1809, she was called to give up her eldest son as a missionary to the heathen. The parting with a beloved son, with scarcely a hope of seeing him again in the flesh, was indeed a severe trial, but the piety and zeal of the Christian, triumphed over the feelings of the mother, and she was enabled cheerfully to make the sacrifice for Him who had given himself a sacrifice for her. In a letter written to her son while at the missionary seminary, she says:—

“How very, very often do I think of you, and sometimes with tears. I do not mourn because you have embarked in such an honourable cause, and have devoted yourself to the service of Him whose glory I esteem it my highest ambition to promote; no, but I weep when I think of the distance that will soon separate us from each other, and probably till death. But I would not say any thing to discourage you, no, if the Lord has called you to carry the glad tidings of salvation to distant lands, who dare oppose, and who would wish to do so, who loves the Lord Jesus, and longs that the whole earth may be filled with his glory. Was it, my dear son, any worldly business, or temporal emolument that inclined you to go abroad, how would I urge every argument in my power to dissuade you from it, but in the present case I must submit. My being resigned to your going is not from want of tender affection to you; no, I can truly say you were never so much in my thoughts as of late, and the more I see of the image of Christ in you, the more I love you. But, oh! how pleasant to anticipate the time when we shall meet in heaven to part no more. Oh! may we feel more and more of the love of Christ constraining us to do all in our power to glorify his great name. May you, my dear son, feel much of his soul-reviving presence, drink deep into the spirit of his gospel, be daily more and more transformed into his image, and be enabled to count all things but loss for his knowledge.”

All her letters to her son prove how much her heart was with him: she sympathised with him in his trials, encouraged him by her counsels, shared and rejoiced with him in every instance of success. About eighteen months before her decease, death removed her beloved partner; this was indeed a painful stroke, for they had walked together as fellow-pil-

grims for nearly half a century, but she was wonderfully supported, and rejoiced that the day of her own redemption was drawing nigh. During the last six years of her pilgrimage she suffered much bodily pain, and many wearisome days and nights were appointed to her, but patience had its perfect work. No murmur was known to escape from her lips. During her long affliction she abounded in those fruits of righteousness that are to the praise and glory of divine grace. She held diligent and delightful converse with her God and Saviour, and with the word of his grace, and all her conversation was expressive of lively gratitude and hope. In a letter dictated to one of her daughters, and addressed to her son in India a short time before her departure, she says,

“I want to tell you something of the goodness of our gracious God to me during my affliction. He has indeed ever since I came into being encompassed me about with his goodness, but more especially have I experienced it since he has laid upon me his gentle, his loving, his afflicting hand.

“When my sufferings have been great, how mercifully has he mitigated them, and supported me under them, I have no great elevations nor depressions, but, through rich grace, a humble hope in Christ. He is very precious to my soul. O! the merits of his precious blood! the glory of his all perfect righteousness! Here is the ground of all my hope: the view of Watts suits me well,

“A guilty weak and helpless worm,

“On thy kind arms I fall,

“Be thou my strength and righteousness,

“My Jesus, and my all:”

and that charming hymn,

“Jesus lover of my soul,” &c.

sweetly harmonizes with the feelings and wishes of my heart. Words fail to express what I feel of the greatness and worth of these blessings: “O magnify the Lord with me, and let us exalt his name together.” After speaking of the great goodness of God to her family, and of the kindness of her children and friends, she adds,—

“But more especially would I praise him that he has, I trust, united us all to himself in that union which can never be dissolved, and in that everlasting covenant which shall never be forgotten. I trust that in the last great day we shall all stand complete in

Christ, and unite in singing the praises of the blessed three in one, through the countless ages of eternity."

Her death took place on the 5th of June, 1828. The last words she was heard to articulate were, "Come, Lord Jesus, come quickly:" her prayer was heard,

and she was soon after released from the burden of mortality and received into the joy of her Lord. To her to live was Christ and to die gain; and, oh! may the writer and reader of these lines have grace to be followers of them who through faith and patience inherit the promises.

G. J.

INTELLIGENCE, &c.

FOREIGN.

SPANISH TOWN, JAMAICA.

*Report of the Schools composed of the Negro and Free Population, for the year ending May, 1831.**

DURING a residence of eight years in Spanish Town, as an agent of the Baptist Missionary Society, Mr. Philippo, in addition to his ministerial exertions, has succeeded in founding a Sabbath School in 1823, a day School for the tuition of needy children, whether bond or free, in 1825, and subsequently a School of Industry for the purpose of training the young in the knowledge of useful and productive arts. The day School is formed after the model and conducted in accordance with the principles of the British and Foreign School Society, while the system of the Infant Schools so deservedly popular in England, is recognized in the Sunday institution, in which the children are for the most part slaves, many of whom have no other opportunity of instruction.

In respectfully reporting to the British public the history of these Schools during the year 1831, J. Philippo will not attempt to enumerate the difficulties which have obstructed or the dangers which have threatened them, but rather advert without delay to the encouragement with which, through the blessing of God, they have been attended, and which he is happy to acknowledge has not been surpassed in any previous stage of their progress. Numerous proofs of the benefit of these institutions, accompanied with cheering presages of future success, supply at this moment the most powerful inducements to strenuous and persevering exertions.

Since the report for 1830, 49 children have been added to the day School while 30 have been dismissed to engage in various trades, and some from other causes, making

a clear increase of 19 scholars during the year. The total number now in the School is 169, and the average attendance when the inhabitants are exempt from any prevalent sickness, is 120. The regular and punctual presence of the scholars in connection with the order which prevails throughout the Schools, would prove highly ornamental to similar institutions in the most enlightened country in the world, while the progress which the pupils have made in their several departments of learning, fully justifies the most sanguine expectations of their friends. Their knowledge of the Scriptures is accurate and extensive, and their enunciation in the English tongue natural and correct, an attainment which is not very usually or easily reached, but which in Jamaica is considered an elegant acquisition. Their proficiency in writing is astonishing, and is only equalled by their skill in various branches of arithmetic, while many of them are well grounded in the elements of geography, mathematics, and astronomy. Forty-nine children are taught to write on paper, and the rest on slates; there are 17 pupils at present in the rule of Reduction, and 8 who have reached to Vulgar Fractions; 13 are reading the Grecian with other European histories; 6 are pursuing lessons from the Scriptures in general; and the rest (excepting the first and second classes) are reading the New Testament writings.

It is with pain that J. Philippo proceeds to advert to the School of Industry, which the British public will regret to hear has been discontinued through want of funds, while he will refrain from an attempt to convey to the humane and benevolent heart any idea of the sorrow with which he reluctantly closed its doors against the children of necessity and distress. In this School ingenuity was illicit, habits of diligence were induced, and the offspring of the poor were taught to aspire to an honourable independency, to that ascendancy over circumstance which is the companion of art and the reward of personal

* See our last vol. p. 541.

industry, while it is obvious that they were preparing for the approach of that spirit of change which, sweeping across mighty continents and breathing in the face of ancient and parent dynasties, is destined in its course to reach and to unsettle the remotest islands of the sea. The advantages resulting to the rising race from such an institution could it be extended and founded upon a permanent basis would be incalculable in any country, but must prove pre-eminently so among the neglected children of the West; it comes recommended by its expediency as well as its utility, and is sanctioned at once by the voice of humanity and by the spirit of true religion. During the temporary existence of the School of Industry, several young persons attained to various degrees of mechanical skill, while one entire family of children acquired ability to make nearly every article of their wearing apparel as well as other useful fabrications, and as their domestic resources have been dried up through the decease of their father, they are at this time procuring a comfortable and reputable subsistence in the assiduous cultivation of these arts. In confirmation of this statement it may be satisfactory to some to read an extract from a letter which was written by the parent of these children, who was a man of colour, and which before his death was inserted in the *Saint Jago Gazette*:—

"About two years and a half ago, I came to this town with a household, consisting of ten children, and being anxious to have them instructed, I applied to Mr. Philippo, although a perfect stranger, for the purpose. Upon stating my wishes, he readily consented; but I candidly declared to him that my funds would not enable me to pay the expences of so many children; he then asked how many I could afford to pay for, I replied about half; he then replied, the whole shall enter the school, upon you paying for only one!

"In addition to the daily Sabbath Schools, there is added a School of Industry. This is a most useful Institution: I have since taken home three of the eldest girls, conceiving them sufficiently instructed to answer persons in their sphere of life. One of the boys, about ten years of age, is capable of making my shoes. The oldest makes his own clothes; a younger is one of the first straw-hat makers in this town; and one of the girls has wrought a most beautiful veil, these articles are now in my possession, and may be seen by any person wishing to gratify his curiosity."

This brief summary of the pursuits of the children of the slave as well as of the indigent free population, is enough, it is presumed, to

confute the doctrine of the native inferiority of the Negro race, and by establishing their claim to an honourable place in the intellectual world, to defeat the purposes of those who have studied to stultify and to degrade them; it is evident to those who are occupied in their education, that they may be conducted through every stage of mental discipline, and taught to arrive at a condition of improvement equal to that towards which the more privileged classes of society aspire. In corroboration of the facts which have been recorded, and in support of the inference which is deduced, it may be expedient to submit the testimony of a gentleman who was present at the last yearly examination, and who has expressed his sentiments in a letter which was inserted in the public prints of the Island.

"Hearing there was to be a public examination of the children belonging to the Sabbath and day Schools, founded by the Rev. J. M. Philippo, Baptist Minister, in Spanish Town, on Monday, the 19th of July, I felt a desire to attend it, and without further preface, I now proceed to give you a detail of what I witnessed with so much pleasure. I entered the School Room, and was much gratified at beholding, I should suppose, about 150 children, all attired in their best, while the glow of cheerfulness upon each countenance plainly indicated their inward joy. I witnessed the examination of the children in the lower classes with peculiar pleasure and interest; but those children of maturer years in the upper classes, truly excited my mind with wonder and admiration. After reading portions of the Holy Scriptures, and the history of Greece, they were every minutely interrogated on those portions, and their answers were so correct, that I could scarcely help blushing at my own ignorance. Their facility in arithmetic was surprising—sums in Reduction, Proportion, Practice, Fellowship and Vulgar Fractions, were worked with such rapidity, that the examiner could not keep pace with them. In the science of geography, the whole School appeared enthusiastic, the whole world, as it were in a moment, was divided into continents, islands, oceans, seas and lakes, zones, latitude and longitude, the twelve signs of the zodiac, motions of the earth, and its distance from the sun. Upon the whole, it far surpassed all that I ever saw in England. It is said that 'men are but children of a larger growth;' but here, Mr. Editor, I found a gigantic mind in infant stature. The examination lasted upwards of four hours, when the children returned; and in the afternoon they re-assembled for the purpose of being rewarded; and here again I was further gratified with the choice

of books made by the children—the Bible was asked for by them in preference to any other book; this reminded me of Solomon's choice—"Ask what I shall give thee;" he chose wisdom—and they chose the book of wisdom. On returning home, I could not help reflecting on the beneficial results which might arise from such a valuable and promising Institution. I beheld in the juvenile assembly, the parents of a future generation being trained up in the path of virtue, industry, active usefulness and religion—thus preparing them for a life of usefulness here, and an eternity of glory hereafter. I therefore would call the attention of every well-wisher and true patriot to his country, to support and encourage this and all similar Institutions; being fully persuaded that its happy influence will be acknowledged and appreciated through all succeeding ages."

It is highly gratifying to the conductors of these Schools, to have it in their power to add to their own testimony the spontaneous attestations of others, and to explode, by an array of incontrovertible facts, the theory of mental incapacity, which has been so long associated with this injured people, especially as they are convinced, that in effecting this they are assisting to remove one obstacle to the charitable diffusion of knowledge in the West. Measured, there is reason to fear, by an invidious and erroneous standard, the negro has appeared in the popular eye as the dwarf of the rational world, as a sort of mediate being appointed to connect the animal and the intellectual economies, neither doomed to the exclusiveness of the one nor permitted to rise to the honours and enjoyments of the other. Through this delusion they have, even by the humane, been pitied rather than relieved, and have awakened an instinctive instead of an enlightened commiseration; looked down on as from an eminence, they have appeared to civilized society as insignificant and debased, and if the footsteps of philanthropy have occasionally descended to their level, there has been a prevailing feeling that it would be idle and fruitless to attempt to raise them to a high and honourable place among the nations of mankind. Persuaded that this is altogether deceptive, and that the superiority of the white population is assumed and artificial, that it has its foundation in circumstances and not in creation, the managers of these Schools are ambitious of the honour of contributing to break this fatal charm, and to remove a stigma from a people who are obviously endowed with every variety of natural ability and are clearly capable of acquiring every degree of knowledge whether it be useful or ornate.

Admitting that the negro and indigent

population whose cause is pleaded in this Report is as capable of mental discipline as any other, it would be superfluous to descant on the general advantages which must accrue from it, since those arguments which sustain education at home, apply with equal force abroad, for if ignorance be regarded as a blemish in England, it is difficult to imagine by what law it can be esteemed a beauty elsewhere. But the usual reasons in favour of popular instruction are strengthened in the case of the Western Islands by powerful local inducements, and that, which in ordinary instances presents itself as a claim, assumes in the case before us the light of obligation and duty. Through the avarice, indolence, and neglect of others, the negro inhabitants of the West have been most culpably abused and reduced to a state of intellectual torpor and moral degradation, which it is alike affecting and appalling to contemplate, and the more so as it affords a pretext for the favourite notion of their natural inferiority. In this condition nothing can be conferred on them, (next to the ministry of the gospel,) comparable to juvenile tuition, and surely this can never been deemed too extravagant a boon when viewed as compensative of the wrongs which they have endured: besides its own positive excellence it will quicken them to perceive every other good, it will elevate their standard of thought; while under its agency their powers will strangely revive like the form of their first parents when it imbibed from its Maker the breath of life. In connection with its personal advantages it is natural to contemplate its social fruits, the complexion it must impart to the community at large. Knowledge cast into a mass of ignorance is like leaven which gradually or more speedily leavens the whole lump; spreading itself from mind to mind, it displaces error and deposits the rudiments of truth, and in a sphere so comparatively limited as Jamaica, it will, when once in action, soon extend itself from the centre to the surface. Of its beneficial influence on the free population scarcely any will entertain a doubt; but if useful to it why not to the less fortunate section of society: if it be right to instruct men the moment they are free, what but selfishness and caprice can withhold it from them simply because they are bond? That cannot surely be an evil, but a good, which would render the slave respectable while he is dependant, and prepare him for any change in his history which the progress of events might effect.

But the advocates and friends of education have already committed themselves in this great work, nor can they withdraw from it with impunity or with honour. Roused by

the cry of necessity they have voluntarily and cheerfully listened to the appeal, and the duties to which they have been summoned, so far from proving unsuccessful, have been accompanied by unexpected results. Multitudes of minds have already revived under the radiance of wholesome instruction, while a taste for knowledge has been imparted, which they are bound in justice to gratify: those who were "sitting in darkness have beheld a great light," and allured by it, are anxiously groping their way from amidst the surrounding shadows; thousands have been unsettled in their slumbers and rendered restless in their ignorance, and shall we leave them now to the bitterness of disappointment and to the sullenness of despair? It is obviously of the utmost importance that the impressions which have been made on the minds and morals of this people should be deepened and perpetuated, and that the conflict which has been commenced between hereditary ignorance and enlightened sentiments should no longer remain in suspense, but be conducted, if possible, to a glorious issue. It is evident, however, that unless some system be organized and vigorously and promptly pursued, the effect of educational exertion will soon disappear; that though separate and insulated minds may retain its benefits, society will be deprived of its advantages, and that while the present generation may partially walk in its light, posterity will lapse into gloom. The efforts of benevolence have been, as yet, feeble and confined, so that the great body of the people remain to this hour totally uninformed, while powerful counteractive forces are in vigilant operation; and unless we become "instant in season and out of season" the course of time will erase the faint impression of tuition, as the tide obliterated the diagram which the anxious philosopher had described upon the sand. Impressed with the importance of this work, and deeply interested in the fate of the Negro, the conductors of these schools beg most respectfully to intercede with this enlightened nation and to confide in its prompt and generous sympathy, convinced that the prayer of thousands emerging from a long and dreary night, and imploring from British hands the lamp of knowledge, will not be long delayed; labourers are already in the field, the people pant for instruction, and nothing is required beyond a suitable supply of funds! The very thought that this great work must be abandoned is oppressive to every generous breast, to every one who longs for the general spread of intelligence and religion, because Jamaica can not participate this blessing alone: contiguous to the islands of Domingo and of Cuba, and to the vast and neglected continent

of South America, she may become the Preceptress of millions, and like a fire kindled amidst the waters, pour her light on every side, and dispense the luxuriant fruits of British exertions and benevolence to the teeming inhabitants of surrounding lands, which are "sitting in darkness and in the shadow of death."

POPERY IN THE UNITED STATES.

It is not perhaps so generally known in this country, as it should be, that in consequence of the immense tide of emigration which is rolling on towards the shores of the western world, from Ireland, and other parts of the Papal Dominion, Popery, that system of impiety and imposture, is most alarmingly on the increase in that country; and threatens, by pursuing a course of rigorous and artful proselytism, to undermine the foundation of Christianity, and root up the tree of liberty, which has afforded its grateful shade to so many thousands of our own and other climes. In America, so highly distinguished for the gracious and sovereign outpourings of the Spirit of God, there are *half a million* Papists, ready, at a moment's warning, to take up arms in defence of their unhallowed religion, and spread desolation and death throughout that now peaceful and flourishing quarter of the globe;—and every wave that lashes the western shores of the Atlantic, bears on its bosom a reinforcement to this already formidable army.

Protestants, however, are not all asleep. There are many in whom breathes the inspiration of Luther, and Melancthon, and Huss, and Wickliff, upon whom the mantle of their noble reformer has fallen, and who dare to make a firm and uncompromising stand against this hydra of Antichrist.

In the war, however, which is now carrying on with the Papists in this country, they feel most lamentably the want of standard works on the Popish Controversy, as books of evidence, reference, &c.

The object of the writer, in making this communication, is to lay before Christian ministers and others, the difficulties under which our American friends labour in pursuing this contest, from the above cause; and thus publicly to express a hope, that should there be remaining, in undisturbed repose, on the shelves of any of our ministers, or public libraries, duplicates of any of the standard authors of this controversy, there would be no reluctance felt on the part of their owners, in transporting them to the new world, where they might again do the wonders of former times!

The following extract, from a letter addressed to the Rev. Octavius Winslow, of

London, by the editor of the "New York Protestant," will more explicitly unfold the object of this appeal:—

"New York, May, 1832.

"MY DEAR SIR,

"Having heard that you are about to return to the United States, I beg to remind you, that any books upon Popery, especially the standard authors, would be invaluable to us here. I am continually at a loss for documents and books of reference. No present could be more acceptable, than 100 volumes of the best works upon Popery and Jesuitism, ancient and modern, and such books (not to be had here) could be obtained in London immediately. We have organized a regular public discussion with the Papists in this city, and the priestly foxes are continually calling upon us for documents, proofs, evidence, &c.—and you know that in these respects we are most lamentably deficient. You could not perform a more beneficial service to the Protestant cause, than to bring over with you a quantity of the most important works upon the Papal Controversy. Any of the ministers in England would certainly devote a superfluous book from his library, in consideration of the public purposes to which it was to be consecrated in the warfare in this country.

"G. BOURNE."

The writer of this communication would only add, that any books on this important subject, addressed to the Rev. O. Winslow, and left in care of Mr. Richard Baynes, Paternoster Row, will be thankfully received, and promptly forwarded.

DOMESTIC.

THE APPROACHING GENERAL ELECTION.

The following extracts from "An Appeal to the Christian Electors of the United Kingdom, on their obligations, in reference to the ensuing Election of Members of Parliament," are well worthy the consideration of our readers at the present important crisis.

"The attention of all classes of the population has been, of late, strongly fixed on matters of Legislation and Government; and large bodies of men have acquired an influence in the choice of Representatives in Parliament which they did not possess before. This influence renders all such persons more directly responsible for the character of the Government and the Laws, because they

have acquired, in the right of Election of Representatives, an immediate controul over both. This is an important power entrusted to their hands; and it cannot but be hoped, that no conscientious person throughout the United Kingdom will fail to claim and to exercise this power; for on the manner in which it shall be exercised will depend, under Divine Providence, the ruin or the real aggrandisement of our country.

"Let the friends of order and piety then put themselves forth at this period, in faith of the Divine blessing on their endeavours. Let them unite with persons like-minded, in their respective neighbourhoods and towns, or in larger spheres—cement their union with frequent and fervent prayer and mutual encouragement—and then proceed to consider in what way they may best promote the election of fit persons to serve as Members in the ensuing Parliament; and, whether they may or may not be able to influence the Elections to such an extent as to bring in the men whom they would wish to be appointed; let them use every means, in their power or in that of their friends, to prevail with the newly-elected Representatives to aid, in their places in Parliament, all measures affecting the moral and religious interests of the country, and to oppose all measures hostile to those interests.

"It may serve as some guide to Electors in respect to the Class of Men whom they should support, as well as to the Representatives themselves, to state those General Principles which should govern, it is conceived, the conduct of every conscientious Legislator.

"That he endeavour to act in all things to the glory of God, looking for guidance from above in this course of acting.

"That he judge of all measures according to the great principles of Truth and Equity enjoined in the Revealed Will of God, and sacrifice to these principles all considerations of mere worldly or temporary expediency.

"That he support every improvement in the Laws relative to the Lord's Day, which may tend to secure such observance of that day as the Scriptures enjoin and the best interests of Society require.

"That he labour after the due adjustment of the Interests of all Classes of the Community; and, for that end, promote—the Scriptural Education of the whole population—the Personal Liberty of every individual, if not forfeited by crime; including all Slaves throughout the British Dominions—the amendment of our Colonial Policy, where opposed to the plain dictates of Christianity—the due apportioning and strict infliction of necessary Punishments for Crime—the Pre-

ventive and Corrective Tendency of such Punishments—the due Remuneration of Labour—and the preventing of all Injurious and Selfish Combinations on the part either of the Employed or the Employers.

“That he keep a watchful eye on all Fiscal Regulations, with the view of promoting such as may diminish or prevent moral evil, and of opposing such as may afford increased temptations or facilities to Intemperance or other Crimes.

“That he favour all measures for securing to the Press the utmost degree of liberty compatible with the well-being of society; but firmly repress the abuse of it, in inflaming the passions by profaneness or obscenity.

“That it be his settled aim to aid in purifying all the departments of Revenue, Commerce, and Government, from Peculation and Fraud, and from the irreverence of needless Oaths.

“That he assist in restraining the ebullitions of National Pride and of all Morbid Sensibilities, and in cultivating, to the utmost, Peace with all Nations; maintaining the strictest integrity and equity in all intercourse with the people of other lands.

“In order, however, to give full efficiency to these exertions, it is felt to be a matter of importance to urge on the Friends of Religion and Order UNANIMITY ON ESSENTIALS; lest, in spending strength on disputable points, they should diminish the force of that general effort, which should be made by Christian Electors on the Members of the New Parliament. This effort, though proceeding from parties in different and distant quarters of the United Kingdom, and unconnected except by a common principle, will act with the force of a combined movement. How powerful that force may be if the effort be universally made and well sustained may be inferred from the consideration, that, notwithstanding the abounding and daring impiety of the times, there can be no reasonable doubt that the number of conscientious persons who live and act in the fear of God is very great—far inferior, indeed, numerically, to those who have no true fear of God; but a noble company, when considered in the aggregate; and of a moral power only short of irresistible, if wisely and steadily acting toward a proper point, in reliance on the Divine blessing. Nor can it be doubted, that if the Reformed Parliament shall collect an increased number of Members with feelings hostile to the interests of True Christianity and Religious Order, it will present on the other hand increased facilities for the impartial discussion of topics connected with the cause of social improvement, of humanity, and of pure religion.”

JAMAICA SLAVERY AND RELIGIOUS PERSECUTION.

It is not without design that we have coupled together *slavery* and *persecution* in the above title; for they are not only united in the sympathies of their nature, as injustice and impiety were in the character of the “judge which feared not God, neither regarded man;” but this alliance has been recently published to the world and awfully celebrated in the persecutions of that unhappy Island. It was not enough that our Missionaries remained the silent spectators of a system of oppression most abhorrent to their feelings; it is now at their peril any longer to proclaim the gospel of salvation in the ears of slaves. Persecution has put forth her hand against them. The members of their churches have been scattered abroad, as sheep having no shepherd—their places of worship demolished—and their liberties, and even their lives “are in jeopardy every hour.”

But why do the people thus “rage, and set themselves against the Lord and against his anointed?” May not slavery and christianity be allowed to go hand in hand through the length and breadth of the colony? If their respective principles will not entwine, like the ivy and the oak, by a friendly coalescence, may they not be permitted to grow side by side upon the same soil? “No!” say the colonists, “it must not be; if the negroes are once enlightened by the principles of the gospel, we cannot long detain them in unrighteous bondage. The diffusion of christianity will be the destruction of slavery.”* We deny not the correctness of this inference. We disguise not our conviction that the most cautious reserve on the part of our Missionaries, with respect to slavery, will not prevent the silent operation of the divine principles they are diffusing to effect its overthrow. “Knowledge,” says Lord Bacon, “is power,” and it is a power against which injustice and oppression are unable to contend. Happy is that people of whom it may be said, “Wisdom and knowledge shall be the stability of thy times, and strength of salvation.” But in Jamaica it is not so: “the vested rights” of the planters, of which we hear so much, it appears, are secured to them by the reign of opposite principles. This is an important concession on their part, but it is *the truth*. Either the minds of slaves must continue to be held in bondage, or their bodies must

* See the same inference drawn by a little girl, only nine years and a half old, in our review of her memoirs, page 396.

be set free, you must not instruct them as men, or you must cease to treat them as brutes. Slavery will assuredly wither beneath the shadow of that tree of life, whose very "leaves are for the healing of the nations."

So far, therefore, it appears, all parties are agreed. But then comes the alternative—Which shall be retained? and which shall be relinquished? Shall slavery be cherished and christianity expelled? The white population of Jamaica, supported by its magistracy, have, alas! decided in favour of the former. They have made their election,—they have acknowledged their preference—and, in the spirit of some of old, they have cried out, "Not this man but Barabbas, now *Barabbas* was a robber." Yes, the friends of slavery, we say, in their recent persecutions, have unequivocally expressed their preference. It now remains for the friends of christianity to express theirs. Let them be as prompt, as decisive, as unanimous as are their opponents. Let the enlightened population of the British Empire, supported by an enlightened government, prove themselves to be the uncompromising enemies of slavery, and the friends of those who are held in bondage. "On the side of their oppressors there is power"—shall it be said, "and they have no comforter?"

By the recent persecution of our brethren, intolerance has been added to oppression, and those who have long trampled on the rights of their fellow-man, have dared to invade the prerogatives of God. "Let the potsherd strive with the potsherds of the earth, but woe unto him that striveth with his Maker." In addition to the inherent evils of slavery, a new motive has thus been supplied to the followers of the Redeemer to seek its extirpation. Let the friends of truth and righteousness then gird on their armour, and "come forth to the help of the Lord, to the help of the Lord against the mighty." The present is a crisis in the history of slavery. Surely the principles of justice have been long enough outraged—man has no right of property in his fellow-man—and the past wrongs and cruelties inflicted by this merciless system may well suffice. "The cries of them which have reaped are entered into the ears of the Lord of Sabaoth." And shall not the supplications of the righteous ascend to the Fountain of Mercy, "that the man of the earth may no more oppress?" Shall not Christians combine their efforts and their prayers;—put forth every power, and seize on every event which shall hasten the downfall of this system of abominations? Let the Christian world then arise and shake off its supineness, and resolve in the name and in the strength of the God of eternal truth and

justice,—Oppression I will be thy plague, Slavery I will be thy destruction.*

A paper has just been put into our hands, signed, "A Layman," pointing out the mode best adapted to realize the object contemplated in the preceding observations—the utter and immediate extirpation of slavery from the British Colonies;—we subjoin the following passage:—

It is "recommended that friends throughout the country, avail themselves of the present crisis, to exact a pledge from parliamentary candidates, that they will, in their places in parliament, support the cause of immediate emancipation. This pledge should be demanded and received with distinctness, so as to leave no honourable way of escape from the principle to be supported—the methods to be adopted, and the fitting opportunity for action, being the only alternatives to be left at the discretion of the representative.

"On the ensuing general election, and on every future election, this course should be pursued with vigour and perseverance. If a candidate be unwilling thus to pledge himself, or be incompetent to form a decided judgment, from not having carefully investigated the subject, he should be at once rejected. The great body of the nation is now convinced that slavery must cease. It becomes them, therefore, through the medium of their representatives, to cause their voice to be heard, and so heard that it shall have that constitutional influence in the new parliament, which, under the blessing of God, shall lead to the consummation of our wishes. Too long, alas! have the sufferings and the blood of our fellow-subjects stained the pages of our history, and now, those stains have become more deep and foul, by an admixture of religious persecution! At such a crisis of our affairs, how can ministers of the gospel better subserve the great cause to which their lives are devoted, than by taking a prominent share in efforts so just and merciful as those now contemplated. Let them persevere with the utmost vigour, and be assured that in such a course of conduct, they shall ever meet the grateful and zealous co-operation of their brethren in other stations."

* A meeting relative to the persecutions in Jamaica, was held at Exeter Hall, on the 15th ult. for the particulars of which, and the most recent accounts from the Colony, our readers are referred to the Herald of the present Number. We may also add that the speeches of Messrs. Duncan and Knibb, delivered on the above occasion, and consisting of important documents, have just been published, under the inspection of the speakers, by Mr. Bagster, Paternoster Row.

BAPTIST HOME MISSIONARY SOCIETY FOR
SCOTLAND.

(Chiefly for the *Highlands and Islands*.)

To the Editor of the Baptist Magazine.

DEAR SIR.

THE enclosed extracts from letters lately received from two of our Missionaries give the pleasing intelligence of the conversion and baptism of *twenty-five persons*.

The Lord is working mightily by the instrumentality of his servants, and a great revival is taking place in the Highland and Islands of Scotland.

Many more labourers are needed, and fields of usefulness are daily presenting themselves, but the funds of the Society prevent us from cultivating them.

It is hoped the following information of what the Lord is doing in this part of his vineyard, will induce many of your readers to afford us a little pecuniary aid, whose attention heretofore has not been directed to this object.

Yours truly,

JOSEPH ROTHERY,

Secretary to the London Auxiliary.

12, Tabernacle Row, City Road.

Under date 29th May Mr. Macintosh of Lochgilphead thus writes:—

“Left Craignish on Wednesday morning. Walked on all day—had very few opportunities of speaking to any about the concerns of their souls—and arrived late in the evening at Oban. Here the friends rejoiced very much at my arrival. Thursday—I was fully employed among the friends. Examined one of the converts who had come to the knowledge of the truth since I had been there last, and preached in the evening in Mr. Campbell's chapel. I always find Mr. C. most obliging; and, though we differ in our sentiments on baptism, treat each other as Christian brethren. I crossed over on Friday to the island of Cerera—preached and examined another of the converts who had found peace of mind the former time I was at Oban. Saturday morning—Examined another candidate for baptism, a young girl residing with her aged mother. She ascribed her conviction of sin and her conversion to God, to the reading of her Bible. By it she was awakened some time last winter, and found peace to her guilty conscience through faith in the Lord Jesus Christ. She told me the passage of scripture by which she was led to Jesus as the

foundation of her hope, but I do not remember it now. Her knowledge of the plan of salvation was more extensive than could be reasonably expected, and her Christian experience very satisfactory.—Returned to Oban, and immediately proceeded to Claigh, and preached in the evening to a pretty full congregation. Indeed, I was astonished to see so many turning out on a Saturday evening. After sermon, examined two other candidates for baptism, and two more waited to a late hour, expecting to be examined; but, as the labours of the Sabbath were before me, and the body required a little rest, we concluded the exercise by family-worship, and retired a few hours. Sabbath morning—Though wearied in body, yet happy in mind. After family worship, we proceeded to Srointoillair, where we had an appointment for noon; and, about eleven o'clock, the scene was truly grand. The day was good—the people flocking from every direction—companies descending the declivities of the hills, and others moving along the valleys. About twelve o'clock, a numerous audience sat down on the grass, the most of them with their Bibles in their hand, and cheerful countenances, which indicated their anxiety to hear and witness the exercises of the day. We commenced divine service, and preached from Mark xvi. 15, 16. I reasoned on the second part of the commission, ‘Baptizing them in the name,’ &c. I could not discern any symptom of impatience, or any appearance of an individual being offended. Many of them turned up with me every passage quoted in proving the subjects, mode, and end of baptism. After sermon, we turned to the water, and, after the example of Jesus, five individuals went down into the water, and were baptized. We then attended to the Lord's supper, when these converts were received into the bosom of the church.—I preached again in the evening, in Mr. C.'s chapel at Oban, to a pretty full congregation.

“In addition to those I mentioned in my last letter, who appeared hopeful, and still continue so, I had a conversation, last Lord's day evening, with a young woman, who professes to have been awakened the Sabbath before I went to Oban last. She appears to be in a very distressed state of mind—has got no peace yet. It is only the sick that value a physician; and we can, with a mixture of joy and sympathy, direct the awakened sinner to the Lamb of God. I hope the Lord is about doing great things in the Highlands. The fields are white for harvest. Let the friends of Jesus be stimulated to come forth to the help of the Lord; let each stand faithfully at his post, labour with all

his might, and look to God alone for success. Many people are not only willing, but anxious to hear, and woe unto us if we keep back the bread of life from hungry souls !”

“MR. ALEX. GRANT, TOBERMORY.

“ June 12, 1832.

“ At our last church-meeting at Tobermory, it was agreed that we would meet again on the 25th March, at Ross-Mull, to observe the Lord's Supper; but the weather was so stormy when the time arrived, that the friends at Ardnamurchan and at Tobermory, could not accompany me, and I was obliged to proceed to Ross with only one of the brethren. On our arrival at Ross, several persons applied to us for admission into the church; and of that number, five were approved and baptized. I remained there two weeks, and preached frequently to pretty large and attentive audiences; and the Lord seemed to bear testimony to the word of his grace; for several persons who were quite careless seemed to be deeply concerned about the salvation of their souls, before I left the place.

“ On Saturday the 5th instant, a considerable number of friends from Ardnamurchan, Tiree, Ross, and other parts of Mull, arrived at Tobermory, and twenty-six of us sat down on the first day of the week to break bread in remembrance of our Lord's death. The meeting was not so numerously attended as we expected; yet I can truly say that I have never attended a more lovely nor a more joyful meeting in my life.

THE NORTHERN BAPTIST EDUCATION SOCIETY.

The annual meeting of the subscribers and friends of the Institution, was held in Westgate Chapel, Bradford, York, on Wednesday, August 1, 1832.

After two of the students had gone through their exercises, the report was read, which stated that eighteen young men had enjoyed the patronage of the Institution during the year, and that, in the same period, several had left to occupy important stations of ministerial labour.

The reports presented by the tutors, and by the examining committee, were of a highly satisfactory nature. The general good conduct, application, and attainments of the students in the different departments of study, were much to their credit.

From the Treasurer's statement, it appeared that there was a small balance in favour of the Society, but that this was occasioned, partly by the great reduction made in the number of young men admitted, and partly by the application of 500*l.* of the Society's small capital to the liquidation of

the debt last year. It was also stated that, in order to maintain the Institution on its present reduced scale, increased contributions were necessary.

The Rev. W. Copley was chosen to preach the annual sermon, and, in case of failure, the Rev. F. A. Cox, LL.D. The respective office-bearers were re-elected—the general and examining committees appointed—and various resolutions passed,—among which was one of condolence on the decease of the Rev. I. Mann, who had been the long-tried and useful friend of the Society. A vote of thanks was given to Joseph Hanson, Esq. of Clapham, for past services rendered the Institution; and the same gentleman was requested to succeed Mr. Mann, as the corresponding Secretary for London and its vicinity.

The next general annual meeting was appointed to be held on the first Wednesday of August, 1833.

FIRE AT BRADNINCH, DEVONSHIRE,

July 18, 1832.

An alarming and destructive fire broke out this morning in the Town of Bradninch, which has totally destroyed FORTY-EIGHT dwelling houses, whereby a great many poor families have been rendered houseless, and reduced to the greatest state of distress.

This awful fire has been attended with an immense loss of property, and the sacrifice of human life. Several persons have also been much injured.

A Baptist Chapel and a School-Room adjoining (just erected at a great expense) where upwards of 150 poor children were taught on the sabbath, have been reduced to ashes.

A subscription was immediately entered into for the relief of the sufferers, and the further contributions of the charitable are earnestly solicited.

Those who would wish their subscriptions to go towards rebuilding the chapel and school-room will be pleased to specify it.

Donations will be received at all the Banks in Exeter, Collumpton, Honiton, and Tiverton, and by the following gentlemen of Bradninch, who form the local committee, viz. Mr. Henry Bowden, Mr. Henry Sparks Bowden, Rev. Thomas Tanner, Mr. George Pearse, Mr. Daniel Middleton, Mr. John Matthews, and Mr. Saville Shepherd.

ASSOCIATION.

NORTH AND EAST RIDING, YORKSHIRE.

The North and East Riding (of Yorks.) Association of nine Churches, held its 3d An-

annual Meeting at Scarborough, June 12th and 13th, 1832. Sermons were preached by brother Harness, of Bridlington (Ps. cii. 16); Brother McPhearson, of Hull (2 Kings, ii. 14). Subject of the circular—"The causes of declension, and the best means of promoting a revival of religion in the churches," drawn up by Brother Evans. State of the churches—baptised 62, by letter 7, restored 3, dismissed 3, deaths 11, excluded 8, *clear increase* 50. A society was also formed for the relief of the widows of the ministers connected with the Association. At the close of the public Meeting for the Itinerant Society connected with this Association, the following resolution was unanimously adopted:—

"That this Meeting deeply sympathizes with the Baptist Missionaries in the West Indies, in the sufferings which a cruel persecution has recently brought upon them: and as it is conceived that these sufferings have resulted from the system of Negro Slavery, this meeting would wish, in every possible way, to oppose that system: particularly by withholding their votes from those Members of Parliament, who will not pledge themselves to the cause of immediate emancipation. This Meeting would also express its readiness to aid, according to its ability, towards the rebuilding of the Chapels and the renewal of Missionary effort in the island of Jamaica."

The interesting decision of the Association was closed by the celebration of the Lord's Supper. Brother Evans presided. Brother Marston addressed the Members of the Church, and Brother McPhearson the spectators.

Recent Deaths.

REV. DR. ADAM CLARKE.

This melancholy and unexpected event occurred at a quarter past eleven o'clock on Sunday night, 26th inst. and was occasioned by the mysterious disease to which so many of all classes have fallen a sacrifice. The venerable Doctor was expected to preach at Baywater on Sunday morning, and, as usual, a large congregation was assembled to hear him; but while they were lost in conjectures as to the cause of their disappointment, intelligence arrived that he had been taken suddenly ill and was not expected to survive the attack. Mr. Walmesley preached in his stead, and alluded to the melancholy circumstance in an affecting manner. It appears that the doctor had been relaxed as to his bowels for a week past, and that he was attacked with alarming symptoms about six

o'clock on Sunday morning. All that could be done by the united skill and exertion of several medical attendants was done, but human effort proved unavailing.

Thus suddenly died this great and excellent man,—a man who had passed through a long life in remarkable exemption from the multitudinous diseases incident to human nature—"broke by sickness in a day." The doctor was in the 72d year of his age, and had been for more than half a century one of the brightest ornaments of the respectable denomination to which he belonged.

On the 28th ult., after a short illness, Eliza, the wife of the Rev. J. M. Soule of Lewes; highly esteemed and deeply regretted in the circle of her acquaintance. We hope to be able to present our readers with some further particulars of this excellent individual in a future number.

NOTICE.

The annual meeting of the Berks and West London Association of Baptist Churches will be holden at West Drayton on Tuesday and Wednesday, 11th and 12th of September,—Preachers, Brethren Coles, Hawson, Uppadine, and Hinton.

NEW PUBLICATIONS, &c.

Just Published.

The Rev. Alexander Carson has published an elaborate Pamphlet, entitled, "*Answer to the Article in the Edinburgh Presbyterian Review, on Mr. Carson's Refutation of Mr. Ewing and Dr. Wardlaw on Baptism; shewing the incompetency and ignorance of the Reviewers.*" We are glad to see from advertisements in the American Baptist Newspapers, that Mr. Carson's work and Dr. Cox's Reply to Drs. Wardlaw and Ewing, are reprinted in that country, and sold together in one volume.

The Edifying Preacher, a Sermon preached at Broadmead, Bristol, on Thursday, June 28, 1832, to the Students of the Bristol Education Society at the Anniversary of the Institution. By JAMES SIMMONS, of Olney.

ERRATA IN THE LAST NUMBER.

Page 342, for Armenian and Armenianism, read Arminian, &c.

For derivation read deviation.

Page 344 for seraphim read teraphim.

For Schimdt read Schmidt.

IRISH CHRONICLE.

SEPTEMBER, 1832.

HAVING consented, at the request of the Committee, in accordance with the resolution of the General Meeting, to resume my office as Secretary to the Baptist Irish Society, and as the conducting of the Chronicle has reverted to my management, I deem it suitable to give some explanation of the affair which led to my resignation, for the information of the long-trying friends of the Institution, as it would give me real pain of heart to have unintentionally occasioned any injury to the interests of a Society which, for so long a period, I have cherished and promoted to the best of my ability.

In reference to my conduct in having opposed the Government plan of education for Ireland, in the Monthly Chronicle, I shall repeat what I published, while out of office, in a pamphlet, entitled, "Protestantism succumbing to Popery," &c.—(p. 5.) "If the Irish Chronicle were intended to communicate the *intelligence* merely of that Society, then he [the Secretary] does not attempt to vindicate himself against the charge of having made an 'unwarrantable use of the official publication of the Baptist Irish Society, by attacking the plan of Government education in Ireland.' But if that official organ, which he acknowledges it is, was intended to *promote the interests of the Society*, according to the best judgment of the Secretaries, upon whom the conducting it devolved, then to have *defended the doctrines of the Reformation*, which the Society was formed to propagate, is not at variance, but in entire accordance with its avowed design; and under that impression he wrote the article which has given to several persons so much offence; the *sentiments* of which he will not retract. To avoid the possibility of the Committee being at all implicated, he affixed his usual signature to that article. But as it appears a majority of the Committee disapprove of those sentiments, he will not again use the organ of the Society to defend them."

I hope this explanation will fully prove that neither the Committee, nor the Society, were committed by the expression which I gave to my opinions in the Chronicle; and, therefore, that it is not necessary 'they should, by a public official act, disavow the political opinions of its Secretary in the May and June numbers, and declare itself to be neutral.' As the Committee had no participation in the act, why should they be required to disavow my opinions, especially as I have publicly declared that I will, in future, confine myself to the communication of *intelligence* in the pages of the Irish Chronicle? My only reason for resigning the office of Secretary, was, because I considered that I had lost the *confidence* of the Committee; but as that impression has been now satisfactorily removed, I again devote myself to the business of the Society, without seeking or expecting any other reward than the pleasure of assisting to promote the object originally avowed—"the propagation of the gospel in Ireland."

August 20, 1832.

J. I.

The following extracts of letters, &c. from America, mentioning the kind reception which our agent, the Rev. Stephen Davis, has received, are most encouraging; especially when the pecuniary exigencies of the Society are considered. The Treasurer was in advance for the quarter ending at Midsummer; and the expenses of the Society are going on at the rate of *more than two hundred pounds per month!!* That a new source of supply should just now have been opened among our numerous and affectionate brethren in the United States, is most providential; and will, we doubt not, encourage the friends of the Society at home to renewed exertions, that its useful operations may be abundantly increased. It presents a new feature in the history of missionary enterprise, for the Baptists of England and America to form a United Society, for the

evangelization of Ireland, an event in which both nations have a common interest. It will be most gratifying, should the co-operation of our American friends enable the Society to increase its Schools and Readers, which might be done to almost any extent:—

From the Rev. Dr. Macloy.

"New York, July 4, 1833.

"Brother Davis is now sitting by me in good health, and is going to leave us to-day for Boston. He is an excellent and interesting, and a very superior preacher; and I doubt not he will be successful in his mission. In consequence of our city being visited with a few cases of cholera at present, it is thought best for him to go on and make a commencement in Boston.

"Rev. Joseph Ivimey, London.

"ARCHIBALD MACLAY."

In a letter of the same date, to the Secretaries, Mr. Davis says,

"I fully expect, with the Divine blessing, to make a favourable report to you in due season. I am much pleased with my reception: the ministers, and other friends, express cordial approbation of our plans and exertions, and engage their affectionate co-operation, so that I am very glad I have come:—you may depend I will not leave the field till I have worked it to the best of my power.

"I have just seen, in the Boston Christian Watchman for June 29th, that the Baptists have, in regular connexion, in the United States, 289 associations, with 4881 churches, 3209 ministers, and 339,767 members—of whom 30,277 were baptized during the last year! But brother Macloy, whose opportunities for information make his statements worthy of particular regard, says, the number baptized last year throughout the Union, is much greater than this report sets forth, and that upwards of 20,000 were baptized last year, in two States only! and no returns had come from some of the remaining twenty-four States, where a great number of Baptists exist; so that in reality the denomination is much larger than even this large return represents. Brother Macloy's information is through the delegates that met here in convention last April. O that they might be all living branches in the true vine, to bear the fruits of righteousness to the Divine glory."

"July 6th.—I am going to-day (Providence permitting) by the steam-boat to Providence, Rhode Island, from which I go by coach to Boston. The cholera continues to make its ravages here, and there is an increasing alarm respecting it. Many are leaving the city in various directions, and the vessels and coaches are subjected to examination before they are admitted into other places. It is a fearful visitation, but I fear no apprehensions of it myself.

"I hope my next communication will contain something substantial for the Society.

"STEPHEN DAVIS."

The "Boston Christian Watchman," of July 20, gives a most satisfactory statement of a public meeting, held to form an auxiliary to the Baptist Irish Society, at the Federal Street Baptist Meeting-house, at the motion of Deacon Lincolne; Bradford Sumner, Esq., was chosen chairman, Mr. Charles Forbes was appointed secretary; the Rev. Mr. Blagdon began with prayer. After Mr. Davis had stated the objects and present state of the Society, the following resolution, moved by the Rev. Dr. Beecher (an Independent), was adopted:—"That the instruction of the Irish poor, by the establishment of week-day schools, and by the reading of the Scriptures in the Irish language, is an object that commends itself to the heart of every Christian and philanthropist." This motion

* A New York newspaper, of June 29, 1830, entitled, "Baptist Repository," states, in an Address from the Executive Committee of the Home Mission Society:—"The Baptists, as a denomination, wield, at this moment, an immense amount of influence over this large and most important region. In this field their range of moral power equals, if it does not exceed, that committed to any other of the various divisions of the Christian host. Our churches class among their hearers, at least, one sixth of the population of this far-spreading territory. Nominally or really, this vast number of immortal spirits is already, more or less, under the influence of those who are designated as Baptist preachers. From circumstances, to which it were needless to refer, ministers of our sentiments find less resistance from public opinion, and meet less the collision of inherited prejudices, than other evangelical denominations, who may go thither, publishing the same message of salvation."

was supported also by the Rev. Dr. Sharpe and the Rev. Mr. Hague. Cards were immediately circulated for subscriptions, and more than 227 dollars 74 cents readily pledged. This amount has been increased to 400 dollars in Boston, besides a further addition of 100, in the town of Salem. The editor concludes his leading article in the following gratifying manner:—"We are much pleased at the cordial good feeling with which Mr. Davis's object is met, especially as it will convince him, and our transatlantic brethren, that we delight to unite with them in communicating the Word of God to our fellow-men, thus liberally diffusing to the ignorant, the light and the blessings of an everlasting salvation."

Since the above was set up, a letter from Mr. Davis has been received, of which the following is an extract:—

"To Mr. Paul Millard, Bishopsgate Street, London.

"MY DEAR SIR,

"Boston, July 19, 1832.

"I enclose, for the Baptist Irish Society, two bills, amounting to 111l. 13s. 6d., being *first fruits from America*, and obtained entirely within the last week in this city and immediate vicinity.

"Please to let Mr. Ivimey see this letter. He would have been delighted to have been at Salem last Sabbath. I felt it to be sacred ground, as the place from which Roger Williams was banished to Rhode Island. His memory is greatly revered there now, as the first founder of a colony upon thoroughly just principles respecting religion. I saw the chapel at Rhode Island, of which there is a print in Dr. Rippon's Register. All through these parts they are much like it, with their steeples and bells to call the congregations, and serve the neighbourhood, by ringing at appointed hours. I hope to visit Rhode Island, and other places in the vicinity, but must wait till the excitement about the cholera is over. It is *very great at present*, though the visitation has *not yet come in this direction from New York*. The report from that city is increasingly distressing: there were 160 new cases, and 94 deaths, in twenty-four hours, on Monday! If it does not soon decline, or if it spreads to other places in my contemplated route, I fear it will greatly hinder my success, and may compel me to return earlier than I intended; but you may depend I will do what I can, and not leave until I find it useless to continue.

"S. DAVIS."

From the Rev. Mr. Thomas, to the Secretaries.

Kilrush, July 19, 1832.

MY DEAR FRIENDS,

I am now in the western part of the county of Clare, and have preached in several places which were quite destitute of the gospel. I have reason to believe that the Lord has blessed his own Word, which he has promised "shall not return to him void:" to his promises we must look, and on his power we must rely for the accomplishment of his gracious purpose, which he purposed in Christ Jesus before the world began.

I went to Rahinisky, about eight miles west from Kilrush, and preached to a good and very attentive congregation; a great number of whom came some miles, and crossed and re-crossed a wide and dangerous ferry, the last three Lord's day evenings, to hear me preach at Caber Calls: I was not a little surprised, as the weather, two of the evenings, were very tempestuous, and they were obliged to come in an old boat. There were such a crowd that the farm-house could not hold them, and I preached in the open air.

The last Lord's day evening, my subject was on the opening of the heart of Lydia.

When I came to a certain part of the sermon, viz. on the heart being shut against the suffering love of the Lord Jesus, I was much affected at seeing a great part of the congregation in a shower of tears, and the rest deeply solemnized, with their faces to the ground. I hope the Lord opened many hearts. I repeatedly preached to a house full of poor people at Bog Mount; and, on my way to it, I ventured to address a number of people who were worshipping at a well in "honour of Saint Simon." More debasing idolatry there is not in the world; nor does any heathen nation require the gospel and the power of God more to destroy the influence of Popish priestcraft—the worst of all craft. Since I commenced this letter, I preached at Cappa, near Kilrush, where I have preached the last three Lord's day mornings, and where nothing but darkness prevails.

The Society's School at Kilrush was most flourishing—157 scholars until the cholera set in, when many of the people and their children fled from the town. I trust it will soon flourish again. O, my dear friends, the righteous displeasure of the Lord has been manifest: more than 1000 of our poor fellow-creatures in the city of Limerick have

been swept into eternity in less than seven weeks, and more than 2077 hospital cases up to last week, besides those in private houses. I was credibly informed that half the inhabitants of Ennis, the principal town of Clare, have been cut down that remained; and many of those who fled, took it with them and died. The small town of Clare got a dreadful sweeping—it is going on in a terrific way in many places. We are still preserved, the Lord be praised for his great goodness and merciful care. W. THOMAS.

From Mr. S. Ryan, an Irish Minister.

Mountshannon, July 23, 1832.

EVERGREENS SIR,

I am again in mercy permitted to address you; I have, since my last, itinerated through parts of the counties of Galway and Clare. Immediately after my return from the county Tipperary, I went into the county Galway, and remained there ten days, during which time I preached eighteen sermons in various villages—to wit, Luccan, Cloncoe, Woodford, Balmakill, Lysa, &c. On my return, I only stayed to preach once at Balmagweck, and twice at Mountshannon; and went to visit the Schools and preach through many parts of the county Clare. I left this on the 16th instant; I was so faint and weary that I was constrained to hire a horse; and went to Mountpelier and inspected the male and female Schools there. The male School is in a very flourishing state, though many difficulties present themselves at present; there are 90 on the list, and there were 86 present: the master, a Romanist, appears to be doing his duty, for the children read and repeated the Scriptures fluently. I next went to Ardnacraha, within one mile of Limerick, and preached there in the police barrack to a good congregation at night; and in the morning went into Limerick, visited many of my former acquaintances there, rode back to Broadford (nine miles), and preached there at night, and in the morning, to good congregations, who were unanimous in making arrangements to have me visit them, if possible, once a fortnight. I next rode to Newmarket, visiting Calaghan's Mills and Kilkishin, and preached in the evening at a man's house (named John Molony) to a good congregation. I never saw in my life more tears at one time than I witnessed on that occasion, while I endeavoured to set before them the love and sufferings of Jesus Christ. I preached the next morning at Major Coltpoys, and such was the visible desire manifested by the people, that the major requested me to stop till twelve o'clock, and that he would give them an hour to hear again, which I did.

CONTRIBUTIONS.

By Mr. G.B. Woolley, intended to have been given at the annual meeting, - - - 0 7 6
Mr. T. Gurney, an. sub. - 1 1 0
Mr. W. A. Sellar, an. sub. - 1 1 0
Mr. Smith, Red Lion Square, for the Rye School, - - - 3 0 0
The Committee thankfully acknowledge the liberal grant of 200 Bibles and 500 Testaments, by the Glasgow Bible Society, for the use of the Society, - - - - -

From the Kingston Association, by J. Ruff, - - - 2 10 0
Do., by W. Brown, - - - 0 10 0
Remitted by the Rev. S. Davis, 111 13 6
A Friend, by Mr. G. Blight, - 5 0 0
By Rev. Jas. Dyer.

Legacy of the late Mr. William Wilson, of Olney, - - - 10 0 0
Rev. Mr. Stewart, Sandbridgeworth, - - - 1 1 0
Mr. Wright, Stone, Staffordshire, 1 0 0
Received by Mr. Ismay.

Bond Street Auxiliary, Birmingham, by B. Leperd, Esq. - 7 7 6
P. Brown, Esq., Cardigan, - 1 0 0
This gentleman has kindly undertaken to receive contributions from persons in the Principality.

Mr. & Mrs. Wyke, Abergaveony, 2 2 0

A kind present of work-bags, &c. has been received from Stroudwater, for the "Hammer-smith School," the particulars of which will appear next month.

Mrs. Allen of Ballina suggests, that it is desirable the kind friends in England, who send work-bags and similar articles, as presents, for the children in the Schools, would, instead of them, send the pieces of cotton, &c. of which they are made, as the employment thereby furnished would be so beneficial to the improvement of the girls. Canvas, for samplers, will be also most acceptable.

A volume by Doddridge, and Baxter's Reformed Pastor, sent to Mr. Pritchard for the Rev. J. Allen, are thankfully acknowledged.

Subscriptions received by W. Napier, Esq., Grand Junction Wharf; Mr. P. Millard, Bishopsgate Street; Messrs. Burt, 66, Lothbury; Rev. J. Ismay, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-Place, Pentonville, gratuitous Secretaries; by Messrs. Ladbroke and Co. Bankers, Bank-buildings. and by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Jones, Frederick Street, Edinburgh.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

CALCUTTA.

We redeem the promise made in our last number, by inserting the substance of the Report of the Female School Society, lately received.

"The districts in which female education is prosecuted by this Society, are five, namely, *Calcutta, Chitpore, Sulkea, Cutwa, and Beerbhoom*. In this order the Committee proceed to notice the schools under their care.

CALCUTTA.

Superintendents—*MRS. W. H. PEARCE, AND
MRS. YATES.
Six Schools.*

School, No. 1. contains, on the average, during the year, about 28 children. Of the progress of this School the superintendent has not been able to speak in so favourable terms as in some former years, owing to the infirmities and frequent illnesses of the aged school mistress, and to the difficulty of obtaining suitable substitutes during her absence from the school. The attainments of some of the scholars have, nevertheless, been very pleasing. They have learned to read the Testament, and have committed to memory the Second Catechism, in Bengalee: a book that contains a comprehensive view of the facts, doctrines, and practical parts of the Christian system. To these acquisitions may be added writing, and some knowledge of Geography.

No. 2. This school is situated near the residence of Mrs. Yates, and enjoys the advantages of her immediate inspection; it was established about eighteen months since. It has, in regular attendance, from fifty to sixty children. About ten of them can read in the 'First Reading Book,' and two in the Testament. The others are learning the alphabet, compound letters, &c., and for the time they have been in the school, have made satisfactory progress. Two of the Hurcarrah women are learning to read, and as they learn, help in teaching others.

No. 3. This institution continues to yield

much satisfaction to our superintendent, though sickness and death here, as in other schools, have thinned the numbers, and retarded improvement. The first class, in this school, are reading the Gospel of Luke, and learning Pearson's Geography, having previously gone through another book on the same subject. They have also learnt, by art, a poetical tract, entitled "The Mine of Salvation," and are going through another, denominated Scriptural Instruction. During the past year, three children that had made very pleasing attainments, have left the school; it is hoped that the knowledge they have gained will not be lost upon them: another, who could read in Henry and his Bearer, has been removed by death. Several little girls of this school can do plain sewing very neatly.

No. 4. The number of children under instruction in this seminary is about twenty, who appear, from the last Report received, to be getting on in a satisfactory manner. The books with which their attention has been occupied, are the Borno Mala, First Reading Book, Mother and Daughter, Second Catechism, Scriptural Instruction, and some others. Two children, who had made gratifying progress, have disappointed the hopes cherished respecting them, by leaving the school.

No. 5. This school suffered much in the early part of the year, by the absence of the master for a long time, who obtained leave for a few days only, to visit his sick mother, but did not return for several weeks: on resuming his work again, the school somewhat revived, but to the date of the Superintendent's Report, it did not give her the satisfaction she could desire. The children under instruction here are about sixteen.

No. 6. With regard to this school it is painful to the Committee to be under the necessity of reporting unfavourably of its condition. As, however, much in every pursuit, and especially in promoting female education, depends on perseverance; and as the establishment of a school necessarily incurs a good deal of expense, it has appeared better for a time to struggle with difficulties,

then hastily to abandon the school, although hitherto unpropitious. It is still hoped that its condition will improve.

CHITPORE.

Superintendent.—*Mrs. G. PRABHU.*

No. 7. *The Central School.*

According to the intimation given in the last Report, that a change would probably take place in the ensuing year in some of the schools, with a view to the adoption of a more efficient mode of instruction than was then pursued, the schools situated in this neighbourhood, i. e. the Broadmead, the Philadelphia, the Nailworth, the Glasgow, the Mass Pond, the Boston, and the Boardman Schools have been broken up*, and the children belonging to them, brought together into one establishment, bearing the name of the Central School. This measure had, for

* On the giving up the schools at Chitpore for the formation of the Central School, the Committee resolved (as they had long wished to do) to suppress the names by which the schools under their superintendence had, to that period, been distinguished; a measure which they feel persuaded will be attended with great advantage in the prosecution of the object they have in view. The generous friends who have hitherto subscribed for the support of particular schools, will not, however, from this measure, have any reason to feel less interest in the cause of native female education. By adverting to the Annual Report of the Society, it will be seen, that the average number of children belonging to a school, has been about 20 and as the total number of children under instruction is 550 (which is, at the average above mentioned, equal to 27 schools), the friends at Bristol (Broadmead), Bath, Shortwood, Tewkesbury, Monmouthshire, Glasgow, Mass Pond, Liverpool, Oxford, Cambridge, Reading, Leicester, Leeds, Newcastle, and the Potteries, Birmingham, (Cannon Street, and Bond Street), Boston, Salem, and Philadelphia, in all 19 Auxiliaries, may respectively consider themselves as educating 20 children, as formerly, while the remaining 70 children, or eight Schools, must be considered as supported from other sources, such as the contribution of Mr. Deakin, Mrs. Farwell, Mrs. Battaller, the Whitechurch family, and the small sums which are contributed to the general purposes of female education, in Great Britain and India. It is hoped that this statement will satisfactorily account for the use of figures, instead of names, in the notices of the schools in this Report.

several reasons, long been thought desirable, but was deferred, partly on account of an unwillingness to relinquish the small schools, until their patrons, in England and America, had been apprised of the wish of the Committee, and time allowed to forward their sentiments respecting it: and partly through doubts of the practicability of success. As, however, none of the supporters of the schools in question have expressed an objection to the changes contemplated, and as a favorable period presented itself for the execution of the plan, in the month of April last, the above mentioned schools were closed, and the Central School opened. At first, as might be expected, the teachers employed in the former schools refused to agree to the conditions of the new one, supposing that their interests might be injured thereby; but after standing out for a few days, they all assented, and the Superintendent had the pleasure of witnessing the commencement of the school, with about seventy children.

The experience of several weeks having shown that the plan was practicable, and that there was every prospect of success, it was judged advisable to erect a suitable school room, and in the latter part of June a commodious building was opened, capable of containing more than one hundred and fifty children.

Respecting the attendance of the children, the Committee are happy to say, that it has exceeded their most sanguine expectations. From the opening of the new school room, to the end of the year, the numbers that have been daily present have averaged about one hundred and thirty, which, without doubt, far exceeds the aggregate attendance in the schools that have been relinquished.

The progress of the children, the Committee are happy to say, is decidedly gratifying.

The first class, which contains seven children, have read through, repeatedly, the *Sobdo Mala*, the Gospel of Matthew, the History of Joseph, and are now engaged in going through Pearson's Geography: hence the number of pages read by these children, within eight months, is not less than 200; consequently, they can now read at sight, with ease, any book not more difficult than those above mentioned. Two of the girls of this class, have recently been promoted as monitors. The other classes according to their standing, have made corresponding progress. The second class, containing 10 children, are reading the Gospel of Matthew a third time. The third class, consisting of 8 children, are engaged with the *Sobdo Mala*. The fourth class, of 10 children, are reading the First Reading Book. The remaining classes are in

the Alphabet and the compound letters. In addition to what they have done at school, several of the children have committed to memory, at home, a good number of Hymns, portions of Catechism, and Poetical Tracts; for these voluntary extra lessons they are rewarded. Writing also is taught in six of the classes; about half an hour, daily, is spent in this exercise; the first class write in copy books, the rest on tins. For about a quarter of an hour, before the school closes, the whole of the children are taught the Addition, Multiplication, and other tables of weights and measures, current in the country.

Having, therefore, met with more than anticipated success, the committee trust that the measure will meet with decided approbation; since while much has been gained, nothing of the former schools has been lost, but their names.

SULKEA.

Superintendent.—**MRS. THOMAS.**

No. 8. In order the better to promote its prosperity, the Superintendent has kindly allowed this school to be conducted on her own premises. The following is an extract from her Report of its progress, to the middle of July; a subsequent Report at the close of the year, gives not quite so favorable an account of its condition, in consequence of the death of its teacher.

“The number of children, whose names are on the list, in the school at Sulkea, is thirty-one; but out of this number not more than from eighteen to twenty are in daily attendance. Of these, six can read and spell the First Lessons; they have likewise read a little in “Conversations between a Mother and her Daughter;” they can also repeat about half the First Catechism tolerably well. Five other children have begun to spell, the rest are still in the alphabet. Most of the children are very young, yet some of them are very interesting; appear much pleased with coming to school, and seem desirous to improve in their learning. Four of the elder girls, who were my first scholars, and had learned to read very nicely, have left the school.”

CUTWA.

Superintendent.—**MRS. W. CARRY.**

Four Schools.

No. 9. The first class in this school, have read the Gospels once, and both parts of the Neeti Kotha. They have committed to memory the First and Second Catechisms, and “Mother and Daughter,” and are reading the Gospels a second time; they write also portions from books and letters. The 2nd class have finished reading both

parts of the Neeti Kotha, and Mother and Daughter; are now reading the parables, and committing to memory the first catechism. The other classes are making corresponding progress. The number of children in this school is 86.

No. 10. The first class here having finished two or three other easier books, are now reading the gospels, and committing to memory the second catechism. The second class having finished the Primer, The Mother and Daughter, and the 1st part of the Neeti Kotha, are reading the 2nd part of the Neeti Kotha, and committing to memory the First Catechism. The 3rd, 4th, 5th, and 6th classes are engaged with the Spelling Book. The more advanced girls of this school write on paper, the rest on leaves and on the ground. The number of scholars is 87.

No. 11. The 1st class of this school are now reading the Gospels a second time, having read also the Life and Death of Lady Jane Grey, and Little Henry and his Bearer; and committed to memory the First and Second Catechisms. The 2nd class have finished reading the Spelling, and 1st Reading Book, and have commenced others more difficult. The number of children is 88.

No. 12. In this school the Gospels, as far as the commencement of John, have been gone through by the 1st class; they have read other books besides, and committed to memory the First Catechism. Both parts of the Neeti Kotha, with Mother and Daughter, have been read by the 2nd class. They have also commenced the Parables, and are committing to memory the Second Catechism. The remaining classes have made equally pleasing progress. A young woman attends this school, who was brought here by her husband; on leaving her, he gave strict orders to the teacher to take pains with her, and make her a proficient in learning. She has accordingly, attended very regularly ever since, and has made rapid progress. This incident proves that natives are beginning to perceive that learning is valuable to females, as well as to men. The superintendent aptly observes: “If all native husbands had as much sense as the above person, it would be a good thing for the poor women.”

BEERBHOOM.

Superintendent.—**MRS. WILLIAMSON.**

Five schools.

Of the particular condition of the several schools at this station the committee can give no distinct account. The following extract of a letter from Mrs. W., which refers to them collectively only, will be read with interest.

“Including the christian, we have at this station 5 schools, the average attendance is

64. Thirty-four of the children are in books, and 30 in tables. From the commencement of the schools, until last year, we had not been able to introduce christian books; but this very desirable object has at length been happily effected, and that, too, without any of the schools having been actually lost by the attempt. All, however, have suffered more or less; some having been thinned in attendance, and the increase of others prevented. Prejudice, though still strong, is sensibly lessening daily. At the annual examination in December last, nearly all the gentlemen and ladies at the station favoured us with their presence, when the whole of the girls, for the first time, assembled at our bungalow. Those children only who are in books were examined, and I am happy to say, afforded general satisfaction. Five girls repeated the whole of the First Catechism; 23 the greater part of a small book in manuscript, containing select texts of scripture; and 4 read the Conversations between a Mother and Daughter, and answered questions in regard to the meaning. Five christian girls read the Gospels and Pilgrim's Progress; they also wrote a pretty fair hand, and not very incorrectly, from dictation. Four of our old christian women read in the Gospels of Matthew and John: one of them, an old toothless woman, and half blind, with her spectacles, much interested every one present. No samples of work were exhibited this year, though we intend something of this at our next examination.

MONGHYR.

Extract of a letter from Mr. Leslie to Mr. Dyer, dated,

Monghyr, 10th Feb., 1832.

MY DEAR SIR,

My two last letters were dated Dinapore, July and October, 1831. I went up in October with the design of staying two or three Sabbaths among the pious soldiers, previous to their removal to Agra, and also with the intention of visiting the annual assembly at Hadjipore. The latter I was unable to do, owing to a severe pain in my chest, brought on by frequent preaching, and a cold. I felt as if I could preach no more; and thought it better to return to Monghyr, and rest for a few days. I, however, sent Mr. Pyebah, and four native Christians, who spent nearly a week in preaching to the people.

On my return to Monghyr, I had, instead of being permitted to lie still, to buckle on my armour and work hard,—Mr. Moore being unwell, and the native preacher being absent at Hadjipore;—God however sustained

me, and I suffered no hurt. During that month (November) we had the pleasure of adding, by baptism, two Europeans to the church, one of whom is the son of a late deacon of the Baptist Church at Brighton. The mercy of God followed him to this distant land; and here the prayers of a pious father were heard and answered.

During the month of December, I set out on a missionary excursion towards a place called Bhangulpore, a station about forty miles below this. I visited several large villages on the banks of the river, and proclaimed the gospel, with various encouragement, in them all. In Bhangulpore market-place, my congregations were very large and attentive; crowds listened with great seriousness to the gospel message. I had no disputers; and, I believe, my audiences pretty accurately comprehended the nature of the glad tidings to a perishing world. Being now freed from any call to Digah, I intend to visit Bhangulpore as often as I can. The Europeans also very cordially received me, and attended on the preaching of the gospel with readiness.

During this excursion, I met Mr. and Mrs. Lawrence,—the sight of whom revived me, and their company delighted me. I think they are both missionaries of the proper stamp,—humble, pious, and affectionate. They stayed at Monghyr upwards of a week, when they proceeded on to Digah.

During the last month (January) I visited some villages on the opposite side of the river, but, I regret to say, was very indifferently received. I visited, also, some villages on the other side of the hills in our neighbourhood, and met with very ordinary attention. Having had to sleep a whole night in a shed, and being exposed to the unhealthy winds of a jungle, I caught a violent fever. Apprehensive that I had been seized with the fatally jungle fever, I was aigh renouncing all hope of recovery. I felt my mind at peace;—death seemed to have no terror. I found I could cast myself on the work of the Redeemer, and that it was sufficient to sustain my guilty soul. Two of the native Christians who were with me, were also seized; but the Lord in mercy appeared for us. My fever gave way to medicines; and we are all pretty well now, though, I suppose, none of us so strong as before. I know not if I shall be able to cross the hills again.

The hill people are a very singular race,—their language, and most of their manners and customs, are quite distinct from the people of the plains. They have no caste, and they seem to have but little idolatry. Their language is unwritten, and, consequently, they are quite ignorant of books. They are, I understand,

very numerous and very wild; I have seen many of them, but I never had any communication with them until my recent visit to Bhangulpore, where they most frequently come. Feeling that something ought to be attempted on their behalf, I have procured one of them who understands a good deal of Hindoostanee, to come and live with me; and with him I have sat down to learn his gibberish. I am getting on a little; and if I can only prevail on him to become tame, and not run off to his hills, I think I shall, in time, pick up their language: could I master this point, I would then endeavour to penetrate into their wild recesses, and lift up the standard of the cross. A Mr. Christian, a few years ago, of the Propagation Society, went several times among them; but he fell a victim to the climate before he had time to be of much use. It is only at certain seasons of the year that any European can, but at the risk of his life, ascend the hills.

Our congregations are as much thronged as ever, but little is doing effectually. I am oftentimes greatly distressed at the want of success, and ready to fear that God is angry with me, and will not use me as an instrument of good in his hand. Could I see the people converted, I think I should be happy; but I am not happy. Yet I would not give up my work; and never, whilst I can move my tongue, shall I return to England, unless you imperatively call me.

JAMAICA.

We readily comply with the request of our esteemed brother, Mr. Knibb, by inserting the following Resolution, passed by our Missionaries, assembled in Kingston on the 11th of April last, in reference to his voyage to England:—

“Considering the present distressed state of our Mission—the impossibility of occupying several of our stations—the consequent redundancy of Missionaries—the manifest improbability of obtaining redress here,—we deem it expedient, for the just representation of our wrongs, and the advancement of the Society’s funds, that one of our brethren be appointed as a deputation to proceed forthwith to England, to act under the direction of the committee; and that brother Knibb, on account of his intimate acquaintance with the Mission in the disturbed part of the Island, and his knowledge of circumstances immediately connected with the rebellion, be appointed for that purpose.”

Letters have just arrived from several of our brethren in the Island, from which we had intended to make extracts; but the late period at which we are preparing for the press, and the variety of intelligence of other kinds already set up for the present Herald, compel us to give a mere outline of their contents.

Sam. Sharpe, who was the principal instigator of the late tumultuous rising, was executed at Montego Bay on the 30th of May; attesting, with his last breath, the innocence of the missionaries; and owning that, had he listened to their instructions, he never would have come to that awful end.

It was rumoured in Kingston that directions had been received from the Colonial Office, to prosecute all who had been engaged in demolishing the chapels; on which the *Courant* asks—“Does Lord Goderich really wish to make himself more truly ridiculous than he has already done, by his total ignorance of the state of the Colonies? Let the attempt be made, and we shall report the issue—we know what the result must be.”

A few days after this insolent taunt, a practical explanation was given of its meaning. Bills were preferred against several persons for the offences in question, but the grand jury ignored them all. Not content with this, the grand jury of Cornwall actually ignored the bill sent in to them, against the ruffians who entered the dwelling-house of Mr. Bleby, Wesleyan Missionary, at Falmouth, assaulted him and his family, tarred him and his infant child, and then attempted to set him on fire! Well may the editor of the *Watchman* remark—“This act of the grand jury will shew the people of England, Scotland, and Ireland, that, in Jamaica, redress for mob violence is not to be obtained by a Briton and a *white* man; and this being the case, they may easily conceive what sort of redress the *black slaves* are likely to receive for the persecution and oppression they are called upon to endure for conscience sake.”

But the colonists do not content themselves with thus openly denying justice;—they avow their unchanged determination to oppose the “Sectarians” to the utmost. On June 16th, a meeting was held in St. Ann’s; Jas. Laurence Hilton, colonel of the militia, a magistrate, and member of Assembly, in the chair; at which it was “resolved, collectively and individually, to use all means in their power to expel the Sectarian preachers, and *will hazard their lives* in fulfilling an object so necessary,” &c. Nine days after, a similar meeting was held at Montego Bay, when Dr. G. M’Farquhar Lawson, colonel of militia, a magistrate, and a judge of the Cornwall Assize Court, presided. These gentlemen have shewn that they meant what they said. Mr. Abbot, who returned to Montego Bay in order to recommence the worship of God there, was interrupted by order of the magistrates, cited before them to answer for his conduct; and it was finally determined to indict him as a vagrant. Mrs. Renwick, a highly respectable free woman of colour, was

also to be indicted for allowing an illegal meeting in her house, although it had been duly registered for preaching. Mr. Kingdon was interrupted while holding a prayer-meeting in Savanna-la-Mar, and bound over to take his trial at the assizes. Mr. Burton had applied in vain to the magistrates of St. Thomas in the East, for a license; it was refused on the ground of the mischievous nature of the doctrines he preached! Finally, Mr. Greenwood, Wesleyan missionary, after preaching on Lord's day, July 8th, in a duly registered place of worship, being himself in possession of an Island license, was arrested the next day; and because he refused to enter into recognizances not to preach again, was committed to Port Maria gaol, where he remained when the account was dated.

We have neither time nor space to comment on these facts: indeed, no comment is required. Our readers will "remember them that are in bonds, as bound with them." They will *pray* on their behalf; and they will *act* too. Every consideration that can move a Christian heart will stir them up to grapple with a system which thus audaciously aims to extinguish the light of the gospel; and let the Christians of Great Britain only gird themselves to the effort, and the system must fall, to rise no more!

HOME PROCEEDINGS.

PUBLIC MEETING AT EXETER HALL.

ON Wednesday, August 15th, a public meeting of friends of Christian Missions was held in the great room, Exeter Hall, to consider the intelligence, lately received from Jamaica, of the outrages and persecutions endured by Missionaries and their converts in that island, and to adopt such measures thereon as may be deemed advisable. The meeting was most numerously and respectably attended.

Precisely at twelve, the hour appointed in the advertisement, the chair was taken, on the proposal of the Rev. Joseph Hughes, of Battersea, by the Right Honourable Lord Henley, who called on the Hon. and Rev. Gerard T. Noel to commence the proceedings with prayer; after which the noble Chairman proceeded to explain the objects for which the Meeting had been called, and concluded by calling the attention of the audience to the statements of facts about to be made by two Missionaries just returned from Jamaica.

The Rev. *Peter Duncan*, a Wesleyan Missionary, commenced by observing, that, having been requested to relate to the Meeting the facts connected with the recent dis-

turbances in Jamaica, he would endeavour to do so as calmly and dispassionately as he was able, avoiding all reference to controverted questions. Mr. D. proceeded to give a lucid statement of the various interruptions with which Missionary efforts had had to contend, from their very commencement in Jamaica, and then narrated the principal circumstances of the late insurrection, as far as the Wesleyan Missionaries and their people were concerned. He concluded an interesting speech, of more than an hour in length, by remarking that the only hope of the Missionaries, under God, rested on the justice of the British public.

The Rev. *William Knibb* followed Mr. Duncan, and powerfully excited the audience by a deeply affecting recital of numerous facts which had fallen under his own observation, tending to elucidate the causes of the late insurrection—the state of the negro population—the enmity cherished by the great body of the planters against the religious instruction of their slaves—the impossibility of succeeding, to any great extent, while slavery is suffered to continue—and the groundlessness of those apprehensions which many affect to feel in reference to immediate emancipation. Mr. K.'s address was received throughout with much approbation, and the facts he related could not fail to arouse the sympathies of every heart not wholly callous to the impressions of religion and humanity.

The Hon. and Rev. *Gerard Noel* moved,

"That this meeting regard, with regret and indignation, the cruel and determined opposition made to the religious instruction of the negroes in the West Indies, particularly in Jamaica, as well as the disgraceful outrages lately committed in that Island on the persons and property of innocent and unoffending Missionaries, in open violation of the laws of the British Empire, and in direct contravention of the Divine command to preach the gospel to every creature."

He was convinced that no appeal made to human beings ever found a warmer response than the present. He rejoiced as a minister of Christ, and of the national church, to have an opportunity of supporting such a resolution, and to unite with ministers of other denominations in this cause. He felt here that all minor distinctions were forgotten; and he hailed those Missionaries, whether Wesleyan or Baptist, as his brother ministers and Christians, with all the warm feelings of his indignant heart.

The resolution was seconded by the Rev. *John Burnet*, of Camberwell, who ably descanted on the facts which had been laid before the meeting, and further illustrated the temper and spirit of the Jamaica public by various extracts from the Colonial newspapers. Hence he argued the imperative duty of all Christians to do their utmost to pro-

to protect their fellow Christians from renewed persecution by the most earnest and resolute efforts for the abolition of Slavery altogether.

In proposing the second resolution,

"That, in the judgment of this meeting the proceedings in question fully demonstrate that the system of slavery is utterly repugnant to the spirit and precepts of the gospel of Christ and that, while it is allowed to subsist, there can be no adequate security against the renewal of the persecutions of which we complain."

The Rev. James Dixon, of the Wesleyan connexion, adverted to the very serious pecuniary losses which have been sustained by the demolition of the Chapels in Jamaica, and forcibly repelled the arguments sometimes advanced by the advocates of Slavery, from Scriptural history and prophecies.

The Rev. John Macdonald, of the Scotch National Church, remarked that we were too apt to adopt the question, Am I my brother's keeper?" as an excuse for inattention to the sufferings of others. In these latter days, the God of this world was using every exertion for the maintenance of his kingdom: slavery was one of his strong holds, and therefore Christians were especially called upon to combat him in his retreat, and by seeking to abolish the system, prepare the way for the kingdom of Christ. He expressed his high gratification in appearing on that occasion as the representative of the Scotch National Church.

The Rev. John Dyer moved the third resolution,

"That, influenced by these considerations, this meeting feel it to be their solemn and imperative duty to urge upon the legislature and the government the adoption of all suitable means for the complete and immediate extinction of slavery throughout the British dominions:"

which was most energetically seconded by the Rev. John Campbell, of the Tabernacle after which, thanks to the noble Chairman were moved by the Rev. Joseph Hughes, seconded by Henry Waymouth, Esq., and voted with hearty acclamation.

Lord Henley acknowledged, with evident feeling, the tribute of respect which had been paid him. Often as he had had the pleasure of assisting at such meetings, he had never received more gratification, nor had ever before learnt such lessons as he had learned that day. What he had then heard from living witnesses would remain till his dying day upon his heart. Friend has he had before been to Missions, and to the exertions of Anti Slavery Societies, from this hour he vowed himself the determined and uncompromising friend of emancipation. No short-lived, temporary, palliative expedient should satisfy him. Nothing but total, universal, unequivocal abolition would suffice. To act under the influence of any motives or considerations of a pecuniary nature, would be only doing evil that good might

come. He thought, therefore, that it was the bounden duty of all who had a voice in returning men to Parliament to recollect this subject no suffrage should be given to any man, whatever his talents, unless he would pledge himself, hand and foot, to aim at immediately abolishing for ever this inhuman, this abominable system of West Indian Slavery.

The previous outline will convey to the reader but a very imperfect idea of the meeting; nor is it possible for any written description to do justice to it. Six different denominations, it will be remarked, were represented by the speakers; and but, for important engagements elsewhere, a highly-valued member of the Society of Friends would have appeared, to testify the concurrence of that body of Christians also. One of the public journals, in recording the proceedings, has remarked that a chord was touched which will vibrate through the empire, and we fully accord with the sentiment. Hitherto, the friends of missions, intent on the one great object of conveying to the negro population the words of eternal life, have left the question of colonial bondage, in a great degree, to those who contemplated it rather in its aspect on the present world, than as affecting the eternal interests of its victims. If they could only be permitted peaceably to discharge their obligations as servants of Christ, by preaching his gospel, they were quite ready to bear all the contempt which might be poured upon them by men ignorant alike of their motives and their object, and to endure the much greater affliction of witnessing their brethren and sisters in the faith pining under the heavy yoke of bondage. But this forbearance has been egregiously misunderstood. Slavery has bid defiance to the gospel; and planting herself on the blood-stained shores of Jamaica, has dared to exclaim, as the Jebusites of old to the monarch of Israel, "Thou shalt not come in hither." She will leave no means untried to fulfil the impious menace;—with what success, a few months will determine.

**Contributions received on account of the Baptist Missionary Society,
from July 20, to August 20, 1832, not including individual
Subscriptions.**

£. s. d.			Collected on a Journey in South Wales, by the Rev. Jos. Ivimey.		
			£. s. d.		
Leiston, Collected by Mrs. Pells and Mrs. West	4	5	0	Neath	2 13 0
Cornwall Auxiliary, on Account, Rev. Edmund Clarke	58	0	0	Swansea	23 10 6
Liverpool Auxiliary, by Wm. Rush-ton, Esq.	190	0	0	Llanelly	12 1 6
Walworth Female Auxiliary, by Mrs. Steward, one half	12	15	8	Llandilo	1 0 0
Coventry, Subscriptions and Collec-tion, by Mr. Booth	60	10	0	Saron	0 7 1
Cumbræes, N. B. Missionary Associa-tion, by Mr. James Mc Kirdy	4	0	0	Felinfael	2 0 0
Harpenden, by Mrs. Leonard, for Ceylon	15	0	0	Carmarthen	9 5 0
Downton, Collection, by Rev. P. J. Saffery	13	10	0	Ponthyryd	1 1 0
Bessels Green, Collection, by Rev. W. Knibb	5	5	6	Narberth	5 12 1
Stepney, Collected by Mary Davis	1	14	7	Moleston	4 9 0
Lesness Heath, Collected by Miss Packer	1	0	0	Milford	6 9 9
Winchcomb, by Mr. Davis	4	0	9	Pembroke	0 4 10
Loughton, Missionary Association, by Rev. S Brawn.	6	13	10	Pembroke Dock	8 2 6
Holyhead, &c. Collected by Rev. W. Morgan	6	19	11	Rhydwllym	20 10 0
Waltham Abbey, Collected by Mr. Knibb	13	2	0	Middle Mill	5 12 6
Winchester, Friends, by Rev. Mr. Coxhead	1	8	6	Fynon	5 17 10
Produce of Bees, &c. Friend by Mr. Peacock	1	10	0	Llangoffan	26 11 8
Chelsea, Collection at Paradise Cha-pel, &c. Rev. J. Belcher	12	4	9	Ffynnan Henry	2 3 0
Ludgershall, Collected in pence and farthings, at a Monthly Prayer Meeting	1	15	0	Haverfordwest	50 0 0
Manchester, Collected at George St. Chapel, Rev. J. Aldis	135	8	7	Fishguard	5 3 8
Ditto, at Thornley Brow, for Trans-lations	6	0	0	Jabez	2 0 0
Benjamin Binyon, jun. (Schools)	1	0	0	Tabor	1 14 0
Welsh Baptist Chapel	1	7	8	Newport	5 18 1
Accrington	5	13	0	Blaengwann	10 2 0
Burnley	7	2	0	Aberystwyth	5 5 0
Colne	11	0	0	Pemrhyncoch	1 0 0
Gloucestershire Auxiliary Society, by Mr. King, Treasurer.				Bethel (Pemb.)	2 13 0
Avening	1	15	8	Llanrhystyd	0 10 6
Chalford	3	5	1	Bethel & Salem	2 3 0
Coleford	20	0	0	Verwig	1 11 6
Eastcombs	2	9	0	Penypark	1 12 0
Gloucester	7	0	9	Ebenezer, Llangynog	1 0 0
Kingstanley	9	13	8	Blaenyffos	4 9 3
Hampton	6	11	0	Slon Chapel	0 9 6
Nupend	0	12	0	Llwyndufydd	1 1 0
Palnawick	1	11	0	Capel Gwndwn	0 14 0
Shortwood	33	9	3	Cardigan	31 0 0
Stroud	30	2	0	Drefach	1 2 6
Uley	7	1	6	Kilfowyr	1 15 6
Ledbury	12	13	2	Newcastle Emlyn	10 1 0
Woodchester	2	8	3	Aberduar	4 9 6
Wotton-under-Edge	11	0	2	Hermon	3 8 8
<hr/>			<hr/>	Rehoboth	1 0 2
149 12 6			Bethabara		3 3 0
			<hr/>		
			290 11 3		

Mr. Ivimey considers it due to the ministers, and other friends in South Wales, thus publicly to acknowledge the kindness with which he was received throughout his late tour, and the zeal which they evinced in promoting collections for the missionary cause.

DONATIONS.

Towards the Debt.

Already acknowledged	-1785	8	10
Friend, by Dr Olinthus Gregory	100	0	0
Mr. T. D. Paul, St. Ives	10	0	0
Mr. Davies, Andover	2	0	0
Miss Huntley, by Rev. Dr. Newman	2	0	0

LEGACY.

Mr. William Wilson, late of Olney	10	0	0
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TO CORRESPONDENTS.

It is expedient to state that Mr. Carey and Mr. Knibb are both under engagements, extending from the present time far into the month of November.

The "Small Annual Subscriber," who addressed an anonymous Letter to the Editor, under date of August 10th, is respectfully informed that there is no typographical mistake in the Article to which he alludes. A little acquaintance with Jamaica would have effectually prevented all suspicion of the kind. If the writer has not been misinformed, there is *one* Chapel on the island (not a Baptist one) which cost more in building than the sum which seems so greatly to astonish this anonymous friend! As for the alleged inaccuracy in the Appendix, the Editor has only to observe, that, if the querist refers to the note prefixed to the List of Contributions, at p. 45 of the Report, he will perceive that his criticism was totally unfounded. Whoever may detect *real* inaccuracies in any publication issuing from Fen Court, will oblige the Editor by pointing them out; but he cannot engage to notice *anonymous* remarks, especially if made in an uncourteous spirit.

A parcel of Magazines, &c. has been received from Rev. Joseph Tyso, Wallingford.

THE BAPTIST MAGAZINE.

OCTOBER, 1832.

MEMOIR OF THE REV. JOHN SHOVELLER, JUN., LATE OF KINGSTON, IN THE ISLAND OF JAMAICA.

BIOGRAPHY is a branch of literature in which the reader is but too often imposed on—in some cases almost in toto; while in others, the partiality of the narrator confirms the maxim of the poet, “we praise or censure as we love the man.” These considerations ought not, however, to discourage the main design of biographic writing as intended to preserve from oblivion the names of worthy individuals, and, in some cases, to place on record, for the imitation of survivors, heroic acts of self-devotedness in the cause of God and man—lives of eminent piety—or a course of singular usefulness as a minister of Christ. Who can read the names of Howard, or Thornton, or Whitfield without feeling a pleasurable thrill? The writer, however, does not hereby insinuate that the brief memoir he is going to submit has any thing about it of the magnificent, and yet he will venture to assert that much will be found in the character delineated to admire and imitate—and especially does the abundant grace of God appear in directing the devious course of this favoured individual to his own glory.

The Rev. John Shoveller, jun., was born in London on the 4th of August, 1796, and, in very early infancy, he was brought, by his parents' removal, to Portsmouth, where he resided till his fifteenth year. The opinion of parents in reference to the capacities of their children is liable to be overrated, but, auxiliary to the opinion of the parents, this child was considered by those whose

intercourse with the family brought them into contact with him to possess a precocity of genius and a solidity rarely to be met with. As soon as he was able to read, a remarkable attachment to books was evinced; and while he discovered no reluctance to the perusal of the Scriptures, and writings on sacred subjects, in which all his spare time on Sabbath days was employed, he drank with peculiar avidity at the springs of science, in all their variety and profundity. His electrical machine was a favourite subject of entertainment for himself and his fond parents and friends. At about ten years of age he composed a lecture on the abstruse science of astronomy, and exhibited the solar system, with an humble apparatus of his own preparing, to considerable admiring parties. He likewise, at this tender age, composed a succinct yet luminous series of Roman history from his own reading, which he also used to repeat with the gravity of a sage. And, in addition to these and similar indications of talent and superior intellect, his parents were delighted in perceiving a rigid adherence to moral principle—a strict regard to truth, and every appearance of a tender conscience, and they pleased themselves with the persuasion that he was like Samuel, sanctified to God from the womb. Never was he in one instance detected, or even suspected by them, of uttering a falsehood—a vice so common among children. He was peculiarly happy in his early associates. The late Rev. John Griffin, jun., pastor of the Independent church at Exeter—the late Alfred Buckland, Esq., the pious and ingenious au-

thor of an *Essay on Early Rising*—and William Buckland, esq., his brother, were the companions of his boyhood. Educated at the same seminary, belonging to the same class, and of congenial minds, they contributed largely at the anniversary exhibitions to the respectability of the establishment. Their birthday visits, still fresh in the recollection of the writer, presented amidst the innocent sallies of youth an intellectual feast. Hannah Moore's Sacred Dramas were by these lovely aspirants done ample justice to. His appearance as a Sunday-school teacher at about nine or ten years of age, and particularly as being rather short of stature, produced a feeling of surprise; but he pursued the tenor of his way as unmoved as though he had been among the elders of that meritorious occupation. At fifteen years of age he was articled to the trade of a chemist and druggist, at Newport, in the Isle of Wight, which business was selected for him as being in a great measure congenial with his taste, as he had studied the science of chemistry, and was as familiar with all its technicalities as he was with the most ordinary terms of general intercourse.

Scientific research, however, and an apparent admiration of the works of God, attended with the most amiable demeanour, and even a pure morality, fall far short of genuine Christianity; for, while his friends were congratulating themselves on the qualities of his heart and mind, the time approached when he was to see himself in the light of divine truth, and in the glass of God's most righteous law, when his self complacency should depart, and he be reduced to the situation of the publican, to seek for mercy as the chief of sinners. The means which produced this blessed revolution in his feelings and views was an occasional sermon in the Isle of

Wight, preached by the Rev. John Mitchel, then of Warminster. He was now seventeen years of age, and having himself tasted that the Lord is gracious, and felt something of the sweetness of communion with God, his very soul burned with desire to make known the savour of the name of Jesus to those who were perishing around. Having consulted his father and some judicious friends for advice in this matter, he commenced a career of the most laborious usefulness,—walking twenty-five miles in the course of the Sabbath day, and preaching in three different villages. In the year 1815, he visited his parents, then residing at Pool, in Dorsetshire, when his father had the high gratification of baptizing him, and afterwards the whole household.—The grand-mother, ninety years of age, father, mother, cousin, and servant sat down together in one of the heavenly places of Zion, to commemorate the love of Christ at his mystical board. These were joys of no common character.

Arrangements were now made for his redemption from the remainder of his servitude, that he might pursue some preparatory studies at Bristol academy, whither he soon repaired, and where he was much respected by both his preceptors and his fellow-students. While here he sustained a severe domestic loss in the death of a beloved mother, a woman of eminent piety, and whom he most ardently loved. He was in this, as in many subsequent trials, supported by christian principle. Having entered this seat of learning with a good store of classical knowledge, and suffering from intense application by a complaint he then laboured under in his eyes, he had the consent of his tutor and the committee to leave the academy somewhat before the regular period arrived. Being invited to visit Liverpool, he went thither and

preached in a part of the town where the gospel had not been heard, and in a chapel formerly belonging to the Catholics, procured by a benevolent individual. He laboured a little more than a year, not without success, particularly among the young, whom he delighted specially to address on their immortal interests. Here there was no prospect of a permanent settlement, and, as he felt anxious to consummate a union which had been for some time contemplated, he intimated his intention of removing. Several destitute churches were now proposed to his attention,—he visited Langham in Suffolk, and Melksham in Wiltshire. From both these churches he received an invitation to settle, and the latter was preferred, on account of its nearer vicinity to the neighbourhood of his friends, and those of his intended bride.

His ordination took place in April, 1819; and in the same month he was married to Eliza, the youngest daughter of the Rev. Richard Horsey, of Taunton, Somerset. Nursed and nurtured in the house of a man of God,—herself decidedly pious, and possessing a well-furnished mind, she proved a help-meet for her husband, and an example to those around her in those things which are lovely and of good report. She bore him four children; two of either sex. Here he laboured for five years, and was useful to the conversion of several persons, and was, by the discerning part of his congregation, greatly esteemed: but a tide of hypercalvinistic declamation set in against him, which greatly disturbed his mind, particularly as it tended to neutralize his best efforts for the good of souls. In order to counteract the insidious poison, he published his "Plain Dialogues," on the system of revealed truth. This book was well received. The late Rev. Robert Hall offered, in

the event of a new edition, to write a recommendatory preface, so much was he pleased with it. Notwithstanding his mild and pleasing demeanour, the ground here became utterly untenable, although he still had many friends in this place.

Providence soon directed his course to Bridgenorth, in Shropshire, in the year 1823. Here he bent his whole strength to the work before him, and, in the course of a short time, the interest, which had been declining, became greatly revived and increased, and an enlargement of the place was the consequence. He laboured here both in season and out of season; for in different parts of the town he opened houses for preaching, and determined that all, if possible, should hear the gospel, which he knew to be the power of God unto salvation. The climate of this place was evidently uncongenial with the already unsound constitution of his wife, and also of his children, who partook of the mother's physical delicacy; and in the course of a few weeks the mother, with her three children, were all enfolded in the arms of death. He found himself in a state of perfect desolation, and the town became to him a sort of aceldama.

Having about this time been called to spend a Sabbath or two at Penzance in Cornwall, and Bridgenorth, in his present bereaved condition, being enveloped in a kind of gloom, he accepted a pressing and reiterated invitation to settle with the church meeting in Jordan Chapel at Penzance, which was done with the most cordial feeling of friendship and pastoral affection for the church he was now leaving. His labours at Penzance were not only more abundant, but the success attending his efforts was most flattering. It has been computed that during his stay at this place, which was not more than three years, he had been useful in the conversion of

fifty persons. While residing here he formed a matrimonial connexion with Miss Dorothy Tomes, of Exeter, a young lady of eminent piety, and of every amiable accomplishment, and who was very active in promoting the cause of the Redeemer, by a sedulous attention to the female Sunday-school, as also by a conversation which shed a lustre on the Christian profession. He not only preached statedly at his own chapel on Lord's days, and in the week, but also at a place near the shore, to sailors, more especially of a week evening, and also at Newlyn, a place about three miles distant; and prayer-meetings were instituted in almost every part of the town. His usefulness here was indeed very great, and the increase of members to this church exceeded, by the brevities of the association letter, the increase of all the other associated churches put together. In the midst, however, of this career of usefulness, Satan hindered him; and from the embraces of an affectionate growing church he was forced by the stress of worldly policy, as unfruitful in its issue as it was unjustifiable in its proceeding. As legal measures had been resorted to in order to eject him from the occupation of the chapel, his friends, and among them a respectable and pious attorney, advised him to quit.

Having visited Chester, where his stay was short, he was invited to Henley-on-Thames, where the baptist interest was very low. Here he employed his best energies to revive the expiring embers of religious feeling; and while he saw that a large portion of the inhabitants of the town and neighbourhood, so beautified by "nature's decorations," were living without God in the world, and that he could get no possible access to their ears—determined, if possible, by any means, to save some, he composed and printed a small circular, entitled,

"An Address to the Inhabitants of Henley-on-Thames," and took care that there should not be one family but should be supplied therewith: and so much was his mind set upon fulfilling the ministry committed to him, and such concern did he possess for the souls of those related to him by the ties of blood, that he not only sent each of them a copy of the foregoing address, but also penned to them some affectionate considerations on the importance of religion, and the necessity of an interest in the atonement and righteousness of the Lord Jesus for pardon and salvation. While residing in this place, his mind, and that of his amiable companion, became particularly interested about the condition of mankind on an extended scale, and felt a desire to engage in Missionary exertions, and to go far hence, among those of another colour, and another clime, to make known unto them the "unsearchable riches of Christ." Herein appeared a striking coincidence; for some of the leading persons in the direction of the Baptist Missionary Society were at that very time thinking that it would be a considerable acquisition could he be prevailed on to fill the station about to be vacated at Kingston, in Jamaica, by the removal of the Rev. Mr. Coultart, occasioned by a series of ill health, both of himself and wife. When the momentous subject was proposed to him he entertained it most conscientiously, consulted his friends, and made it a matter of serious and earnest prayer; and so anxious was he to see the hand of God, and to move only according to his will, that he says in a letter, "I have spent hours at a throne of grace on that point." At the close of the year 1830 the subject was postponed until after the shortly expected confinement of his wife should take place—that time arrived, and no portentous fears

seemed to possess either their own minds, or those of their friends—but, alas! the expected hour of joy was beclouded with sadness—and the lovely wife with her son found a premature grave.* His feelings of grief were most pungent, yet he felt as a man of God, and it was remarked by several of his friends, that more piety, unaffected piety, and Christian submission, was but rarely witnessed. He bore his heavy loss as a Christian should, and at once decided on the undertaking which had for sometime occupied his mind.

In the middle of March, he set sail for Jamaica, in the ship *Thames*, and arrived at Kingston on the last day of April. On his voyage he forgot not either his character as a Christian, or his vocation as a minister of Jesus Christ; the Sabbath days were, therefore, hallowed by public religious service, the passengers felt interested, and the conversion of at least one was calculated on. The crew were also very attentive, and read with interest the tracts he distributed among them; and the mate, who died immediately on his arrival, was much impressed. At Kingston the urbanity of his disposition had obtained him the friendship of several very excellent individuals of great respectability; and while he preached the gospel with an energy peculiarly his own, and commended himself to the understandings and consciences of his numerous auditors, as one who watched for their souls, he also felt an increasing desire to raise, if possible, the standard of mind among a people who had scarcely dared, on any point, to think for themselves; and for the combined purpose of informing the illiterate, and of allur-

ing the higher classes of that dissipated city, he commenced his lectures on astronomy, with gratuitous admission, which were numerous attended, and well received, by gentlemen of the army and navy, and of the learned professions.

In the very meridian, however, of his activity and usefulness, he was arrested by the hand of death. He preached on Thursday evening, Dec. 8th, from Gen. xxviii. 17, "This is the house of God, and this is the gate of heaven." He had been somewhat indisposed in the course of the day, and it is more than probable that his exertion in preaching on the evening might have hastened the latent principle of disease into action; for in the night he got worse, and the next day symptoms appeared which baffled all medical interposition, and in the course of a few days laid his frail tabernacle in the dust of death. As he lived, so he died; for during the absence of delirium, which does not appear greatly to have interrupted him, he was constantly employed in exhorting those around him to activity in the Redeemer's cause, or encouraging against fear and difficulty, or in earnest prayer; and thus he fell asleep in Jesus. Three thousand persons attended his funeral, when his pall was borne by two clergymen of the Established Church, and four ministers of the Wesleyan connexion, the ministers of his own denomination attending as mourners. His end was peace.

J. S.

N. B.—No part of the correspondence of the dear deceased has been introduced into this brief account, it being in contemplation to publish a more extended memoir, there being ample materials for such a work.

* A memoir of this excellent woman may be seen in the March number of this work for 1831.

LETTER FROM DR. RYLAND TO MR.
WM. ADAM, CALCUTTA.

MY DEAR FRIEND,

I received your letter in which I do not see any thing to encourage me to keep up any further correspondence, as you seem to have no jealousy lest you should be found to have forsaken the real doctrines of revelation, and may, perhaps, wander further and further from the truth. As my time has ever been much occupied, so my strength is now much decayed, and I am not able to maintain a long discussion on the whole body of divinity. If all that you have formerly read on the important subjects respecting which your sentiments are so changed, has no weight in your estimation, it is not likely that what I can find time to write will make a greater impression on your mind.

It seems to me very unreasonable to say, that in discussing the merits of any particular doctrine of revelation, we must consider the question of the truth or falsehood of that revelation as undetermined. At this rate, God cannot be supposed to have revealed any truth to us, unless it be of such a nature, that the bare statement shall recommend it to us, independently of the authority of the revealer.

If you can conceive of no contrast between the existence of deities whose characters and inclinations are opposed to each other, and the Christian trinity in unity, I should think it as fruitless to reason with you as with Ram Mohun Roy, who can compare the miracles of Ugni, &c. with those of Christ, and give the former the preference.

According to your present views of the person of Christ, he must have been at least the most unfortunate and unsuccessful of all the teachers that God sent to mankind; nor do I see how he can be vindicated from the charge of being the

most incautious and unguarded. If he would only have explained himself, as Mr. Rowe would have explained his words for him, and have told the Jews that he merely claimed to be the Son of God by adoption, as all other good men are, he might have saved his own life, and have preserved millions of his followers from the great sin of idolatry. Neither Moses nor any other prophet was ever so misunderstood as he has been, according to your hypothesis, nor did they ever become the objects of idolatrous worship. And if Mary and Peter have been unduly exalted, it has not been owing to their saying that all men ought to honour them as they honour the Father. "He that hath the bride is the bridegroom," but how one good man should stand in that relation to the whole collective body of good men, in which the bridegroom stands to the bride is to me unaccountable! Why should John the Baptist make such a difference between Jesus and himself? John iii. 29, 31; see also xxxvi. 13. Why should the kingdom of heaven be compared to a feast made by a king for the nuptials of his son? Matt. xxii. 2. Why should the same metaphor be introduced, not into a poem, but a plain didactic epistle? Ephes. v. 23, —33, especially 25, 26, 27.

When I can believe that a mere man can have all things delivered into his hands, and can truly say, all things that the Father hath are mine; can have all power in heaven and earth, can have all judgment committed to him, can search all hearts and decide on all characters, I shall be able also to believe transubstantiation, or even Ugni's drinking up the sea.

How is it that Paul so often invokes grace and peace from Christ, equally as from God the Father. No wish or prayer is contained in the Old Testament for grace from God our Father and from Moses or

Abraham, nor in the New Testament from Stephen and James after their death. No Protestant would pray for grace, mercy, and peace from Luther and Calvin. No Socinian would implore grace from Socinus or Dr. Priestley. If it be said they are supposed to have no power or consciousness till after the resurrection, still, I ask, what could Jesus do more than Enoch or Elijah? They were good and holy men whose bodies are probably in the same part of the universe with the body of Jesus; but if that were in the nearest part of the solar system I must believe a strange mystery if I fancied they could impart grace, mercy, or peace to any one who is still an inhabitant of the earth.

I saw a copy of a letter to your brother, in which you profess to retain an attachment to the *Gospel*. But I wish to know what you now call by the name of Gospel?

Does it all amount to this only? "That our Lord Jesus Christ, being a mere man who came into the world when he could not help it, has been so good as to assure us that God will reward the virtuous and forgive the penitent, which we might have reasonably believed if he had never existed, since it would have been a dishonour to God for him to have done otherwise."

Or do you mean by Gospel,

"Glad tidings of great joy, that God will pardon those whom he might most justly have condemned, though he has taken care to do it in such a way as shall shew his abhorrence of sin as fully as if they had suffered everlasting punishment."

In fact, I would wish to trace the business still farther back.

Do you believe the *LAW*?

Do you believe the moral government of God? that his law is spiritual, holy, just, and good? that he requires every creature to love him supremely and to love his neighbour as himself? that every thing incon-

sistent with this, every thing that falls short of this is *sin*, and exposes the soul to that curse which is denounced against every one that continueth not in all things written in the book of the law, to do them?

This is the foundation of all my religion.

On these two commandments hang all the law and the prophets. Hence arises my conviction of the universal depravity and lost condition of mankind.

Hence arises my conviction of the need of salvation by *grace* alone, and the need of a Saviour and a Sanctifier. A Saviour of infinite dignity who has put away sin by the sacrifice of himself.

A Sanctifier of infinite efficacy who can quicken them who were dead in trespasses and sins.

Other foundation for my hope no one can lay. 'This Gospel contains all my salvation and all my desire. "With this hope," I can say with my dear brother Fuller when dying, "I am not afraid to plunge into eternity."

A Socinian minister in this city was lately declaiming against the unscriptural term "*Satisfaction*." He might as well have inveighed against the unscriptural term "*Providence*." The latter occurs but once in our translation of the Scriptures, and then in a very different sense from that in which it is used by divines, referring only to human forethought, Acts xxiv. 2. The former is used twice in a sense much nearer to that in which we employ it, Numb. xxxv. 31, 32. Ye shall take no *satisfaction* for the life of a murderer, nor for him that is fled to the city of refuge that he should return home before the death of the high priest. The same word is often rendered atonement.

The non-occurrence of the word providence is no proof that the doctrine of Providence is not taught in the Bible. Nor is

the want of the word satisfaction any evidence that the doctrine of Christ's satisfaction is not taught there.

What is satisfaction but doing enough?

Did Christ do any thing for our salvation?

Did he do enough?

Did he suffer any thing for our salvation?

Did he suffer enough?

Then he made satisfaction. And if the doctrine of satisfaction is scriptural, it is idle to cavil at the term, unless we ought to expunge from our language, or at least from theological discourse, every word not inserted in the English Bible.

I can only pity you and pray for you. I have no time for further debate. May the Holy Spirit lead you into all the truth.

Your's, &c.

JOHN RYLAND.

THE IMPORTANCE OF A COMPREHENSIVE VIEW OF THE DIVINE PROCEDURE.

To remain in ignorance when the means of acquiring knowledge are afforded us, or to rest satisfied with contracted perceptions when more extensive views are attainable, indicates a degree of mental indolence or imbecility highly dishonourable and injurious to its possessor.

Every one who has accustomed himself to observe the emotions of his own mind, must be aware that our most pleasing sensations are not usually excited by the analyzation or minute inspection of the objects which present themselves to our notice, but by the impression which in their individual entirety those objects are found to produce. The enchanting landscape, the interesting poem, the harmonious concert, the magnificent edifice, the elegant

part^{re}, with the most happy productions of the chisel or the crayon, derive their power of pleasing not solely nor chiefly from the beauty of their different parts (though these may be exquisitely beautiful), but from those parts being so proportioned and adjusted as that their varied and united beauty imparts the highest pleasure and delight. No person who is ignorant of this fact will long succeed in imparting gratification to others; and, on the other hand, it is extremely uncandid and unfair to refuse to be gratified because some things are presented to us, which, in their isolated character seem at variance with propriety. The musical composer knows how to avail himself of a jar or a discord; the lapidary places the foil beside his jewels to enhance their apparent lustre; the artist so introduces his shadows and backgrounds as to increase the effect of the more prominent portions of his painting. So well is this understood to be the case, that, were any one to advert to the inferior parts in proof of the worthlessness of the whole, it is certain he would be universally treated with contempt. In things of the greatest moment, however, such conduct has not only been deemed allowable, but too frequently noticed with approbation. Isolated passages of sacred writ, have without the least regard to the connexion in which they occur, been by some made the basis of a creed, and by others the theme of ridicule or the butt of opposition. Some scriptural doctrines too, instead of their being viewed in their relation to the entire system of truth, have, in some cases, obtained a disproportionate elevation, and in others been rejected as incompatible with the character of God.

In a similar manner have the dispensations of Divine Providence been regarded: and, knowing as we do, how natural it is to take this

partial and disjointed view, and how difficult it is to stretch the mind to any thing like an enlarged and comprehensive contemplation of Jehovah's operations, it is the design of the present essay to notice some of those motives which should induce us to desire, and habitually to aim at attaining, that holy expansion of soul in which both our duty and our happiness are involved.

First,—*The more comprehensive are our views of the Divine Procedure the more are those views in accordance with the reality of things.* It is unnecessary to prove that the design of Him "who inhabits eternity," whom "the heaven of heavens cannot contain," must be formed on the most extensive scale, embracing in its illimitable range every event which has occurred, or ever will occur, in this or any other world. Every pleasure that delights us, every sorrow that distresses us, every action we perform, and every emotion that we feel, is a part—a minute but essential part—of what he intended should transpire. Whatever be our views of things, the things themselves remain the same. The mistakes of the thoughtless will not alter them, nor can the conceptions of the most exalted mind equal their reality: but if we deliberately prefer ignorance to knowledge, and error to truth, we shall well deserve to have ignorance and error, with their concomitant misery, distrust, and despair, as our portion now, and for ever.

Secondly,—*The more comprehensive our views are of the Divine Procedure, the more exalted and rational will be our conceptions of the character of God.* To nothing are we more prone than to "limit the Holy One of Israel." From this, many of our sins, our sorrows, and mistakes arise. Did we, however, accustom ourselves to take more enlarged views of his operations, we could not fail to possess more ele-

vated conceptions of his character. Did we consider that at the very moment he is guiding the wing of an insect, he is also managing the affairs of ten thousand times ten thousand worlds, and that the minutest event which is taking place in the most distant of these worlds is inseparably connected with our own future destiny and the destiny of every other intelligent being; did we view him as having permitted moral evil to enter his creation,—and arresting its progress by a merciful interposition,—permitting that mercy to become the occasion of a greater sin,—overruling that sin for the salvation of a world,—and thus suffering good and evil to alternate with each other for thousands of years until the protracted struggle issues in his everlasting glory,—we should feel our minds filled with wonder, reverence, adoration, and praise.

Thirdly,—*A Comprehensive View of the Divine Procedure will enable us properly to appreciate the interposition of mercy in effecting our redemption, and increase our gratitude for every favour we receive.* Those who imagine that the globe we inhabit is a very considerable part of Jehovah's empire, cannot be much surprised at the uninterrupted supply of their temporal wants, or at the adoption of an expedient for their recovery from eternal ruin. But those who realize the fact that all nations of men are comparatively as nothing in his sight—that the earth on which they dwell is accounted by him as the small dust of the balance—that the extent of his universe far surpasses human conception—and that he himself is infinitely greater than the universe he has made and governs,—will, in the depth of their astonishment, exclaim, "Will God in very deed dwell with man upon the earth?" "Lord, what is man that thou art mindful of him, or the son of man that thou visitest him?" and will feel the forcibleness and

propriety of the Saviour's declaration, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Fourthly,—*It will remove many of those objections which arise against the government of God, and be productive of submission to his will.* When we look around us and behold the prevalence of vice, and the heart-rending torrent of suffering which follows in its train, we are at times tempted to question the existence, the ability, or the goodness of the supreme Disposer of all things. But to this scepticism we find a powerful antidote in the consideration that the measure of natural and moral evil which exists in the present world, and in the state of final retribution, probably, bears almost the smallest possible proportion to the holiness and happiness of the entire creation; and that the inhabitants of innumerable worlds, may, possibly, obtain an indefinite augmentation and an eternal securement of their felicity, from an acquaintance with the events which have transpired on earth. Clouds and darkness may now envelop the Eternal, but we doubt not that it will be hereafter seen that righteousness and judgment have ever been the habitation of his throne. The same consideration which strengthens and comforts the soul when agitated by what it discovers in the world at large, is calculated to soothe and support it amidst its individual trials. Why do we now groan being burdened? because this is requisite to prepare us for a state of immortal enjoyment. If in our trouble we are influenced chiefly by the perceptions of sense, we shall be ready to say with the Uzzian patriarch, "Oh! that my grief were thoroughly weighed, and my calamity laid in the balance together; for it would be heavier than the sand of the sea:" but if by faith

we look at the things which are invisible and eternal, we shall perceive the accuracy of the estimate made by him who reckoned "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Then will "our light affliction, which is but for a moment, work for us a far more exceeding and eternal weight of glory."

The Christian has not only personal afflictions, but others of a relative kind; and some which arise from his character as a citizen of Zion. When he sees those with whom he is connected, or whom he has long and cordially esteemed, walking in an inconsistent path; when those who have been useful in the church are removed by Providence to a distant sphere, or summoned to the heavenly kingdom; his heart sinks within him, while in the bitterness of his soul he exclaims, "Lover and friend hast thou put far from me." But when he remembers that the fall of one professor has taught many others to feel more deeply their obligations to upholding grace, made them more watchful and more earnest in prayer; that the church of Christ on earth and in heaven is but one, and that the interest of any part is the interest of the whole; he feels resigned to the disposals of its illustrious and unerring Head, and is constrained to acknowledge that "he doeth all things well."

Fifthly,—*It enstamps a deep and solemn interest on our present state.* If the things of time have an inevitable bearing on those of eternity; if actions or expressions, which to us appear extremely insignificant, may hereafter be found to have exerted such an influence upon others as to render them productive of the most important consequences, "what manner of persons ought we to be in all holy conversation and godliness?"

Sixthly,—It is a desirable preparative for the employment of heaven. In the present world we are, as it were, immured in a dungeon; and, though the God of grace has battered the walls of our prison, admitted the light of truth into our cell, and furnished us with that faith which, like a telescope, enables us to discern “the land which is very far off,” yet are we so busily engaged with the dust and cobwebs which encircle us, that we have scarcely time or inclination to avail ourselves of the advantages with which we are favoured, or to contemplate and enjoy the extensive and delightful prospect which stretches all around us. Very different, however, will be our feelings and employments in the heavenly state. The shadows which now envelop us will then have passed away for ever. The trifles which now attract us will then appear in their intrinsic nothingness. Then, instead of being incarcerated in a prison, the walls of which are the boundary of our perceptions and our thoughts, we shall soar “high in salvation and the climes of bliss.” There, the majestic design and the wondrous operations of Jehovah, will assume an appearance more nearly approaching to their real amplitude: and though we may never be able to ascertain all the bearings, ramifications, and results of any event that occurs under his administration, we shall discover enough to fill our souls with astonishment, and “with joy unspeakable and full of glory.” If we are Christians, let us walk more worthy of the high vocation wherewith we are called, and of the glorious and exhilarating prospects which spread themselves before us. Let us endeavour to prepare our souls for their future engagements, by seeking in the exercise of patient thought and lively faith to connect all that we perform and all that we experience, with the sublime realities of eternity. When temptations

assail us, or trials befall us,—when friends forsake or enemies annoy,—when youth is possessed or manhood attained,—when old age has arrived, or death is approaching,—let us in them recognize the appointments of our heavenly Father, knowing, that whatever be our condition or our prospects on earth, “our times are in his hand,” who cannot be mistaken, and who will not be unkind; but whose wise and benevolent plan embraces unlimited extent as its sphere, and endless duration as its period. “Of Him, and through Him, and to Him are all things, to whom be glory for ever. Amen.”

Kettering.

J. J.

TO THE SON OF A DEPARTED FRIEND
ON THE IMPORTANCE OF FOLLOW-
ING HIS MOTHER IN THE WAY TO
HEAVEN.

MY DEAR YOUNG FRIEND,

I cannot refrain from addressing you on the great loss you have sustained in this late bereavement.—Nature will vent its sorrows, and right it is that you *should feel* the deepest degree of sorrow that the grave now contains that dear parent so fondly beloved by you and your dear sisters.—It would be wrong *not to mourn*, and to feel a great loss when such an invaluable friend, and guide, and blessing is taken away from you:—the absence of sorrow on such an occasion would be (to use the sentiment of Dr. Mason) a species of ingratitude to God for having given you such a blessed treasure to possess for so long a time; yet while I allow you to weep, and to weep bitterly, that your dear and only surviving parent is for *ever removed* from your enjoyment and society, I am very anxious to remind you of those excellences which made her so valuable a friend to you—of the many important blessings she longed for you to enjoy—and of the vast

excellence of that religion which enabled her to live like a Christian—to die in peace, even to triumph in death, “knowing in whom she had believed.” Of this you are fully aware, and I write no new thing unto you, when I say, that it was the holy, useful, consistent display of real religion in your departed mother, that formed the excellence of her character, and has made her loss to you so inconceivably great. You know full well that in her closet, and in the sanctuary, and in her family, there was a holy and beautiful consistency—and that what she said was enforced by what *she did*; and, however self-denying the exercise, she never shrunk from it, if your real welfare and the glory of the Saviour called for it. I cannot but hope that it will be profitable to you to recal her uniform blessed example to your memory, and therewith to connect those wishes, prayers, and entreaties, that were unceasingly poured forth on your behalf and for your welfare; while I remind you of her uniform excellences in general, I think you will be led to reflect how they were all united for *your benefit*, and how, amidst all her works of love and patience of hope, exercised in those active services she engaged in for the Redeemer’s glory in the world, she *never forgot* the *prior claim* of the souls of her *own dear children*, that they needed culture, prayers, and tears—that they were by nature the children of wrath even as others, and that while it was her duty to attend to the claims of the world at large, and to love her neighbour as herself, yet the other, the welfare of her immediate circle was not passed by. Ah! no, my dear young friend, whether or not she meets you with joy on the right hand of the throne of God it will not be to bring a reproach upon her then—even if you are found on the left hand you will admit that she was faithful—you will not be able to cast a look of jealous indignation

on those who will own her as their spiritual parent in that day. Oh! no—while many, we believe, will acknowledge her instructions and labours as the means of leading them to the throne of God, there will not be reflection that they were saved through exertions which her own children *did not partake* of, did not enjoy; you will be the first to acknowledge, should such an awful situation then be yours (but which I cannot bear to think of), that she will be clear of your blood—that she warned, entreated, and invited you—that she agonised *with you* on her knees before the Lord, but that “you despised counsel—you neglected salvation—you would not come to the Saviour that you might have life:”—and that while the children of strangers listened to her entreaties—took warning in “the accepted time,” and fled to the Saviour, you hardened your heart and said unto the Lord, “Depart from me, I *desire not* the knowledge of thy ways.” Oh! my dear young friend, let me beseech you to reflect on such a prospect—think of it:—a meeting you *will have again* with your departed mother, and if it is not with joy on the right hand of the Saviour, it *must* be, with the tenfold aggravation of what I have described, *on his left*. Yes, marvel not at my earnestness, for “the dead must be raised, and small and great stand before God.” Oh! pause and tremble; you affect to disbelieve these things, yet *they will—they will*, take place; your eye *must see* the Judge—you *must* give account of yourself before him—you must meet her you deplore in that day. Oh! that the Holy Spirit may attend this feeble effort with his mighty energy to the conversion of your soul; and while affection for the memory of my departed friend makes me anxious to vindicate the example she set, the religion she professed, and the excellency which adorned her character as the fruit and effect

of *divine* grace in her heart, it is united with an earnest prayer for *your salvation*, that now, while your heart bleeds from natural feelings for the loss of your mother, you may be led to seek spiritual blessings from the source which enabled her to sing victory over the last enemy, and to rejoice in hope of glory.

Here I am constrained to say, Oh! that your last end may be like hers; but must remind you, then, that *her Bible* must be fully *believed* and *received by you*—that her Saviour must be *trusted* and *adored* by you, and the Holy Spirit her sanctifier and teacher, become the *regenerator* of *your soul* and impart spiritual life and light to you. Yes, and blessed be God, it is *not too late* for you to seek these precious gifts. The door of mercy is not shut, for the blood of Jesus Christ *still cleanseth* from all sin—the Divine teaching is not inaccessible—for “God giveth the Holy Spirit to them that ask him;” it is not too late, for God to have mercy upon you; for the sake of Jesus Christ the Saviour, “his dear Son,” he will receive the chief of sinners, and “him that cometh shall be in nowise cast out.” “God so loved the world,” that “he spared not his own Son but freely gave him up” to death, even the death of the cross, “that he might save even to the uttermost.” Oh! my dear young friend, listen to the entreaties of your mother’s friend, and hear from her newly-closed grave the warning voice. “See that ye refuse not him that speaketh.” “How can you escape if you neglect so great salvation.” Her prayers for you are now for *ever ended*—she will no more cry, “God be merciful to my son, my only son—Lord, *save my son* and make him *thy servant*, by *regenerating grace*.” You have now for ever lost the further benefit of her intercession, and it is a loss indeed. No *earthly riches* can at all compensate for the *prayers* of a *godly* mother—no treasures, or honour, or worldly

advantage can supply the place; let then such reflections be attended to with seriousness by you. You are a little withdrawn from your accustomed engagements by this bereaving stroke, and do me the favour to take this letter into your retirement, and to meditate upon it: could your dear mother add another request from her heavenly abode, it would be this, I am sure, to *enforce* my earnest request to you.—Yes, she would say, do meditate on it my son, and let the one thing needful be believed as needful for you.

But I must close, and bid you farewell, yet I hardly know *how* to leave you: may I indulge the hope that you will “consider your ways,” and give heed to instruction, and cry unto God for salvation;—then happy indeed shall I be, that I undertook this task on your behalf. You will, I hope, still continue your attendance on the means of grace; you dared not absent yourself from them during the lifetime of your dear mother from a *regard to her feelings*. Let me beg and venture to hope that *respect for her memory* will operate now she is dead, in the absence of a higher motive; do gratify me in this request. While under the sound of mercy and use of means, there is hope; oh, do attend them lest you should be hardened in unbelief, and at last sit down in the scorner’s chair.

Let me finally give you the reflections of an unconverted child in the family pew, given by a living minister of the Lord Jesus Christ, and add, that similar reflections passed through the mind of one well known to me years ago, not altogether without profit.

“In this seat I well remember sat my aged father. With what attention did he listen to divine truth—what devotion sat upon his countenance. By his side was my venerable mother, frequently did the silent tear steal down her cheek while the love of Jesus was shed abroad in

her heart:—In *that pew*, my beloved parent often stood up to pray, and the holy fervour of his soul will not be forgotten by me while memory holds her seat. How did he pray for the church, for the world, and for *me*! that Christ might be formed in me, and that when he should be gathered to his fathers, this child, *might occupy his place, and call the Saviour blessed*. But, alas for me, here I am, with no more devotion in my soul than the seat I occupy. ‘The sons of strangers have come and joined themselves to the Lord in a perpetual covenant,’ but I who seemed to be as one of the children of the kingdom, am in danger of being cast out *for ever*. How intolerable will be my anguish in a future world, if I should lift up my eyes and behold my beloved friends with Abraham, Isaac, and Jacob, in the kingdom of heaven, while the impassable gulf forbids the hope of my ever joining their blessed society.”

May these reflections be blessed in leading you to remember that though hopeless in the judgment, yet it is *not so now*—“yet there is room”—and while it is called to-day, “is the accepted time;” there is an advocate with the Father; God is just, yet the justifier of him that believeth in Jesus—and believing on him you shall *never perish*, but *shall have everlasting life*. With earnest desire for your salvation, I subscribe,

Your Mother's Friend,
E. Q.

ADDRESS TO BRITISH CHRISTIANS RESPECTING SLAVERY.

MY FELLOW CHRISTIANS,

There are in the island of Jamaica 300,000 British slaves.

Fifteen thousand of them at least, are the children of Englishmen and Scotchmen.

Under this cruel system, the agricultural part of the slave population are rapidly decreasing by death. Fe-

males are flogged in the most indecent and disgusting manner, at the will of their oppressors. I have seen it.

The decrease on the sugar estates by death, in the parish of Trelawney, from 1817 to 1829 was 1394. Deaths 6739—Births 5345.

Even on *Christian proprietor's estates* it is the same.

Thousands of these deeply injured and helpless beings are your *brethren and sisters in Christ*, and they are now *forbidden to worship God*.

In the small town where I and my brother missionaries were prisoners, during the late struggle for freedom, more than 100 were hung on one gallows, many were shot, and about 300 men and women flogged underneath it, till the ground was covered with their blood; of which flogging several died.

They are an interesting and an affectionate people when treated like human beings, and it is in your power to give them civil and religious liberty if you will conscientiously adopt the following resolutions:—

1. Meet once in every month to pray for the *immediate and total abolition of slavery*.

2. Conscientiously abstain from ever using any produce *raised by slave labour*. Oh, that Christians would all do this (and what a trifling sacrifice at the altar of mercy), *then must the system fall*.

3. Vote for no man who will not give a distinct pledge that he will vote for the entire and immediate abolition of slavery.

4. *Petition Christian Slaveholders to commence this work of mercy*. It is in their power so to do, men could be found who would conduct their estates with free labour, and, instead of having the curse they would enjoy the blessing of the Father of the oppressed upon their properties.

5. Use all *your influence* to promulgate these principles.

Remember if you now altogether hold your peace help will arise from another quarter. But, oh, the guilt, if at the day of judgment it shall appear, that the supineness of Christians has fastened the chains and increased the oppressions of his enslaved fellow-man.

Christians, I have seen the cruelties of slavery. I have partaken of the sympathy of the negro; help me in the glorious cause of mercy, and success is ours.

I am your friend, and
the friend of the negro,
WM. KNIBB.

London, Sept. 7th, 1832.

JAMAICA PERSECUTIONS.

(Extract from a Letter to the Rev.
J. Dyer.)

The scene at Jamaica is indeed appalling, I never witnessed any

thing of the kind before. I was present at the trial of a number of the individuals, against whom they could, or did, bring no accusation, except that they were Baptists, and they died Stephen like. I have heard also of mobs but never witnessed one until the demolition of the chapel at St. James's, which was too much for me to bear. The six missionaries, with whom I became acquainted, named within, I very highly esteem, and believe they were in nowise engaged in the rebellion, or instrumental to it—they appear to be devoted humble followers of the Lamb, but suffer the most 'persecution (the Rev. Mr. Burchell in particular) of any individuals within my acquaintance. I add no more. Accept through Christian friendship, of the best wishes of your humble servant,

PHILEMON HOADLEY.

April 5.

POETRY.

TO THE MEMORY OF A BELOVED PARENT.

Farewell, dear sainted shade, farewell!
Father, adieu!
Thy Jesus calls thee hence with him to dwell
In yon setherial plains where thou shalt view,
The Lamb that once was slain—Immanuel.
Shall I ne'er see thy much-loved form again
With mortal eye?
*Hear thee no more in Zion's sacred song?
Ah no! safe landed far above the sky
Thy happy spirit joins the ransomed throng.
And shall I murmur at this blissful change?
Forgive the tear
That starts to part with those we lov'd below,
I would not wish thee back to sojourn here,
A weary traveller in this world of woe.
Oh! may I follow in the heavenly road
Thy feet have trod;
And meet thee once again on Canaan's shore,
There face to face shall we behold our God
Praise him with harps of gold—and part no more.
CLARISSA.

* The deceased gave out the hymns at the Meeting house to which he belonged for many years.

THE UNCERTAINTY OF LIFE.

I saw the rose-bud burst its leafy cell,
Exhaling fragrant odours all around;
But scarce mature, its blushing honours fell,
By the rude whirlwind scatter'd o'er the ground.

I saw the insect fluttering in the breeze,
Her new-found wings in gaudy colours drest;
I mark'd her brief career of sunny ease,
So short—'twas but a summer's life at best.

And this of life the picture is—in truth
Each circumstance vicissitude reveals;
Sorrow succeeds to joy—age steals on youth—
And winter treads upon the summer's heels.

And is it so? must life to death still tend?
Our prospects bright be clouded in despair?
Our fairest hopes in disappointment end?
Is there no state exempt from painful care?

Yes—the believer's faith on Jesus stay'd
The trials of the way shall overcome;
Secure of triumph, through the Spirit's aid;
His converse is in heaven, and there his home.
Westminster. P.

REVIEWS AND BRIEF NOTICES.

The Christian Warfare Illustrated. By the Rev. ROBERT VAUGHAN.—Holdsworth and Ball.

DAVID demanded of Uriah 'how the war prospered.' It cannot yet be said, in every sense, of the Christian church, that "her warfare is accomplished," for there are many believers in Jesus, who, by the strengthening influences of the Holy Spirit, are now fighting "the good fight."

The author of this volume has entitled himself by his well known publications to a very respectful attention, whatever may be the topic on which he chooses to employ his useful pen. And such attention, we doubt not, he will receive from a large portion of the Christian world.

In the discussion of the highly important subject of the volume now before us, his acquaintance with the world, and with the church; with the Bible, and with all the governing principles of good and bad men, appears to great advantage. The style is clear and forcible, always neat, and often rising to elegance and beauty of a high order.

Mr. V. judiciously begins at the beginning and goes to the root of the whole matter. He discourses in the first three preliminary chapters on "Human Depravity—Justification—and Spiritual Influences." Twelve chapters follow on "The Christian Warfare as connected with Believing—Repentance—Private Devotion—Public Duty—Persecution—Religious Declension—Despondency—Occupation—Retirement—Prosperity—Adversity—The Fear of Death." The sixteenth chapter concludes with "The Claims of the Christian Warfare."

We had marked many interesting passages for extracts, but our limits will not permit us to do more than to select the following, which may give our readers a taste of the entertainment provided for them.

"If employed in more elevated pursuits, such as task the memory, the reason, the

imagination, and the feelings to the utmost; what should be more easy than to rise still upwards to the contemplation of that mind by which all things are known and nothing forgotten; before which the perceptions and the feelings of taste are as the inexperience of infancy; and the achievements of art, in their most amazing combinations of sublimity or beauty, are as the structures of humblest childhood? Should the benevolent find it difficult to converse with Him who was benevolence in its perfectness? Should the occupied doubt of sympathy in his nature, the labours of whose ministry were, in their weight and their multitude, almost incredible? Should the intellectual regard devotion as a hard and unreasonable service, while it simply leads them to a nearer view of the loftiest intelligence, to a contemplation of the marvellous exhibition of it in the vastness and loveliness of the universe, and of its more wonderful disclosures in the worlds of grace and glory? Is it not rather apparent that private devotion is the link especially formed to connect the poor charities of earth with the unsullied benevolence of heaven; the wearisome labours of time with the blissful activities of eternity; and the noblest culture of the human faculties below, with their happier development, and their still nobler achievements in the world above?" p. 148.

"Our leisure, our capacities, and our property, all are talents; and gloomy are the prospects of that man who, having ten, is content with the employment of one. We have reason to fear that there are not a few men, calling themselves Christians, who die much too rich to be found Christians at last. No truly devout mind would stand in their souls' stead for their treasure multiplied a thousand fold. One thing is sure; it has not been their practice, *having food and raiment, therewith to be content*; nor is it without alarm that we think of them ascending to the presence of that Judge who praised the conduct of the widow in presenting the offering which consisted of her last mite. The life of Martin Luther supplies a beautiful exemplification of these great lessons. His time and his talents were readily consecrated to the good of the human race; and though long known as the companion of princes, and the regenerator of Christendom, he chose to leave his own family in compara-

tive poverty, confident that the God to whose cause he had been so long devoted, would not forsake the seed of his servant." p. 158, 159.

"Now the Gospel is not only the great, it is the only means by which the overthrow and the ultimate destruction of this guilty selfishness can be secured. It has been adjusted to this end by infinite wisdom. To this end it is sent into the world; and the more we are brought under its influence, the more do we escape from this bondage which has come upon us. In the love which it discloses, there is a manifestation of so much that is condescending and disinterested, that the man who receives it becomes imbued with its own generous element; and is constrained, by the new impulse which it creates within him, to look beyond his own things to the things of others. It places before us an example of free, unbought benevolence, greater than it had entered into the human heart to conceive;—a benevolence, moreover, having a special regard to our own welfare. And assuredly it is not too much to expect that our reception of infinite good in the place of infinite evil, and this through the medium of an infinite sacrifice, should call forth something of that nobleness of nature in us by which we find ourselves to have been so marvellously befriended. *Beholding as in a glass the glory of the Lord, we are changed into the same image, from glory to glory, as by the Spirit of the Lord.* It is not merely because we have received much, that much is to be expected from us; but because we are also promised much, and because *in due time we shall reap, if we faint not.*" p. 162, 163.

In p. 14, Mr. Vaughan says—

"His holiness is only another aspect of his benevolence,—his benevolence being that property of his nature of which every other is merely a modification. *God is love.*"

Perhaps it would be more correct—evidently more in accordance with the sacred words just quoted—to say, *God is love*, and his holiness, justice, truth, and faithfulness, and his goodness in all its varied aspects, whether of grace to the unworthy, kindness to the destitute, mercy to the rebellious, or compassion to the wretched,—all are but modifications of *love*.

The typography is excellent—the book is in all respects well got up—and we take leave of Mr. Vaughan with a cheerful hope that we shall, ere long, have the pleasure of meeting him again.

Scripture Portions for the Afflicted, especially the Sick; with Reflections from various Authors.—Religious Tract Society.

A delightful little work for those who 'are frequently unable to read much, or bear much to be read to them.' The committee have judiciously employed a large and clear type. We rejoice to think that many a weary soul will be refreshed by it, and that it will awaken many a song in the night. The following brief extracts will shew what precious materials of thought are found in it:—

"That eminently pious man, the Rev. John Dod, who died in Northamptonshire, in 1645, at the advanced age of ninety-six, used to say to his sick friends, 'Afflictions are God's portions, which we may sweeten by faith and fervent prayer; but we, for the most part, make them bitter, putting into God's cup the evil ingredients of our impatience and unbelief.' 'In all cases of suffering, the people of God should consider—1. God wills them and sends them: now the will of God is perfectly righteous, and what he does is so well done, that it could not be better done. 2. There is need of them, or we should not have them. 3. Their number, measure, and continuance, God determines; and, comparatively speaking, they are but for a moment. 4. The Lord will be sure to support us under them. 5. They are not too many, too heavy, or too long, as Satan would have them; nor too few, too short, or too light, as our corrupt nature would have them. 6. Their end is a weight of glory, and the crown that attends them is everlasting.'

"God never uses the flail, but when the corn wants threshing.

'Our hearts are fastened to the world

'By strong and various ties;

'But every sorrow cuts a string,

'And urges us to rise.'—*Toplady*.

"All afflictions that ever a saint is exercised with, says Brown, are neither too numerous, nor too sharp: a great deal of rust requires a rough file.

'The sunshine to the flower may give

'The tints that charm the sight;

'But scentless would that floweret live

'If skies were always bright.

'Dark clouds and showers its scent bestow,

'And purest joy is born of woe.'—*Barton*.

"Suppose, Christian, the furnace be seven times hotter, it is but to make you seven times better: fiery trials make golden Christians.—*Dyer*."

The Work of a Christian Pastor stated and enforced; being the Substance of a Charge addressed to the Rev. John Ginps, on his Ordination to the Pastoral Office, over the Baptist Church, at Potter's Street, Essex, March 1832. By JAMES HARGREAVES.

Pastoral Cautions. By A. BOOTH. A New Edition.—Holdsworth and Ball.

THE work of a christian pastor demands the performance of so many, and such various duties; involves such a fearful responsibility; and is attended with so many difficulties, especially in connection with a church of the congregational order, that any judicious advice offered by a minister of standing and experience, ought to be hailed as a valuable present to the churches; and more particularly by their respective pastors. Nor do we offer the incense of flattery, when we declare it to be our opinion, that the author of this most valuable "Charge," has "stated and enforced," the pastor's work with great correctness, and very considerable ability, in reference to the duties "of the PULPIT, the STUDY, the PASTOR'S CHAIR, and the VISITING of the people." As the most difficult part, probably, of the pastor's work in regard to preserving the peace, and purity, and prosperity of the church, relates to what Mr. Hargreaves calls the "*Pastor's Chair*," we shall copy his remarks on that subject:—

"Thirdly, on your duty, in the *Pastor's Chair*.—This is of great importance to the well being of the community over which you are called to preside. As the bishop or overseer, it will be your province to take care that 'all things be done decently and in order.' You must magnify, not yourself, but your office. It will be necessary that you know personally, the whole church, and each individual member: 'Be thou diligent to know the state of thy flock, and look well to thy herds.' You will need great wisdom and fidelity, much affection, and some authority, in the discharge of this part of your pastoral duty. There must be no base compliances to gratify the humour or lordly ambition of any Diotrophes, nor any usurpation of unjust authority to subdue or conquer the weak. In my observations on ministers and churches, it has appeared to me, that very few ministers hold the place which the New Testament has assigned them. They gene-

rally exercise either too much, or too little power: they either trample upon others, or are trampled upon themselves. They are either tools of the people, or tyrants;—either lords or slaves. They are generally so tempted by the conduct of the people, as to render it exceedingly difficult to find and keep the happy medium. Some lord-brother in the church, enamoured by power and influence, endeavours to seize the reins of government, and to drive or draw every thing his own way. He has no particular objection to the minister ruling the people, if he may rule and direct the minister. Here is the trial of the pastor's prudence, patience, and fortitude. He must resist, or yield. If he resist, he may, perhaps, in the struggle, get a step or two too high, and in subjugating one, assume too much power over the rest. Too many ministers, perhaps, fear to combat such opponents to the church's purity and peace; and from a soft, a kind, and gentle heart, yield the power into improper hands, hoping the best, and leaving consequences with God. These ministers afterwards become like the hands of the clock—and are turned backwards or forwards at the pleasure of their lord. But I hope that here the pastor and the people will know and be content to occupy their own places. Do you, my brother, exercise impartiality in the use of your ruling power. This will often be required in receiving, re-proving, and excluding members. The people cannot, perhaps, in some cases, all see, or feel, or be interested alike. Fear or favour, prejudice or affection, will have influence over some of them. Now your utmost prudence will be put into requisition: in many cases self-denial must be practised to a very great degree. Your feelings, and even your judgment, must be denied, and sacrificed for the sake of peace. Yield much to go with the majority, but on no account whatever sacrifice conscience and truth. Sometimes you may find it an act of prudence to conceal your own opinion of a matter, and on some occasions equally wise to consult a few friends before it is brought to the church meeting. But, whatever plan you adopt, ever remember, that, in the exercise of your pastoral authority, yours is not a rod of iron, but the shepherd's crook. You are not to lord it over God's heritage, nor to assume dominion over their faith. You may be laudably concerned for the numbers, respectability, and honour, and peace of the church; but even these are not to be sought at the expense of truth and purity. While you preside in the pastor's chair, let the rules of the New Testament be preserved inviolate."

The above extract may be considered a fair specimen of the manner in which all the pastoral duties are explained. We most warmly recommend the perusal of this "Charge" to the members of our churches, that they might know what to expect from their pastors; and to all our ministers, that they might understand how to promote the spiritual and eternal welfare of the churches committed to their care.

As to the other work, at the head of this article, it is too well known to require any commendation from us. We are glad to see a new, and very neat, edition of that invaluable work. We quote Mr. Hargreaves' opinion of it:—"Booth's 'Pastoral Cautions' should ever lie within your reach, and be engraven on your heart."

A paragraph from these excellent Counsels may be cited in confirmation of Mr. Hargreaves' sentiments:

"It is of such high importance, that a pastor possess the government of his own temper, and a tolerable share of prudence, when presiding in the management of church affairs; that, without these, his general integrity, though undisputed, and his benevolence, though usually considered as exemplary, will be in danger of impeachment among his people. Nay, notwithstanding the fickleness and caprice of many private professors with regard to their ministers, it has long appeared probable to me, that a majority of those uneasinesses, animosities, and separations, which to the disgrace of religion, take place between pastors and their several churches, may be traced up, either to the unchristian tempers, to the gross imprudence, or to the laziness and neglects of the pastors themselves."

Memoir of the Rev. Levi Parsons, first Missionary to Palestine from the United States, originally compiled by the Rev. Dan. O. Morton, A.M. Now edited and abridged by WILLIAM JAMES.—Edinburgh, Waugh and Innes.

If the value of missionary enterprise were to be estimated merely by the correct information given by those devoted servants of Christ, of the manners and customs of the different nations they have visited, it would, to a good degree, be a compensation for the money which has been expended in their support.

It is right, however, to form our judg-

ment of the worth of such labours by considering how much evangelical instruction has, by these means, been communicated to ignorant idolators, and in how many instances such sinners have been converted from the error of their way, and thus souls saved from eternal death.

There is no part of this memoir that is not worth reading, but the third chapter, beginning page 151, will be found the most interesting, because it contains "an account of Mr. Parsons' voyage to Smyrna, and of his missionary labours in Asia Minor and Judea," &c. in company with Mr. Pliny Fisk (also deceased), and whose memoir has been already presented to the public.

The particulars which are given of the state of religion in the Greek islands, especially *Smyrna* and *Sardis*, and the manner in which public worship is performed, so much resembling the Popish ritual, excepting that they have substituted *pictures* for *images*, is deeply affecting as contrasted with the apostolic period, when in those places were "golden candlesticks," from which were diffused the pure light of the Gospel of Christ, p. 161—182.

The horrible devastations committed in *Scio* by the Turks in 1822, were so dreadful as to change "the Garden of Eden, to a desolate wilderness." p. 183, 184.

The description of Jerusalem and the scenes of idolatry and superstition he there witnessed, will supply many materials for melancholy reflection. The legendary tales which are told the credulous traveller, excites one's indignation against that anti-christian system by which they were invoked, and those spiritual merchants of that corrupted church who have turned them to so profitable a purpose. Mr. Parsons was not to be imposed upon by these tales, and, therefore, in mentioning them, he remarks in italics, "*it is said*," &c. We wish he had not adopted the epithet "*holy*," in reference to places devoted to the purposes of gross superstition.

Mr. Parsons died at *Alexandria*, February 10, 1822, enjoying the supports of the Gospel; but without having seen any fruits arising from his labours, and toils, and self-denying exertions.

1. *A Report of Proceedings at the Annual Meeting of the Association for promoting Rational Humanity towards the Animal Creation, held at Exeter Hall, May 23. 1832.* The Right Hon. Lord Porchester, M.P. in the chair.—Nisbet.
2. *The Humanity of the Righteous. A Sermon delivered at Finsbury Chapel, Moorfields, Nov. 22, 1831, in aid of the Association for promoting Rational Humanity, &c.* By the Rev J. E. GOOD, of Salisbury. Second edition.—Nisbet.
3. *The Voice of Humanity.* No. 8. May 15, 1832.—Nisbet.

HAVING perused Mr. Good's sermon with great pleasure, we can earnestly recommend it as containing a very instructive and impressive illustration of the text he selected from Prov. xii. 10: *A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel.*

The meeting at Exeter Hall, at which Lord Porchester presided, will lead to results that must be hailed by every friend to piety and civilization. Mr. Mackinnon's bill, which we expect will immortalize his name, was read a first time in the House of Commons, on the 16th of April last, and ordered to be printed.

Branch Associations are already formed and flourishing at Bristol, Birmingham, Saffron Walden, and Cambridge. It is chiefly to the exertions of one benevolent female that we owe the formation of the two last mentioned—the raising of funds—and the preparation of petitions to parliament.

"The Voice of Humanity" contains also an eloquent sermon by the Rev. T. Greenwood, B. A. of Trinity College, Cambridge, from Isaiah xi. 6–9: *The wolf shall dwell with the lamb, &c.*

One lady sent a donation of five pounds after reading the sermon by Dr. Booker; and another lady sent five pounds to the Association after reading that by the Rev. J. E. Good, of Salisbury. The following anecdote was communicated by Dr. Booker:—

"Miss Linwood's exquisite needlework was gratuitously exhibited at her mother's, in Leicester, some time before it attracted public admiration in London. During the race week, a party called to see it; among whom was the 'feeder,' as the cock-pit term is, of one of the rival counties. He, like his friends, was much pleased with what he saw, till the

silk curtain was drawn aside, to reveal that lady's chef d'œuvre, our Saviour blessing the sacramental elements; when the man, struck with the divine benignity of the Redeemer's countenance, suddenly turned aside and went to an open casement. Thither he was followed by one of his companions, who, seeing tears running down his cheeks, asked the cause. 'Oh!' he replied, 'it will not do to look at that picture, and afterwards go into the cock-pit.'"

Let a man contemplate the example of the great Founder of Christianity, and then be cruel if he can!

A Sermon preached before the Church Missionary Society, in the Parish Church of St. Clement Danes, Strand, April 30, 1832. By the Rev. EDWARD BICKERSTETH, Rector of Watton, Herts.—Hatchard and Seeley.

A very elaborate discourse, full of evangelical instruction and admonition, and every way worthy of the high character of the writer.

"Two hundred and twenty-seven newspapers issue from the press, circulating above thirty millions of copies in the year. We justly rejoice in the diffusion of religious tracts; but have we duly considered the counteracting influence of twenty-two millions of newspapers from London alone, which in the last year circulated through Britain, imbuing the whole public mind and sentiment of the country?" p. 9.

We are very sorry to hear of the falling off of subscriptions to the support of a society that has deserved so well of the Christian world.

"May the alarming diminution of nearly 6000*l.* in our income last year send us more simply to God!" p. 29.

Mr. Bickersteth justly thinks that but little has been done yet, compared with the resources of the country.

"Our population exceeds twenty-four millions. The rental of our landed property is rated at sixty millions a year; the interest of our funded debt is thirty millions; and to these the untold profits of professional pursuits, merchandize, traffic, and labour, must be added, to shew the total income of the inhabitants of this country.—In 1830, the amount of the customs in the British isles on foreign articles imported, was twenty-one millions: the amount of the duties on British and Foreign spirits, was upwards of eight millions; the taxes on carriages and horses for riding, raised above 700,000*l.*" p. 14.

The Juvenile Philosopher. By THOMAS KEYWORTH.

THIS is a very pretty little book, and exactly adapted to the young people for whom it is intended. Religion and philosophy are properly blended. The subjects are few; but, perhaps, the chief value of the book consists in directions given to the juvenile reader to construct little philosophical instruments for the illustration of principles at a trifling expense. The author's own preface, however, is sufficiently explanatory:—

“As in drawing up the Scripture and the British Chronology, the author was induced to resort to the plans there stated from a wish to facilitate the progress of his own children, and to render those studies entertaining which, as usually conducted, are dry and uninteresting to the young; so the little contrivances explained in the present publication, were devised for similar reasons. One recommendation of the plans detailed in the following pages is, that nearly all the apparatus are of such a description, that they may be provided and constructed by young persons themselves, at the trifling cost of a few pence; and thus find an innocent and instructive amusement for many a vacant hour.”

1. *The Catechism in Rhyme.* By THOMAS KEYWORTH. A new edition, with additional questions.

2. *A Catechism on the Sabbath-Day.* By THOMAS KEYWORTH. — Holdsworth and Ball.

3. *The Christian Catechist.* Part I. *Principles of Religion in Verse, with Scripture Proofs.* By JOHN BULMER. Sixth edition.—Holdsworth and Ball.

4. *The Noble Office of the Sunday School Teacher.* By the Rev. G. W. DOANE, A.M. Rector of Trinity Church, Boston, U. S.—R. Davis, Sunday School Union Depository.

WE are delighted with the hope that these little works of great merit may contribute to the illumination of many thousand infant minds in things of the greatest moment: and so form an item in the aggregate of means which are fitted and destined to renovate the world, and establish the universal kingdom of the Messiah. Mr. Doane's eloquent appeal will be very extensively read. It is certainly adapted to set the coldest heart on fire.

Palestine in the Time of our Saviour, illustrative of the Books of the Evangelists.

THIS is a very handsome coloured engraved “Map,” published by the Sunday School Union, 5, Paternoster Row. We recommend it as a suitable ornament for the humble rooms employed for the instruction of Sunday scholars, and as a well adapted mean for conveying scriptural information to their minds as to the geography of that country in which the Saviour “went about doing good,” in which

“Cold mountains and the midnight air
“Witnessed the fervour of His prayer;
“The desert his temptations knew,
“His conflict and his victory too.”

Will it not be right that each Sunday School should in future have the class of *sacred geography*?

The Christian Pastor visiting his Flock, and the Flock reciprocating their Shepherd's care. By JOHN MORISON, D.D.

IT was a judicious determination to remodel into the form of this little volume, a sermon preached before the Monthly Association of Independent Ministers, which they strenuously requested might appear in print. Neither pastors nor people, we think, can peruse it without benefit. Were its directions followed, churches would rise in character, and pastoral intercourse be more eminently useful. We cannot, therefore, do otherwise than most cordially recommend it to the perusal of our readers.

A Manual of one hundred practical Contemplations; tending to promote Gospel Principles and a good Conversation in Christ.—A new edition—Book Society for Promoting Religious Knowledge.

THE opportunities of a large class of pious readers are much too limited to admit of their perusing, even if their pecuniary resources would allow them to purchase, large and expensive volumes. Such small and cheap publications, therefore, as the “Manual,” are admirably adapted to meet the circumstances of the persons in question; to advance whose spiritual interests is a principal object of the Society by which this very useful pocket companion is republished.

The Child's Book on the Soul. With Questions adapted to the Use of Sunday Schools and of Infants' Schools. By the Rev. T. H. GALLAUDET, late Principal of the American Asylum for the Deaf and Dumb.—Seeley and Sons.

A very interesting little work. We cordially agree with the author, when he says that, "they who would teach children well, must first learn a great deal from them." We shall be happy to find that he meets with the encouragement which his labours so richly merit.

The Excitement: or a Collection of Amusing and Instructive Lessons, calculated to induce a love of learning, &c. &c.

Introduction to Arithmetic, for the use of the Nursery and Preparatory School, &c. By A. KEYS, Author of "The Excitement."

WE have looked through both these little works and heartily present our thanks to the pious and ingenious author. Such attempts to rouse the latent spark of genius in the mind of a child and fan it to a flame, can never be made altogether in vain.

The System: a Tale of the Indies. By CHARLOTTE ELIZABETH, &c. &c. Second edition.—Westley and Davis.

2. *Combination: a Tale founded on Facts.* By CHARLOTTE ELIZABETH.—Hamilton, Adams, & Co.

WE have read both these with the liveliest interest. They are seasonable — elegantly written by the same distinguished female pen—and cannot fail to obtain a very large number of readers.

Christian Amusement, being a Collection of Two-hundred Questions, Enigmatical, Entertaining, and Instructive, upon Scriptural Subjects, &c. With a Key to the Questions. By a COUNTRY CURATE. — Simpkin and Marshall; Hamilton, Adams, and Co.

IN this little book the reader may see marks of piety and learning, judgment and ingenuity, genius and taste. We hope the worthy curate will be gratified with the success of his labours.

The Edifying Preacher: a Sermon preached at Broadmead, Bristol, on Thursday, June 28, 1832, &c. By JAMES SIMMONS, of Olney.—Holdsworth and Ball.

WE cannot wish any thing better for the students of the Bristol Education Society, than that they may imbibe the spirit of this elegant and evangelical discourse: and thus be fitted to "excel to the edifying of the church."

The Influence which the Signs of the Times ought to exert on Professing Christians. The Circular Letter from the Ministers and Messengers of the several Baptist Churches of the Western Association, &c. &c.

AN admirable letter from the pen of Mr. Raynes, of Wellington. We are happy to learn from the "Breviates" that "the Association does not consider it advisable to alter the confession of faith."

Christian Interrogatory Cards. These are twenty-four in number, and seem to be well adapted to promote good conversation among Christians in their friendly meetings. They were written, we have heard, by a young member of Mr. Townley's church in Spitalfields, and the profits are devoted to the "White Row Christian Instruction Association."

Preparation for Death indispensable to entering upon Eternity with Safety. Occasioned by the present alarming Visitation of Divine Providence,—the Cholera. A Voice to the Inhabitants of Addlestone, &c. &c. By ROBERT GRACE.—Relfe and Unwin, 17, Cornhill.

A short, cheap, pungent, awakening address, which we think will be found very useful.

Counsels to the Young. By JOHN MORISON, D.D.—Westley and Davis.

AN excellent manual, more especially for those young persons in our congregations who have some advantages of education. We rejoice in the hope that it will be extensively useful.

OBITUARY.

JULIA COCKS.

JULIA COCKS, eldest daughter of John Cocks, Baptist Minister of Minehead, Somerset, was removed from this transitory state on the 8th July, 1830, in the 19th year of her age. That religion will furnish consolation when every stream of earthly comfort is dried up, the aged and *afflicted Christian* can testify; and this sacred principle displays its efficacy in no ordinary degree, when we see a youthful mind renouncing its earthly hopes and the vain pleasures of an alluring world, and fixing its dependance for happiness and peace on Christ alone. This was the happy state of her feeling who is the subject of this short memoir.

That outward morality is amiable and deserving of universal imitation is readily acknowledged, but *morality* may exist where the individual is a total stranger to a *change of heart*, and a saving acquaintance with Christ as the *only Saviour* of sinners. Let not the amiable youths of our congregations, therefore, build their hopes for heaven on their peaceable and obliging dispositions, their regular attendance on the means of grace—their dutiful obedience to their parents,—or on any external deportment however engaging and lovely. We are all born in sin and need the washing of regeneration and renewing of the Holy Spirit. There is but one way of salvation for the most profligate and the most amiable, and that is the meritorious blood and righteousness of Jesus Christ. To the solemn declaration of sacred Writ no exception can be taken; “Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.” Through this divine Saviour the amiable subject whose death is here recorded, obtained mercy and eternal life. She was naturally of a meek, peaceable, and lovely disposition. Such, indeed, was the sweetness of her temper, that she gained the esteem of all who knew her,

and many respectable persons at Minehead, gave more than verbal evidence of their attachment to her. On the esteem of her fellow mortals, however, or on any thing in herself, she did not build her hopes for another world. Her father, anxious to know the state of her mind in this respect, one day asked her what was the foundation of her hope respecting eternity? She wept, and said that she felt herself to be a poor guilty sinner, but that her hope of eternal life was in Jesus Christ, the friend of sinners. They then bowed together and poured out their united supplications at the throne of grace. Two days after this interview she took an affectionate leave of her dear and afflicted* father, never to return to his paternal embraces more.

Having completed her apprenticeship to the dress-making, she obtained a situation in a respectable establishment in Bristol, and left home to enter upon it; her parents received a letter from her, stating her safe arrival and comfortable prospects. But about a week afterwards her mistress wrote to convey the distressing intelligence that she was dangerously ill. Her affectionate mother set off immediately for Bristol, where she arrived in time to see and converse with the object of her solicitude; and her dear child was permitted to expire in her arms.

A few days before her death her mother spake to her respecting the state of her mind, she replied—

“Jesus can make a dying bed
“Feel soft as downy pillows are.”

and soon after added—

“When shall I reach that happy place,
“And be for ever blest,
“When shall I see my Father’s face,
“And in his bosom rest.”

Her mother asked her if she hoped to be saved because she had been dutiful and

* Her father had recently suffered the amputation of one of his legs.

obedient to her parents, and attentive to the external duties of religion; she replied, "Oh, no, I know that I am a great sinner, but I know also that Jesus died for my sins." At another time, when her mother was going to engage in prayer, she asked her what she wished her to pray for; she replied, "that the Lord would prepare her for himself." She said she had long had an impression that she should die young, and seemed to wish to live a little longer; her mother said, "I hope, my dear, you are resigned to the will of the Lord?" she replied, "Yes." She complained much of a pain in her throat, so that it was diffi-

cult for her to speak. Just before she expired, she desired to sit up and be supported in her mother's arms; this she did for a short time, but soon reclined again, then sat up for a few moments, fetched two deep sighs, and resigned her soul into the hands of the Saviour who had redeemed it.

"Her early flight to blissful climes unknown
"Makes angels sing, while tender parents
mourn."

But they mourn not as those without hope, trusting through the tender mercy of God, in Christ Jesus, to meet her where parting, pain, and death are felt and feared no more.

MISCELLANEOUS.

ON THE PESTILENCE.

(From the Investigator of March last).

That we are living in eventful times, all must acknowledge; let us, however, for the present, take one particular subject; and briefly consider "the pestilence that walketh in darkness." This is a theme that will yet, I fear, speak home to the hearts and feelings of all. We know not how soon it may be written in characters of blood before our eyes; and it will not be the less terrible, because God has for a time stayed his destroying angel, so that the disease has not pursued its course with its wonted giant strides,—because the Lord has in his mercy held back the sword, and thus, as it were, given to Britain a short time to repent and to turn from her iniquities. But we know not how long his mercy may wait: perhaps, even now, the disease may be extending its roots slowly and steadily, and ere many weeks shall have passed over our heads, it may rise up like a tree; and as the yew o'erspreads the village churchyard, so may this awful pestilence overspread our land in its length and breadth, so that the voice of mourning and lamentation will be heard throughout our cities:—Yes! in those very streets which now resound with the shout and the laugh of a God-forgetting people. Now is the time for the Christian to go forward, and to warn sinners to flee from the wrath to come;—now is the time for every one, who has tasted of the good things of Christ, to stand between the people and the destruction that is coming on

them;—to call upon all who do not know the Lord Jesus as their Saviour and Redeemer, to come now to the true Bethesda, and wash in that fountain opened for sin and for uncleanness. This is not a time for any to lurk in corners and to hide those talents which God has committed to their charge. Shall we now be either afraid or ashamed to acknowledge Jesus? shall we hesitate to preach "the acceptable year of the Lord," when that very year is swiftly approaching in the hope of which Enoch rejoiced, saying, "The Lord cometh with ten thousands of his saints?"—that very time to which Paul was looking, and in the hope of which he exhorted the disciples to "comfort one another" under their afflictions, since "the Lord himself shall descend from heaven with a shout, with the voice of the archangels and with the trump of God, and the dead in Christ shall rise first."

But there is one thing which, as it appears to me, Christians ought now particularly to shew both by their word and in deed, viz., that they do not for themselves fear the pestilence, awful though it be. Let every believer evince that he believes "that no evil can come nigh him; and even if a thousand should fall at his side, and ten thousand at his right hand, yet he is safe under the wings of the Almighty," (see Ps. xci.), knowing that if death does not touch him he remains to serve the Lord; and that if it does, he dies only to depart and wait in a state of happiness until, with all the saints, he return to a purified and honoured world, there, hav-

ing received a redeemed and glorified body, to reign with Christ. Oh! then let us lift up our heads and be glad; for what have we to fear? These things, terrible though they be, are but the filling up of that picture of which an Almighty hand has sketched the outline,—are but the reality of that pattern which we may behold in the prophetic Scriptures. May the Lord hasten the time, when our earth shall be purified from the slime of the serpent; when the strong man armed, who hath so long “kept the house,” shall be forced to yield, and to confess that a stronger than he has come! May all who love the Lord Jesus in sincerity and truth be strengthened against these perilous times, and be enabled to see and believe that these “pestilences and diseases,” these “wars and rumours of wars,” though causing discordant sounds, are but as the tuning of instruments before a concert, and to last but for a short time; and then

one glorious hymn of joy and rejoicing shall peal forth from the whole redeemed creation, and while men shall beat their swords and their spears into ploughshares and pruning hooks, they shall shout aloud—“Alleluia! Alleluia! for the Lord God Omnipotent reigneth!”

A CARDINAL REPROVED BY A PAINTER.

A cardinal upon a time caused a painter to paint the twelve apostles; the painter painted them looking somewhat reddish; the cardinal asked the painter whether the apostles looked so when they were here alive? “No,” said the painter: “Why dost thou then so paint them,” said the cardinal? The painter replied, “They blush so now when they behold the corruptions of you who take upon you to be leaders of the church!”—*Weemse Works*, Vol. I.

INTELLIGENCE, &c.

DOMESTIC.

ECCLIASTICAL REFORM.

(*From the Patriot, Wednesday, Sept. 19.*)

We publish in to-day's paper two or three matters which will be deeply interesting to every church-reformer. The cry of ecclesiastical reform is, indeed, spreading with even greater celerity than any one could have anticipated a few months ago. Even the clergy are becoming quite alive to the perils of their situation. This fact alone, speaks volumes. We may be sure, when they begin to stir, there are vast hosts gone on before, as they have uniformly been in the rear of every great movement.

The clergy of Durham, it will be seen in another column, have memorialized his Majesty for a reform in the church—apparently on Lord Henley's “plan.” The clergy of Newcastle, and some parts of the Principality, have also met, and have intimated their concurrence in the views of the memorialists.

The people of Birmingham, as our readers will see, have again met on the subject of the church-rates. At Ashton Church, it appears that a Committee previously appointed for that purpose, had cut down the rate from sixpence to twopence; while, not content with this, the following resolution was proposed amidst the loudest applause.

“It was unscriptural to support religion by compulsory payments—that church rates

are anti-scriptural in principle, and oppressive in practice—that the church and chapel-wardens be requested to commence a voluntary subscription amongst the frequenters of the church—and that this meeting do now adjourn till the 31st of October, then to receive their report respecting the said subscriptions.”

But, as it is was very pathetically represented that without a rate the “cleaners,” &c. of the church would go unpaid, the parishioners very properly submitted to the imposition of a *twopenny* rate—for this once.

By a paragraph in another part of our paper it will be seen, that a meeting was held last night at the Grecian Coffee House, for the formation of another “Church Reforming Society.” All these are no very equivocal “signs of the times.”

TEMPERANCE SOCIETY.

(*From the British and Foreign Temperance Herald.*)

“The high gratification which I experienced in attending a meeting held at Leeds, on the evening of the 5th ult., to promote the great object of Temperance in that populous district, induces me to trouble thee with a short account of its proceedings.

“I apprehend that not less than 1500 persons, comprising all classes, were present, who listened most attentively to the different speakers for nearly four hours. Amongst

many others who ably addressed the assembly, on this interesting occasion, was a clergyman of the Established Church from Manchester; and who, as an ardent friend of the cause, had been especially invited to attend. The humble, impressive, and eloquent appeal which he made to the meeting was calculated to arouse the lukewarm and indifferent. He particularly dwelt on several instances which had come under his especial notice, wherein even drunkards had been reclaimed, and had been restored from the most terrible and depraved of the human species to a station of comfort and happiness. This he pathetically contrasted with their former situation of wretchedness and misery, adding that these poor individuals were now in the regular practice of attending at the church. He was followed by a dissenting minister, who fairly and candidly confessed it was some time before he could make up his mind to join the Society: indeed he appears to have tried the fleece, both wet and dry, and carefully to have examined every argument both for and against these institutions; he had, however, now for some time concluded that they were entitled to his warmest approbation and support.

"The last speaker I shall refer to is W. Cruickshank: his powerful address was enough to alarm the most inveterate drunkard, and the terrible effects which he feelingly portrayed to the helpless and too often destitute wife and children as resulting from this dreadful propensity, were calculated to melt the hardest heart, and may we hope that, under the blessing of the Almighty, such (if any were present) would be aroused, and be induced, in deep humility, to crave his assistance to enable them to overcome this dreadful evil.

"It was well and truly stated that this Society is an excellent pioneer to religion; and surely we may adopt this construction if it be true that there has been a great revival since the establishment of these institutions in the United States of America, and that the largest theatre in Philadelphia is now converted into a place of worship.

(Signed) "W—C—."

THE BRITISH AND FOREIGN TEMPERANCE HERALD.

The number for September has just been sent us, and we would say—let the "Herald" keep the trumpet this month and blow a louder blast; for many, very many, even good men have great deafness in their ears, which is not yet overcome. We are happy to observe that ten new auxiliaries have been added this month. The letter from Charles John, the king of Sweden,

will contribute much to promote the pious and benevolent object of the Society

CHRISTIAN INSTRUCTION SOCIETY.

"The Quarterly Meeting of this Institution was held at Jewry Street Chapel, Aldgate, the 18th Aug. The Rev. J. Dyer presided, in the absence of Thomas Challis, Esq., who was prevented from attending by domestic affliction. The Rev. J. Blackburn opened the meeting with singing and prayer. Mr. J. Pitman, the Secretary, read abstracts from the reports of the different Associations, forty-one in number, from which it appeared that there were rather more than 82,000 families under visitation, a number somewhat smaller than at the close of the preceding quarter; which was attributed to the usual absence of visitors from town at this period of the year, and also from a fear of the epidemic which had been so prevalent in the metropolis. During the past quarter 370 children had been sent to different Sabbath Schools; relief had been afforded to 361 persons in distress, and 176 copies of the Scriptures had been circulated. In connexion with many of the Associations, prayer meetings and preaching stations for the benefit of the ignorant poor were sustained; several workhouses were also under constant visitation, and preaching in the open air was kept up in neighbourhoods of public resort.

CHOLERA.

Letter to Rev. J. Ivimey.

*"Coseley, near Bilston,
Sept. 21, 1832.*

"MY DEAR BROTHER,

"You have seen from the public prints that the cholera has been raging most fearfully around us. Bilston, which has been the seat of its most destructive ravages, is only a mile from here, it has also raged at Tipton and Dudley, thus completely surrounding us.

"The deaths average about 2000. It is impossible for me to convey an idea of the horrid gloom which hung around us during this reign of pestilence. When at its highest power the incumbent of Bilston, very unadvisedly, I think, gave notice that the churches would be closed until the disorder abated. He was partially joined in this by the dissenters, but, in consequence of public opinion, one Sunday only was thus desecrated—that was a fearful day. The impression of terror which fell upon the people—the awful silence which pervaded the streets—the ghastly and fear-stricken aspect of the few that were seen in public, and the passing back and forward

of the cart employed to bear the dead, all exhibited such a scene as cannot be described. In the early part of this awful season a common cart was employed for the above purpose. I saw it on one occasion with five coffins piled, bearing to the trench that had been dug for them the hapless victims of this dreadful scourge. Here it has not been confined to any class, the rich and the poor, the healthy and the sickly have alike been visited. Three of the doctors have been numbered amongst its victims. The short period that elapsed between the attack and the burial gave a character of terror to the visitation that might well produce alarm. A husband on returning from his labour in the evening met the cart taking his wife to burial, although they were both in perfect health in the morning. In some cases nearly a whole family have been swept away, and there are few who have not been visited. It has, however, produced a considerable excitement in favour of religious observances. All the places of worship have been crowded, and even at the weekly prayer meetings hundreds flocked to the House of God. The most profligate have been found there, and at our inquiry meeting some of them have come with weeping and supplication, mourning over their sins and seeking the mercy of God. When the disease was most violent in Bilston all the religious communities in the town, except the Church, united in setting a day apart for humiliation and prayer; from that day the reports of the medical men presented a regularly decreasing number of cases. And as it was so steadily abating, another day was set apart for the twofold purpose of gratitude and prayer; on this last day, for the first time, there was no death recorded.

"Is not the hand of God to be traced in this? On those occasions all business was suspended, and I think fervent appeals were made to God. Things are now returning to their wonted channels, and we are singing of mercy and judgment.

"CHARLES THOMPSON."

Extract from a Letter to Rev. J. Dyer.

"Trowbridge, Sept. 10th, 1832.

"MY DEAR FRIEND,

"We have this week had prayer meetings at our various chapels in consequence of the prevailing pestilence in our neighbourhood. Monday morning 5 to 6; 9 to 10—afternoon 2 to 3, and evening 7 to 9 o'clock, at the Wesleyan Chapel; Wednesday at the same hours at Bethesda; Thursday morning 5 to 6, and half-past 6 to half-past 8 in the evening, at Tabernacle; and Friday at the same hour at Back Street; followed by a closing

service at half-past 6 in the evening of Saturday at Bethesda. The attendance at each service was numerous, indeed crowded; the spirit of prayer seemed indeed to be poured out copiously on all engaged; a degree of earnestness and importunity but rarely witnessed appeared to mark every confession and petition, and as our town has for many weeks been in an unusually healthy state, so we humbly hope that the exercises in which we have been engaged will come up as a sweet memorial before our heavenly Father, averting the threatened judgments, or sanctifying the dispensations to those who may suffer by bereavements should the disease appear amongst us. "W."

SPECIAL PRAYER MEETINGS.

Mr. Editor,

Feeling myself solemnly interested, I suggest the following reasons why frequent special prayer meetings should be held in all dissenting places of worship throughout England:—

1st, The destitute condition of many churches now in a widowed state.

2d, The recent sudden and solemn removal of eminent and useful ministers of the gospel.

3d, The lukewarm state of our churches generally.

4th, The very awful and alarming spread of pestilence in our land, which is evidently a token of the divine displeasure against the sinful state of the nation; an important part of which is general drunkenness, and the almost universal violation of the sabbath day.

It is true, sir, some dissenting congregations have set apart a day; but is this enough? is one or two so great a sacrifice to make, under such awful circumstances? God speaks once, yea, twice; he may speak louder yet. Are those who profess godliness so swallowed up with the concerns of time and the pursuit of money, &c. that they cannot awake? Oh! be warned: the present may be but a sprinkling; if so, what will be the shower, when he that is offended pours it down!

Let the following passages of scripture be considered and acted upon:—James iv. 2, 3; 1 John v. 14; John xiv. 14; Matt. xxi. 22; Jer. xxx. 6; Isa. lviii.; Jer. xxix. 7, 12.

When Peter was shut up in prison the church at Jerusalem was not satisfied with one or two supplications being offered, but prayer was made without ceasing (or frequently) for him unto God, and even until the deliverance came.

ASHER.

SLAVERY AND THE PRESS.

A weekly publication has just issued from the press under the title of "The Tourist or Sketch of the Times," of which the editor says, "We desire to give it all the variety as well as the reality of travel. As far as we have fallen in with the Penny Publications to which we have alluded, none of them have adopted the miscellaneous, and yet in some respects the peculiar plan, on which THE TOURIST will be conducted." Subjects which "involve the civil and religious rights of mankind, though connected with political considerations," we are informed will occupy a large portion of these columns, and amongst these we rejoice to learn that that of SLAVERY will find a prominent place: "On topics of this and a similar character," says the editor, "we will, indeed, speak out. Here we challenge controversy; we seek information, and we have taken the best means of obtaining it."

We cordially hail every effort—under whatever form it makes its appearance—which shall contribute to enlighten the public mind respecting this crying abomination. And yet it has been said—for what system of injustice has not found its advocates among poor degraded mortals—it has been said that the SLAVES of Jamaica are happier than the peasantry of our own or any other free country. Who can deny this? Doubtless they are all exceedingly happy. But still the question occurs,—who has invested one portion of the human race with the right of thus selecting another portion, and determining for these objects of their choice their peculiar mode of happiness? Why should men be compelled to be made happy against their will? What would the enslaved themselves say to this?

"Ah Massa! he is a fool or knave,
 "And his heart is steeled to me,
 "Who says dat de poor afflicted slave
 "Is happier dan de free.
 "But if he be not fool or knave,
 "If he speak de truth of me,
 "Den let him come and be de slave,
 "And I will be de free."

MURDO.

We are gratified to perceive that the most influential portion of the daily press, has, at last,—better late than never,—come forward to plead on behalf of the poor despised and oppressed negroes, and to aid in the demolition of this system of iniquity,—a system "which frameth mischief by a law." We refer our readers to the Missionary Herald annexed to our present number, for further particulars on this head, and conclude by presenting them with the following estimate of

human beings held in slavery by powers calling themselves Christian. It is taken from the "Tourist," and said to be tolerably accurate.

SLAVES.

British Colonies	-	800,000
French Colonies	-	200,000
Cuba and Porto Rico	-	500,000
Other Foreign Colonies	-	75,000
United States	-	1,850,000
Brazil	-	2,000,000
		<hr/>
		5,325,000

ANTI-SLAVERY MEETING.—MANCHESTER.

To the Editor of the Baptist Magazine.

One of the most numerous and respectable meetings ever held in Lancashire on behalf of the Baptist Missionary Society, took place in Manchester, on the 30th July. The large Independent Chapel, where the late venerable William Roby so long and successfully laboured, was very kindly lent for the occasion to the congregation assembling in George Street, by the Rev. R. Fletcher and his friends. It having been extensively announced that the Rev. W. Knibb and G. Thompson, Esq., the eloquent advocates of the oppressed negro, were to be present, the most intense interest was excited. The chair was taken at half-past six by Thomas Harbottle, Esq. Energetic speeches were delivered by Rev. E. Carey, Rev. R. Fletcher, and Rev. J. Coombs. Mr. Knibb then stood forward, and his heart-stirring appeal received the most unbounded applause. On Mr. Thompson's reaching the platform (he having hastened to the Meeting from a neighbouring town immediately after lecturing on slavery), the cheers he received were absolutely deafening, so enthusiastically attached are the inhabitants of Manchester to this gentleman for his unrivalled advocacy of the anti-slavery cause. After Mr. Thompson, Samuel Fletcher, Esq., Rev. James Groyther, Rev. John Aldis, Dr. Johns, and Rev. William Gadsby, severally addressed the Meeting—and to close the whole, MARK PHILLIPS, Esq., the favourite candidate to represent the new borough of Manchester, spontaneously rose first in the body of the chapel, and afterwards on the platform, and declared that, from a previous interview with Mr. Knibb, as well as from what he had heard that evening, he was resolved, in the event of his being returned to parliament, to give an unqualified vote for the immediate and entire abolition of slavery. The enthusiasm of all the speakers was at its height, and never will be forgotten by any one of the vast multitude present the delightful feelings which occupied every heart on

the session. About One Hundred Pounds were collected—and the Meeting longly separated, after singing, "Praise God from whom all blessings flow." Among the persons present were a great number of the most respectable "Society of Friends."

Sep. 8th.

W. J.

ORDINATIONS, &c.

MILFORD, PEMBROKESHIRE.

July 4th and 5th, 1832, Thomas Thomas, late student at Bradford, and member of the church at Aberdour, was publicly recognised as pastor of the Baptist Church, Milford, Pembrokeshire, formerly under the pastoral care of the Rev. Shem Evans, now of Bath. Tuesday evening the Rev. J. Owen, Bethlehem, D. Jones, Haverford West, preached from Phil. i. 9.; 1 Kings xix. 18. Wednesday at ten, the Rev. H. Evans, Hardin, read and prayed, and the Rev. J. H. Thomas, Malton, delivered the introductory discourse, asked the usual questions and offered the ordination prayer. The Rev. H. Davies, Llangollen, delivered the Charge to the minister, and the Rev. B. Thomas, Narberth, addressed the church, Ezek. iii. 17; Heb. xiii. 20. The Rev. W. Warlow (Indep.) closed by prayer. In the evening the Rev. H. Evans, and G. Davenport, Pembroke Dock, preached from Rom. v. 1; 1 Thim. v. 20. The services were very interesting—respectably and numerously attended—and a liberal collection was made in behalf of home missions.

MILL BAY, FOLKESTONE.

On Wednesday, August 1st, Mr. J. P. Briscoe, was publicly set apart to the pastoral office, over the Particular Baptist Church, at Mill Bay, Folkestone.

The services of the day were commenced by a prayer meeting before breakfast. At the ordination service the Rev. John Clark began with reading the Scriptures and prayer. Rev. W. Crambrock delivered the introductory discourse, requested one of the deacons to relate the leadings of Providence that induced them to invite Mr. Briscoe, and also requested Mr. B. to state his reasons for accepting their invitation. The church then signified their call, and Mr. B. his acceptance of it, by holding up the right hand. Then followed the confession of faith, after which the Rev. Thomas Webb of Newbury, offered the ordination prayer with laying on of hands. Rev. Thomas Cramp of St. Peter's, gave the Charge from the 2 Cor. xi. 23, and Rev. John Coomes, (Indep.), of Folkestone, concluded with prayer.

In the evening the Rev. Mr. May commenced with reading and prayer, and the Rev. William Paine, of Eytham, preached to the people, from Isaiah xl. 1. The services were numerously attended.

WALSALL.

On Tuesday the 7th August, 1832, a new Baptist Church was formed in the town of Walsall. The service was introduced by the Rev. J. Hoby, of Birmingham, who read suitable portions of Scripture and prayed. The Rev. C. Thompson, of Coseley, delivered an introductory discourse on the general principles of nonconformity, and the peculiarities of the Baptists, after which he called on the candidates for communion to signify if they assented to the principles laid down, which they did by rising from their seats. They then gave to each other the right hand of fellowship. One of their number was requested to state the circumstances which led to this event, which was done. The Rev. T. Morgan, of Birmingham, then addressed the church on the duties which now devolved on the members. The attendance was large, including several ministers and friends from the neighbourhood; and a happy and holy feeling seemed to pervade the meeting. This is the first attempt at the formation of a Baptist Church in Walsall, and the prospects are very encouraging.

They at present occupy a large room, but ground has been purchased for the erection of a chapel. The Rev. J. Maurice, late of Providence Chapel, Coseley, is their minister. May the Most High smile on this infant church.

STEVENTON, BEDS.

On Wednesday the 12th Sep. Mr. G. H. Orchard, late of West Haddon, was ordained over the Old Baptist Church, in Steventon, Bedfordshire, when brother Phillips, of Harrold, commenced the service with reading and prayer; brother Simmons, of Olney, delivered the introductory discourse on the principles of dissent, and asked the usual questions; brother Knight, of Staughton, offered up the ordination prayer; brother Ball, tutor of Newport College, delivered the Charge to the minister, from 2 Tim. ii. 14; brother Brooks, of Fenny Stratford, preached to the church on the duties they owe their minister, from Deut. i. 38; brother Vorley, of Carlton, closed the interesting services with prayer. Met again in the evening, at 6 o'clock, when brother Paul, of Wilberforce Settlement, in Upper Canada, commenced with reading and prayer; brother Middleditch, of Biggleswade, preached from Rev. xxii. 8; and brother Allott, of Bedford, closed with prayer. The

services were very numerous and respectably attended, and we are happy to state that brother Orchard's prospects of usefulness are very encouraging.

ASSOCIATION.

BUCKINGHAMSHIRE.

The Buckinghamshire Association of Baptist churches held its Annual Meeting, May 10,

at Chesham. Prayers were offered by Messrs. Bates, Ives, Waight, Tyler, Cooper, Shorne, Allom, and Hall. Messrs. Brooks and Butcher preached from 1 Peter v. 4; and 1 Thess. iii. 8. Brother Upton, St. Alban's, preached in the evening from Acts ii. 1—4. The Circular Letter written by brother Statham is on "Common errors respecting Christian experience." The half yearly meeting to be held October 4th, at Swanbourn: put up at the Swan. The annual meeting next year May 11th, at New Mill.

STATE OF THE CHURCHES.

Churches.	Pastors.	Increase.			Decrease.			Total Number of Members.	Letters.	Association Fund.		
		Baptized.	By Letter.	Restored.	Dismissed.	Excluded.	Died.			1831.		
Amersham.....	J. Cooper	2	—	—	1	5	2	97	66	£.	s.	d.
Chenies	E. West	—	—	—	—	3	1	53	20	1	0	0
Chesham	W. Tomlin	9	—	—	—	—	4	219	70	3	0	0
Crendon	W. Hopcraft	15	—	—	—	—	2	91	56	0	6	6
Fenny Stratford.....	H. Brooks	15	—	—	4	—	—	186	24	0	13	0
Gold Hill	D. Ives	—	—	1	—	—	1	82	50	0	18	0
Haddenham	P. Tyler	10	—	1	14	5	2	146	70	4	18	3
Ickford	C. Dodwell	13	—	—	—	—	—	53	18	0	8	0
Misenden	S. R. Allom	8	1	1	1	2	—	133	50	1	10	0
New Mill	D. Clarabutt	9	1	—	—	2	6	193	50	—	—	—
Penn	—	—	—	—	2	1	1	59	20	0	9	6
Quinton	D. Walker	3	—	—	—	1	—	51	18	0	5	9
Rimborough	T. Terry	18	1	2	—	6	6	241	100	0	16	6
Swanbourn	J. Waight	2	—	—	—	—	1	68	9	0	9	7
Waddesdon Hill	P. Dutcher	17	—	2	4	2	2	116	36	1	16	6
	D. Dossett	—	—	—	—	—	—	—	—	—	—	—
	J. Statham	—	—	—	—	—	—	—	—	0	5	0
		113	3	7	26	27	30	1775		18	16	8

CHAPEL OPENED.

SONHAM, CAMBRIDGESHIRE.

A new Baptist Meeting-house was opened for divine worship at the above place, on Friday, July 27th, 1832, when the Rev. Joseph Kinghorn of Norwich preached in the morning, from Psalm cxxxii. 7.; and the Rev. Mr. Alexander (Indep.) of Norwich in the afternoon, from Acts xiv. 7. Mr. Kinghorn preached again in the evening, from Psalm cxviii. 25. The Rev. Messrs. Shepherd of Burwell (L. H. C.),

Mays of Fordham (Indep.), Heyden of Mildenhall (Wesleyan Methodist), Reynolds of Isleham, Buckpitt of Burwell (Indep.), Ellington of Westrow, Mildenhall, and Squib of Ely (L. H. C.), engaged in the devotional exercises and read the hymns.

The church, in connection with the above place of worship, has been established eighty years. Mr. John Eve, a gifted member of the Church at Cambridge, was their first pastor, and continued there nineteen years. Subsequently, the late Rev. Andrew Fuller of Kettering, preached his first sermon there before he attained the age of eighteen. He

was ordained May 8, 1775, presided over the church and congregation seven years, when he removed to Kettering; but was an invaluable friend to the Baptist cause at Soham during his life.

The old place of worship was taken down last March, being in a dilapidated, damp, and uncomfortable state, and incapable of holding more than two-thirds of the present congregation. The premises have recently been made freehold property, and vested in the hands of fifteen trustees. Some freehold land has been purchased and added thereto; and the present neat place of worship is capable of accommodating upwards of five hundred people. The church and congregation have subscribed according to their ability, and continue to contribute weekly towards the erection of the place; yet, as a considerable debt remains upon the place, they will be under the necessity of making an earnest appeal to the liberality of the religious public, and trust the appeal will not be made in vain.

Both the church and congregation are on the increase, and nearly double their number, since the close of the year 1830, and we rejoice to say the cause continues to prosper under their present minister.

The people are in general poor, but there are many pious praying people among them, who have reason to say, "What hath God wrought."

Recent Deaths.

On Friday evening, Sept. 7, died, at his lodgings in South Shields, the Rev. W. H. Angas. The cholera seized him, with great violence, about one o'clock in the morning; and (all medical skill failing) he expired about eight in the evening. The next day, in the afternoon, he was buried in his venerable father's grave, at Newcastle. The Rev. Mr. Pengilly performed the funeral service, assisted by brethren Williamson and Sample. Three or four worthy young men, whom he had been instructing, walked up from South Shields to have the mournful satisfaction of seeing their affectionate teacher laid in his last resting-place. Mr. Angas was quite sensible during the nineteen hours of his illness, composed, resigned, and willing to depart, and, at last, triumphant in the prospect so suddenly opened!

We hope Mr. Pengilly, or some member of the family, will favour us with a memoir of our departed brother, who was occasionally a valuable contributor to this work. But it will require a considerable volume to describe

his life and his labours, especially during the last twenty years. We sincerely condole with the surviving members of his family. We shall long remember his fine, open, manly deportment, his cheerful, conciliating, truly christian temper, and his alacrity in every good work.

He was the guide and the companion of our illustrious missionary WARD, through Holland. His journeys on the Continent were frequent and extensive. Always at home, on sea or on shore, no man was better qualified to give and to receive information concerning the kingdom of God. In French, and German, and Dutch, he could speak, as the occasion required. His late visit to all our missionary stations in the West Indies, was a noble specimen of that ardent, disinterested zeal, in the service of Christ, for which he was remarkably distinguished. Nor can we forget that he was the friend and the patron of Daniel Sclatter, of Mr. Tauchnitz, and many others. His correspondence with some of the professors in the Universities of Holland, and with various individuals in this country, and the journals he kept of his own travels and voyages, will probably supply very ample materials to his biographer.

May the Lord raise up many who shall be like-minded with our beloved and now glorified brother Angas! Many tears of sorrow and sympathy have already been shed at the report of his lamented removal; and many will be induced to say, "Help, Lord, for the godly man ceaseth; the faithful fail from among the children of men." Ps. xii. 1.

"On the 1st September, after a week's illness, the Rev. Joseph Kinghorn, in the 67th year of his age, and the 44th of his ministry over the Baptist congregation at St. Mary's, Norwich. He was in all respects a peculiar man: his natural qualities were extraordinary sagacity, elasticity, and energy of mind; his moral qualities were simplicity and integrity of heart, an entire devotedness to the duties of his calling, an unabated regard to the claims of affection and friendship, an ardent and ever-growing piety, and a lively and constant sympathy with the joys and sorrows of his fellow-men. His removal will be deeply felt and widely lamented by all who enjoyed the long course of his public ministry, who have shared in his social intercourse, or been privileged with his more intimate friendship."

Patriot.

On the 16th of August, Rev. Wm. Aikin, London, of the cholera, aged 62. We hope to furnish a brief memoir of the deceased in a future number.

AN URGENT CASE.

On the 2d of April last, the Rev. John Herring, for upwards of twenty years pastor of the Baptist Church at Cardigan, South Wales, departed this fleeting and transitory world, having been greatly afflicted for several years; and on the 22d of the same month, his widow was very suddenly and unexpectedly summoned to follow her husband to eternity, leaving seven children wholly unprovided for; and five of them totally incapable of doing any thing for their own support, whose names and ages are as follow:—Ann, aged 12 (who is *blind and destitute of reason*); Dinah, aged 8; James, aged 7; Sarah, aged 4; and Eleanor, aged 2.

The church at Cardigan, and the friends of Mr. Herring, have resolved to contribute, according to their abilities, towards the maintenance of the above five helpless orphans; and they consider it their duty, thus publicly to solicit the aid of the friends of the Redeemer in England and Wales towards the same “urgent case;” hoping that by their united contributions a small fund will be raised adequate to their present distressed circumstances.

We, whose names are underneath, beg leave to corroborate the above statement, and to recommend the distressing circumstances of the poor orphans to the kind notice of the Christian public.

David Mathias, Present Minister.

Timothy Thomas, senior, late Minister at Abarduar.

William Richard, Minister at Penparck.

Daniel Davies, Independent Minister.

John Morgan, Minister, Blaenffoa.

Daniel Davies, Swansea.

Joseph Ivimey, London.

Thomas Jones,

Benjamin Davies,

John Thomas,

David Jones,

} Deacons of the Church
at Cardigan.

Donations will be received by the Rev. Joseph Ivimey; Rev. J. Dyer, Fen-court; Rev. J. J. Davies, Tottenham; Rev. T. Thomas, Henrietta Street; Rev. Daniel Jones, Liverpool; Rev. D. Matthias, and Mr. J. M. Thomas, Cardigan.

NOTICES.

The Wilts and East Somerset Auxiliary Baptist Home Missionary Society, by Divine permission, will hold their next yearly meeting at the Rev. J. Clark's Chapel at Paulton, on the 10th of October, 1832.

The Protestant Union for the benefit of the Widows and Children of Protestant Ministers of all Denominations.

The Members of this Society are respectfully informed, that the punctual payment of their half yearly subscriptions is absolutely necessary, and that in future all fines incurred by non-payment, and the law of exclusion, after due notice, will be enforced.

All payments must be made at the congregational library, Bloomfield Street, Finsbury Circus, on the Tuesday after the second Sabbath in each month, between the hours of eleven and one o'clock, when any member may be supplied with the annual printed statement of the Society's accounts.

By order of the Directors,

JOHN KNIGHT,

Briston Hill,
Sept. 11th, 1832.

Secretary,

ADDITIONAL SUBSCRIPTION FOR THE BE-
REAVED FAMILY OF THE LATE REV. J. JONES.

Mr. Kitson, Kennington - - 2 2 0

NEW PUBLICATIONS, &c.

Just Published.

Diligence and Fidelity indispensable in the Christian Ministry; a Sermon addressed to Mr. J. Whittemore, at his ordination over the Baptist Church at Rushden, Northamptonshire, June 14th, 1832. By J. PRACOCK.

The Death of useful Members of Society lamented and improved; a Sermon occasioned by the Death of Joseph Thackeray, Esq. M.D. preached on the Lord's Day, July 15, 1832, at the Old Meeting House, Bedford. By SAMUEL HILLYARD.

Counsels to the Young. By Rev. JOHN MORISON, D.D.

The Whole Works of Rev. John Howe, carefully revised, with Life. By Dr. CALAMY. In one volume, royal 8vo.

Preparing for Publication.

DR. ADAM CLARKE.—We are given to understand, that the late Rev. Dr. Adam Clarke had written an account of his own Life, with the design of its being published after his decease; and that it will immediately be put to press—with a Continuation to the time of his decease, by a member of his own family.

In a few days will be published, Remarks relating to Christian Baptism: occasioned by Mr. Thom's recent publication, entitled, “Modern Immersion not Scripture Baptism.” By BENJAMIN COXHEAD, of Winchester, Baptist Minister.

IRISH CHRONICLE.

OCTOBER, 1832.

THE Committee have this month to communicate to the friends of the Society, the painful intelligence of the death, by cholera, of their much respected and useful agent, the Rev. Josiah Wilson, of Sligo, in the 47th year of his age. The letter of the Rev. James Allen of Ballina, given below, will state the particulars, so far as he then knew of this painful event; by which the excellent widow of Mr. Wilson, and five children are left in a state of bereavement; the church at Sligo, of which he was pastor, and the schools, and readers of the Scriptures, are deprived of his zealous superintendence. In order, so far as possible, to meet the exigency of the case, in regard to the schools and readers, the Committee have agreed, at a special Meeting convened for the purpose, to request Mr. Allen to undertake the superintendence, in connection with those in his own district, for the present, availing himself of all the assistance which the two young ministers, Messrs. Berry and Mullarky, who are under his tuition, can render him. The respect which has been shown to Mr. Wilson's character, as mentioned in Mr. Jackman's letter, will be doubtless read with great satisfaction.

The friends of the Society are respectfully reminded, that the funds, at the end of this quarter, will be nearly *nine hundred pounds* in arrears; it will be seen, therefore, their prayers are greatly needed, that He to whom the silver and gold belong may again appear for our help and deliverance.

From the Rev. James Allen, to Mr. Ivimey.

Ballina, Sept. 1, 1832.

MY DEAR BROTHER,

I am so overwhelmed with surprise and grief, I know not how to address you. Our dear, dear brother Wilson is no more. I know no particulars as yet, except that he died this morning at half past three o'clock, and that he was interred before the coach left Sligo, which was at ten. It appears that he had but a few hours illness, which was exceedingly severe; but, I presume, he died in a happy frame of mind.

It is right for me to say, perhaps, that when the disease first broke out in Sligo, both Mrs. Allen and myself wrote for him, Mrs. W. and their family, should they be alarmed at the disease, to come and stay with us till its virulence had in some measure abated. In brother Wilson's reply, he says, "I cannot tell, but I sometimes think, that, if in the midst of the disease, I should, by a peculiar Providence, escape an attack, yet that *I shall die from sympathy.*" And again, "I desire to be thankful that I can cheerfully leave myself at the disposal of my heavenly Father, and also that my dear partner's confidence is equally strong." Since the date of the above I have received three other letters, one of them written on Wednesday night or Thursday morning last, breathing the same spirit of devotedness to his Master's work, and resignation to his will. The feeling produced in this town, in which

he was extensively known and highly esteemed, is that of deep and pungent grief for his loss. But, blessed be God, we who know him best are persuaded that our *loss* is his *eternal gain*. Of his poor widow, I know not what nor how to write. He has left, with four others, one child scarcely three months old. May God be "a Father to the fatherless, and a Husband to the widow."

The cholera has reached our town. As yet we have had but three decided cases. The people on every side are leaving us. But, blessed be God, both my dear partner and myself are free from every anxious fear. We have committed ourselves to Him whose we are, and whom we serve. We have a meeting for prayer at twelve o'clock every day, at which many attend. We could not, we dare not, think of leaving; nor have we a solitary wish to do so.

"Not a single shaft can hit,

"Till the God of love sees fit."

My dear brother, let me earnestly intreat your prayers for ourselves, for our family, our church, our town. Let us have the prayers of your church too. Should I be spared to address you again, I will endeavour to communicate particulars.

JAMES ALLEN.

* * I have opened the letter to say, do send us a large number of Cholera Tracts of all kinds; our stock is exhausted, and the people are most anxious; also to say I have baptized eight other persons since I wrote to you in my journal.

*From a Sabbath Reader.**Ballycar, July 18, 1832.*

REV. SIR,

I forward to you an account of my labour in the work of the Lord, during the past month: June 18, on discoursing with a Roman Catholic, he quoted from his prayer-book, saying, that one mass, truly believed on, was of more value to the soul than if a person gave this world's goods, as alms, or any other good work he could do. I asked him, what did he mean by the mass? He said it was the sacrifice of Christ offered by the priest, as an atonement for the sins of the living and the dead. I asked him, did not he think that the one atonement which was made by Christ himself, was sufficient to atone for the sins of mankind? He said that that atonement was to cleanse us from mortal sin. Why, said I; all sin is mortal, "for sin is the transgression of the law;" and we are told in Scripture, "that the blood of Jesus Christ cleanseth us from all sin." I read to him the 9th and 10th chapters of Hebrews, proving to him, from different verses, that by the one offering of Christ he hath obtained eternal redemption for all who truly believe in him; and, said I, in that offering which the priest offers, there is no blood; and we are told in the 22nd verse of this 9th chapter, "that without shedding of blood there is no remission."

July 24th being the sabbath-day, on speaking to five persons on different subjects, one of them said that it was a proper thing to go to pray, and give rounds at a place called Fenloe, with an expectation of keeping off the cholera. I endeavoured to shew that it was through fear they were going there, and not through love; I read the 9th chapter of John, proving to them, from the Saviour's discourse with the woman of Samaria, that the worship of him should not be confined to any particular place, and that it was not this penance-worship which the Lord delights in, but they which worship him must worship him in spirit and in truth; referring them to Matthew xviii. 20, and 1 Tim. ii. 8.

July 1st being the sabbath-day, on reasoning with seven persons in Newmarket, pointing out to them their inability to save themselves by any works or merits of their own; I read to them the 10th chapter of Acts, shewing them from it that Cornelius's works went up as a memorial before God, and they were not sufficient to save him; this we see from the 3rd verse, the Lord being pleased to send his angel to him to direct him to Peter, that he (Peter) might point out the Saviour to him, which we see

from the 43rd verse, "that whosoever believeth on him shall receive remission of sins;" likewise remarking to them, from the 26th verse, that it was not proper for them to worship saints or angels, being now dead, whereas St. Peter would not permit himself to be worshipped when alive, referring to Revelations xix. 10; xxii. 8, 9.

July 10th.—After School in Newmarket, I read the 5th chapter of Romans to six persons, proving to them that we are justified by faith alone, and that it is by the blood of Christ alone we are saved. After this, on my way home, being called into a house, where I found a boy reading the bible to a cooper who was at work, who, as soon as I went in, took the book, saying, who can doubt for a moment the words of Christ, where he says, in Matthew xxvi. 26, 27, "Take, eat; this is my body, and this is my blood." Yes, said I; and in Luke, he says, "This do in remembrance of me:" and we find, in the 6th chapter of John, (where the disciples say, "this is an hard saying who can hear it,") that the Saviour spoke in a spiritual sense, for he says, "What, and if ye shall see the Son of man ascend up where he was before. It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." Again, he says, he is a Door and a Way: we can only understand in a spiritual sense. And again, Paul says, in 1 Cor. xi. 23, 24, 25, "For I have received of the Lord that which I also delivered unto you. That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it; and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup." Again, 1 Cor. x. 16, Paul says, "The cup of blessing which we bless, is it not the communion of the blood of Christ, and likewise the bread which we break."

SAML. CROSS.

*From a Reader of the Scriptures.**Sligo Prison, July 4th, 1832.*

SIR,

The remarks made by the prisoners during the past quarter, are as follows, viz. When reading the 1st Romans, John Gige remarked, it was a pity of those who could not read the Word of God for themselves. I said it was, but those who could read it were more accountable, therefore, they should read it, and not receive it at second hand from another, for they should render an account for themselves at the day of judgment, and not another. When they were reading

the parable of the rich man and Lazarus, Pat Callery asked, How came it the priest prayed for the dead? I told him it was because they believed there was a purgatory, or a way of purging the soul after death. But God has said, that he that believeth shall be saved, and he that believeth not, shall be damned; and shall we say, No, he will not. If, said I, a man dies in unbelief, does he not die in his sin? he answered, he did; I then referred him to one of the books supplied by the Roman Catholic chaplain, for proofs, in which it was written, first comes death, and after that the judgment. A prisoner, named Pat Bradley, said, it was so written in his Prayer Book, which, he said, was taken from the Testament.

When reading the 9th chapter of 1st Cor. he asked, why the clergy did not marry, when it was not forbidden in the scriptures? I told him that that law, was one of their own making. When reading verse about in Romans v. and vi., I observed to them how plain the way of salvation was, so that the man who ran might read it. A prisoner, named John Tige, said, God grant us grace to earn it. I told him it was not to be earned, that it was earned already; that Jesus Christ purchased it with the price of his blood, and that he was only called on to believe it. Yes, said he, but you know without the grace of God we can do nothing. I asked Michael Callery, when reading in the Irish Testament, 1 John i. "How could God be faithful and just to forgive us our sins?" he said, "By our repenting." I then asked if a prisoner was found guilty of murder, would the judge be considered just or righteous, if, upon the prisoner's repenting, he forgave him without any satisfaction or atonement for the breach of the law? he answered, "He would not;" then, said I, How can God be just in forgiving us who have broken his laws, which are holy, just, and good, and trampled on them? He said, he did not know. I then endeavored to explain to him how he was faithful and just, by telling him there were two conditions in man's salvation to be performed, without which, God could not be just in justifying the sinner, which were perfect righteousness and perfect atonement; and that no man could be found fit to perform them, having all sinned, and come short of the glory of God. Therefore, God so loved the world, that he sent his own Son into it, to take on him our nature, in order that he might accomplish these conditions. The Roman Catholic chaplain having visited the prison lately, found a man named Pat Tully reading the Testament, and asked him if it was a Testament he was reading? The man answered, Yes, sir. I hope, said the chaplain, you will make good use of it: "I

hope I will," said the man. The prisoners in general evince a greater attachment to the Scriptures than I have hitherto noticed, as they read them more frequent, and evince a great desire to bring them home, which they are permitted to do.

Letter from Mrs. Hawkins of Stroud, to the Secretaries.

Stroudwater, July 1832.

DEAR SIRS,

You will oblige by acknowledging in the Irish Chronicle the following articles contributed by various young friends for the "Hammerwith School," in Ireland.

Sixty work bags, containing sixty magazines, the like number of thimbles, and cotton balls, and one halfpenny in each, given by the children of the Sabbath School of the Baptist Meeting House, Stroudwater, Gloucestershire.

It was the mention of Mrs. Kilpin's, of Exeter, similar presents in the Chronicle last spring, that led to this parcel being made up; perhaps the mention of this, may lead to some other friends doing the same.

If any other school should be in want of a similar encouragement, I trust, our country friends will not be backward in sending, if it is made known to them.

M. H. HAWKINS.

"* The kind contributions of the children in the above school, will, it is hoped, lead other Sunday School Teachers to recommend the example to the children under their care, as such presents are very acceptable indeed, the extreme poverty of the Irish children in the Society's schools preventing them from purchasing such articles.

Extract from a Letter of Mr. S. Jackson, to Mr. Incey, dated Boyle, Sept. 12th, 1832.

MY DEAR SIR,

You are, no doubt, before this fully aware of the painful calamity which befel us on the first instant, by the death of your valuable agent, the Rev. Josiah Wilson. We bow, I trust, with Christian submission to the dispensations of an all-wise Providence, whose ways are hid in deep and unfathomable mines, and which are past finding out. At the same time, considering the situation of Ireland, and what we have witnessed for the last thirteen years of the labours of that efficient servant of the Baptist Irish Society, we are constrained with every class of persons, and of all religious denominations in the counties of Mayo, Limerick, Sligo, and Roscommon, to mourn his death as a public loss.

I never witnessed such a general feeling of sorrow respecting any individual, and this

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

SULKEA.

Extract of a Letter from Mr. Thomas to Mr. Dyer, dated,

Sulkea, 21st Feb. 1832.

REV. AND DEAR SIR,

During the cold season now ending, I have frequently gone over to Calcutta, to attend our Bazar Chapel, where the hearers are mostly Mussulmans. I have been many times pleased and encouraged by what has taken place; though I am afraid to say that conversion has actually taken place. The latter end of January and beginning of this month was spent by Brother Carepeit and myself in a missionary excursion up the river. We went out for the sake of the Mussulmans, and when we could meet with any we directed our attention chiefly to them, though among the Hindoos we circulated about 1000 tracts, besides gospels, and might have circulated many more, had we possessed them. I expected some unpleasant treatment from the followers of the false prophet, but with very few exceptions we were very well received, and much readiness was evinced by many to receive our tracts and copies of the Holy Scriptures. We purposely went among the most respectable and learned we could find, that it might not be said, we took advantage of the ignorance of our hearers, and were afraid to meet their learned men. We had many very interesting and spirited conversations. Some appeared at first very haughty and overbearing who afterwards became very kind and gentle. We were enabled, I trust in some measure, to exhibit something of the meekness and gentleness of the gospel, and thus to gain a much more candid attention to our message than would otherwise have been given to it. At Chinsurah we met with one of the editors of an edition of the Koran, in Arabic and Hindoostanee, a staunch Mussulman, and possessed, as he supposed, of proofs of Maho-

met's mission from our scriptures. He said he had a copy of the New Testament in Hindoostanee, in which he had seen predictions which relate to Mahomet. I requested him to bring the book that we may examine the subject more fully. He did so, and as he could not readily find the place, I requested him to allow me to do it, as I thought I knew to what he referred. He consented, and I turned to John xiv., &c. He had marked a number of passages, where the Holy Spirit is promised; and to shew him that those expressions could not refer to Mahomet, I read several portions of John xiv., xv., and xvi., and Acts i. and ii., and also other places where the Holy Spirit is spoken of as actually communicated. He seemed confounded, and gave up the point, but could not understand what is meant by the Holy Spirit, as the actions ascribed to him suppose him to be an agent of the human species, and he could not conceive how a spirit, distinct from matter, could operate on men, so as to be said to teach them, &c. &c. He took copies of most of our books, and afterwards talked of writing an answer to some of them, only said he feared the government. We said, Let government alone, confine yourself strictly to religion, and you may write and publish what you like; and that we wished he, or some other, would write and let us know their sentiments upon what we had written. At Hoogly, we called on a Nawaub, who proved a man of very gentlemanly deportment, and said his Moulavee (a kind of domestic chaplain) should converse with us. He was accordingly called; when Brother Carapeit requested him to inform us why or wherefore he believed Mahomet to be a prophet of God, and the Koran to be the Word of God. He gave one reason, viz. the testimony of multitudes in many different countries, &c., an argument of really no weight at all. But he at length professed to have got by him an answer to one of our tracts. To obtain this, we engaged to pay for its being copied, and gave him a note to that effect to the Rev. Mr. Higgs of Chinsurah. We have not heard

any more about it, and I suppose it was only a manoeuvre to put us off. The Nawaub had a beautiful copy of the Pentateuch in Arabic, in manuscript, which he said he had purchased. He read and translated into Hindoostanee a few verses, and from his conversation, I conjectured that he must have read a good part, if not the whole of the volume. To him we gave some tracts and the Psalms, Isaiah, and the New Testament; and among the people about the premises we distributed a goodly number of tracts. Oh! that there, and in every other place, the word of the Lord may have free course and be glorified.

COLOMBO, (CEYLON.)

Extract of a Letter from Mr. Daniel, dated,

Colombo, 31st Oct. 1831.

MY VERY DEAR BROTHER,

About a month since, I sent you a letter containing my quarterly statement, and at the conclusion of the year, I shall have again officially to write to you; I do not, therefore, intend this as a missionary communication; but as I have a space in my paper to spare, I do not know that I can better occupy it, than by giving you a short account of a visit I some time ago made to the idol feast of Boodha, at Colany, in order to improve the opportunity, which the visit of so many thousands of pilgrims affords to make known to them the way of salvation.

On one of the great festival days, I provided myself with a stock of tracts, and, taking with me two of my friends as interpreters, besides being attended with others who wished to join us, one of whom had been a Boodhist priest, and therefore well qualified to cope with the artifices of the priests, I commenced my journey. It was really affecting to see on the road in all parts of it the number of votaries who were returning, after having presented their offerings, and the multitude who were going with their offerings there. Thousands upon thousands we saw at the scite of the idol; and on the road thither, wherever we could induce the people to stop and hear us, we halted, distributed to them tracts, and delivered to them short discourses on the folly and sinfulness of idolatry; on the necessity of renouncing it, and on the only way of salvation by Jesus Christ. Both at Colany, and on the road, we preached fourteen or fifteen different times, and were heard at some of the places with considerable attention; in others with derision. Some of the people

said, if such numbers of people were going to hell for worshipping Buddha, they would go thither likewise. At Colany, in a school-room near the temple, a member of our church, who had been a Boodhist priest, delivered a very good sermon with considerable fluency and energy. We had several encounters with the priests. Many of them did not at all wish to dispute on the mysteries of their superstition. I told them of the great guilt they contracted in worshipping any god but the true God; and their awful responsibility in leading so many souls astray. One of the priests was singularly hardened and impious. He admitted that Boodha was dead; and said he would believe in our God, if we could shew him unto him. I asked him if he ever saw Boodha—he acknowledged he had not, but had seen his image. I assured him we could see the true God in his works. He inquired, if all things were made by God, how any thing pernicious could be found in the work of a good God? e. g. How a man could be killed by eating a mixture of different things specified by him? Wishing to silence him on his own principles, I asked him if any thing in this world was good. But he denied that a knife was good, or food, or a horse, or the sun itself. At length our friend, who had been a priest, took him in hand, and made him deny the common assertions of his own sacred books, and completely vanquished him. He said in the conclusion, that he never prayed, and that he was greater than God. I then turned to the people, who were witnesses of the contest, and said, "Here is a man, not twenty-four years of age, who has the audacity to say he is greater than God." I tore off a little bit of paper I held in my hand, and said, that without materials to work on, he could not make even that bit of paper, and yet he declared he was greater than God, who had, out of nothing, made the sun, the earth, the moon, and the stars. I then shewed to them the folly of following the directions of such a person, and taking their offerings to him, and exhorted them and him to repent of sin, to abandon idolatry, and to believe in Christ, that they might be saved. The Lord bless the exertions of the day to the glory of his holy name, and the salvation of souls. A missionary, I am persuaded, need to be instant in season and out of season.

JAMAICA.

Since our last number, further intelligence has arrived from the north side of Jamaica, more especially

respecting the proceedings of what is now termed "The Colonial Union"—the epithet "church" having been, for some reason or other, omitted. Disgusting as these proceedings must be to every honourable mind, we deem it right to put them on record; they may, hereafter, when the system which has inspired them shall have been added to the list of obsolete abominations, be referred to as admonitory proofs of the almost inconceivable baseness and folly to which it could reduce its abettors. That the doom of colonial bondage is sealed, and that its destruction became inevitable when it dared to lift its puny arm against the servants of Christ, are facts, we believe, well known to those among its supporters who have the least penetration. Nor is it surprising that our leading daily journals should begin at length to re-echo the public opinion on this point. In illustration of these remarks, we shall now lay before our readers an extract from a Jamaica paper, giving an account of a meeting held at Falmouth, the town in which Mr. Knibb resided, on the first day of August last; and add, by way of supplement, the remarks upon this article in the "Times" and "Morning Herald" of the fifteenth and seventeenth of this month (September).

(From the Cornwall Courier.)

FALMOUTH, Aug. 1.

On Saturday a general meeting of the Colonial Union of the north-side parishes, was held at the Court-house in this town. James L. Hilton, Esq. in the chair.

The chairman, in commencing the business of the day, observed that he felt deeply the compliment they had paid him in calling him to the chair on that important occasion, more especially when he saw opposite to him the worthy custos of Trelawny. He congratulated the meeting, and the island at large, on the respectability and strength of the present assemblage, which he hoped would come to such resolutions as would do honour to the island of Jamaica. (Cheers.) He would do his duty with the utmost impartiality,

and if any gentleman had come prepared with resolutions, he hoped they would be submitted to the consideration of the meeting; but he anticipated there would be but little occasion for discussion, as he was sure there was no difference of opinion among any gentlemen present as to the necessity and expediency of the Union. They all knew the full object which it had in view, as it had been expressed in the resolutions entered into at the different parochial meetings, which were on the table before him. He could not conclude without adverting to the many questions that had been put to him, as father of the Union, as to what were the duties required of the members; he had committed to writing what he considered them to be, and which he would read, viz.—First, to support the Established Churches of England and Scotland. Secondly, to expel the sectarians, and other incendiaries, from the island. He said other incendiaries, because there are men not clothed in the garb of religion, who are promulgating treason and rebellion, and who are enrolled in the ranks of our bitterest enemies. Thirdly, to give no employment to any of their proselytes. Fourthly, to hold every man an enemy who fosters or encourages them. It is requisite to do so, that they should be taught to feel that they will not be allowed to foster these cankers to the destruction of the island. He was sure that if this resolution were strictly adhered to, they would drive them away. Fifthly, to be ready and prompt in assembling on every requisite occasion. This was a most important part; and it had afforded him considerable gratification to witness the immense number that had gathered together in 24 hours on a recent occasion in St. Ann's; and he trusted that a similar alacrity would be everywhere displayed whenever it should prove necessary. Sixthly, to risk their lives in expelling the enemies of the country. And, finally, to strain every nerve to preserve this island to our gracious sovereign King William the Fourth. These he considered as the principal duties of the members of the Colonial Union, and he hoped every man present would act up to them. (Loud cheers.)

The Hon. W. Miller then read a series of resolutions, entitled a solemn declaration of the Union.

Dr. Neilson and Dr. Lawson, jun., also read resolutions.

Some desultory conversation then ensued, which ended in appointing a sub-committee, for the purpose of preparing resolutions for the consideration of the meeting. Previous to the appointment of the sub-committee,

Mr. H. Brown rose and moved, that a letter, which had been sent from the King's-

house, to the custos of St. Ann's, for the purpose of intimidating them, be read. This was carried by acclamation, and the hon. gentleman proceeded to read the letter, which was as follows:—

“ King's-house, July 12.

“ Sir,—I am directed by his Honour, the President, administering the government, to acquaint you, that having observed in the public prints certain resolutions entered into on the 16th of June, at a meeting of the Colonial Church Union at St. Ann's-bay, the second of which particularly attracted his Honour's notice, he felt it his duty to call the attention of the Attorney-General to the subject generally.

“ The opinion of the Attorney-General being, that in the original object of this Union he sees nothing illegal, but that the second of the resolutions above alluded to is illegal, his Honour submitted this report to his Council; and I am commanded by his Honour to call upon you to admonish the parties who have entered into the resolution stated to be illegal, and his Honour expects you will take proper steps to prevent any breach of the peace ensuing on such resolution.

“ I have the honour to be, Sir,

“ Your obedient servant,

“ W. G. NUNES.

“ Custos or Senior Magistrate,

“ St. Ann's.”

Mr. Brown continued.—So then we are to be admonished forsooth! The paper pretends to have been written to prevent any breach of the peace; but it was solely meant to intimidate them, and prevent them from entering into resolutions; but the President would find himself very much mistaken, for they would not be intimidated by such nonsense. (Cheers.)

Mr. Watt.—I hope no one in this house cares one straw for that letter. (Cheers.)

The sub-committee was then appointed, and retired for the purpose of framing resolutions. After an absence of an hour and a half, they returned, and the solemn declaration they drew up was, after some verbal amendments, unanimously agreed to.

Mr. H. Brown said, that a circumstance came to his knowledge a few days ago, which he considered was deserving of the utmost publicity. In Clarendon no sectarian of any description had ever once got a footing; they often tried to get in, but never could accomplish it; in consequence, not a single negro in that parish was implicated in the late rebellion—not one shewed any symptoms of insubordination. He had learned this fact from the junior member for Clarendon, Mr. Turner, and if this did not shew the guilt of

the sectarians, he (Mr. Brown) knew not what would.

Mr. Hilton suggested that the committees of the different parishes should take upon themselves to send copies of the resolutions to different persons in their respective parishes, for the purpose of obtaining signatures. This suggestion was acted upon.

The Hon. W. Miller was added to the standing committee of the Trelawny Union.

Thanks were then voted to the chairman, and the meeting separated.

(From the Times.)

Public attention was drawn, in the course of yesterday, to intelligence from Jamaica, respecting certain resolutions which a body of planters in the northern division of that important island had passed; and which, we are bound to say, for daring illegality and monstrous injustice, have never been exceeded by any act, however offensive or unreasonable, on the records of colonial violence.

It is well known that the sectarian missionaries, who have gone forth from this country to preach Christianity to the West India negroes, have been for many years objects of extreme jealousy to what is termed, “ the West India interest;” and that no instance of insubordination or outrage has ever occurred throughout those colonies since the abolition of the slave trade, whence prompt occasion was not taken to charge the guilt of it upon the unfortunate missionaries. In Demerara, not many years since, a preacher was tried by court-martial for an alleged participation in, or promotion of, the rebellion of the blacks; and, if we remember right, the poor man's life fell a sacrifice to the severity with which he was treated in prison. In the late insurrection of Jamaica, some missionaries were subjected to trial under similar charges; but, notwithstanding the clamour raised against them, and the excitement then prevailing in the island, no misconduct was substantiated against any one of them,—not one conviction could be obtained, however ardently it was wished for, and diligently sought. The bitterness, however, which has been cherished against these sectarians, has been

apparently strengthened by the bad success of its undertakings; and the planters composing "the colonial union of the north-side parishes" of Jamaica, have signalized the impotency of their preceding attempts against the missionaries, by the resolutions to which we have already alluded, and which will be found in this day's paper. It is possible that some of the Baptist missionaries may be men indifferently educated,—some, possibly, not of the highest prudence,—and that on one or two occasions the language employed by them for religious instruction or exhortation may, as is not infrequent here in England (ay, and in the Established Church, moreover), have been ignorantly perverted by their half-taught hearers to temporal and mischievous meanings. But that does not make men incendiaries or rebels. Rebels and incendiaries may be punished by law. Why have not the missionaries been so punished? It is plain that if they could have been fairly exposed to any legal penalty, the planters would never, in their desperation, have adopted as one of their resolutions, a pledge "to expel the sectarians and other incendiaries from the island." Why, the men are raving mad! What power in the United Kingdom, or in any colony under the crown of Britain, can lawfully expel the meanest human being from its territory, when he has committed no crime acknowledged by the law of England? But what despot, known to Europe or Asia, has, in modern times, so sinned against the human race, as to banish a man because of the peculiar sect of Christianity of which he was a member? The Grand Turk,—nay, old Ali Pacha himself, the monster of Joannina,—would have spat upon the Janissary who proposed it. Expel all sectarians from Jamaica! Try it, gentlemen; but prepare for a trial of strength, the next moment, with the people and reformed parliament of England, and see who will first be "expelled"—the missionaries or their hateful persecutors.

The truth must be told. These planters will not suffer their slaves to emerge, by the avenue of knowledge of any description, from the level of beasts, to which

a long course of degrading treatment has reduced them. If men be once educated, or even shewn the road to education, however imperfect, they will no longer endure the condition of quadrupeds. The Jamaica planters are well aware of this. Their resolutions are worthy of their system, but the Attorney-General has commenced the lesson of *law*, which remains to be completed by the Government and Parliament of Great Britain.

—
(*From the Morning Herald.*)

The sentence of banishment passed against all sectarians by the Colonial Union of the Northside parishes in Jamaica is a tolerable stretch of power on the part of those who are constantly complaining of oppression. Their answer to the President's remonstrance against such sentence, from such a body, as irreconcilable with the laws and constitution of England, is an instance of the deferential respect which they entertain towards Government when its opinions happen to clash with their own. Not content with pledging themselves, at the hazard of their lives, "not to suffer any Baptist or other sectarian to teach or preach within their district," they proceed to justify the engagement by declaring the remonstrance to be nonsense. Whether it was the law and constitution of the country, or the opinions of the President and the Attorney-General, or the whole taken together, that they meant to characterize by this courteous expression, does not distinctly appear; but that neither law nor justice, nor any functionaries who endeavour to uphold them, can command much respect from the Unionists in their present temper, may be inferred without much precipitancy from the proceedings of the meeting. And these are the men who, through their agents in this country, are perpetually preaching up calmness and deliberation as the dispositions in which the great question ought to be met! What a pity that their example does not inculcate the same doctrine! They had already tried their strength with the sectarians on the question of guilt or innocence as to the charge of exciting the black population, and they had failed—signally and ignominiously failed. They had attacked the characters, attempted the lives, and destroyed the property of innocent men—for innocent they were of every thing, except the crime of religious instruction. Still there was not a tribunal to be found, even in Jamaica, base enough to convict persons, in the teeth of evidence, who had done nothing contrary to laws divine or human. But, though acquitted by the tri-

bands, there was, it seems, a power beyond the law, in the judgment of which an acquittal was no discharge, and accordingly the Union of Slave-owners took upon itself the responsibility of exercising that power with appropriate violence of language. Whether they will attempt to follow up their decision by any act, it is impossible to say at present; but they have already done enough to shew that the sectarians require protection, and that the slaves, for whose sake the sectarians are persecuted, cannot be very safe from ill usage without the constant vigilance of the ruling power, backed by the authorities at home. The slave-owners cannot now retort the charge of intemperance upon the Government at home, as they attempted to do before. The provocative in this case was the acquittal of innocent men, whom they had marked out for vengeance. If they seriously believe the doctrine which they have avowed to be tenable, and the attempt to prevent its application nonsense, we can only say that there are others in the colonies besides the slaves who remain in a state of deplorable ignorance; and that if the latter are, by that circumstance, unfitted for freedom, the former are unfitted for command.

We briefly mentioned in our last that Mr. Abbott had been forcibly prevented from resuming his ministerial labours at Montego Bay. We now publish that portion of his letter which narrates this new act of violence and oppression, under the garb of law:—

Montego Bay, Jamaica, July 5, 1838.

MY DEAR SIR,

Since I last addressed you, I have had to contend with difficulties of the most painful kind, to which I shall now direct your attention as briefly as possible. Mrs. Abbott and myself landed here on the 16th June, (brother Nichols having been detained in Kingston for a few weeks), and found our friends desirous of having service on the following day, which was the sabbath. I accordingly made arrangements for holding a prayer-meeting at half past 10, A.M., and for preaching at 3, P.M. About 10, A.M. the head constable came to the house belonging to Mrs. Renwick, in which we reside, and stated that the magistrates had sent him to say, the meeting I had collected was an illegal one, and unless I dispersed it, they would issue a warrant for my apprehension. Several messages passed between the magistrates and myself, in the course of which I gave them to understand that the meeting was not an illegal one. I sent them a certi-

the Bishop's office, but they totally disregarded both the certificate and my explanation, and at length sent the constable to wait in the house, ordering him to apprehend me if I commenced service. I consulted with some of my friends and with John Manderson, Esq. who is a magistrate and member of assembly for this parish, who advised me to disperse the people, and not preach on that day. I followed that advice, but fearing it would be a bad precedent, and that we might lose ground in consequence, I requested the constable to inform the magistrates that I had dispersed the meeting, not because I considered it an illegal one, but as they had sent to me professedly in a legal manner, although I considered their interference uncalled for and illegal, I would shew my peaceable disposition by not opposing them until the matter has been investigated, and that I was willing to meet them at any time they might appoint for the purpose of coming to an explanation. They appointed the following morning for that purpose. I met them on the Monday, produced my certificate, and offered to prove it was the kind of certificate required by the toleration act, which is in force in this island, but the majority of the magistrates seemed determined to prevent the preaching of the gospel either *with* the law or *without* it; nor is this to be wondered at, when I assure you, without any fear of being contradicted, that a *great* proportion of the St. James's magistracy are members of an anti-christian, seditious, and illegal society, known by the name of "Colonial Church Union"—the grand object of which society, is, as stated in their resolutions, to expell ALL sectarians from the country. Such being the case I was not allowed to explain, nor would they refer to the laws themselves. Violent and abusive language was used. Mr. Robert Watt (a magistrate) said I should be indicted as a *vagrant*! Dr. Lawson, sen. who is an assistant judge of the Assize Court, and colonel of the St. James's militia, said that "they ought one and all to sacrifice their lives and property to prevent our reintroduction." I told them (when they became quiet), that I did not come to the town for any political purpose, nor did I attend that meeting to enter into any political discussion,—that I came there simply to state and prove that I had not collected an illegal meeting, and called upon them to shew, if they could, some legal reason why I should not follow my duties as a minister of the gospel. I then left the meeting, after which it was resolved, that Mrs. Renwick and myself should be indicted for the next Court of Quarter Sessions. Mr. Manderson and one or two other gentlemen opposed the majority in their illegal and unjust proceedings, but it appears they were

determined not only to prevent my preaching, but that I should be driven out of the parish, and this they *would* have done had not the loyal and humane coloured inhabitants (as in Brother Burchell's case) been equally determined to protect me. From the 18th to the 25th of June, every means which their depraved hearts could suggest was employed to expel me from the parish. Placards were posted about the town, several of which are in my possession, but for want of room I can only send you the following copy of one of them. "To Mr. Abbot, Baptist Missionary, quit this parish by any possible means ere Monday, as the parishioners have resolved that you *must* then do. Should you foolhardily disregard this notice, beware of the consequences.—Montego Bay, St. James's, 22nd of June, 1832." Of course I disregarded these notices, for as a British subject I had a right to remain. Several of our coloured friends slept in the house every night, indeed they still continue to do so, to act on the defensive in the event of an attack by the white rebels. On Monday the 25th it was stated that they intended to put their threats into execution, and it being muster day they seemed to make sure of succeeding in their attempt, but our trust was in God, our souls were stayed on him, and he did not deliver us into the hands of our enemies. After the muster, a meeting of the "Colonial Union" was held at the court house at which Mr. Coates (a magistrate) presided; when it was seriously proposed by the worthy chairman, a conservator of the peace, "that I should be *driven* out of the parish." This proposition was warmly supported by the faction, but *opposed* by Samuel Manderson, Esq. (a coloured gentleman) who said that I was a British subject, and might live where I chose, and that they could not and *should* not eject me out of the parish. They soon found that those were the sentiments of a great mass of the coloured population, with whom they were ill-prepared to come into contact, and no attack was made on my person, nor on the dwelling house which, it was said, they intended to raze to the ground.

The designs of God are indeed inscrutable—are now particularly so—yet we cannot but adore and praise him for his goodness and care. When all appeared dark and mysterious, and when our infuriated enemies were thirsting for our blood, God appeared for us, and raised up friends to protect us from the grasp of lawless power. On the evening of the ever-to-be-remembered June 25, about the time the attack was to have been made on me, a medical gentleman, to me a perfect stranger, called on me and said, he understood my life was in danger, and that a party intended to mob my house that

night; that his house was open to myself and Mrs. A., and if we would accept his offer he would defend us with his life. I would mention this gentleman's name, but were it known here that such an offer had been made by him, it would only expose him to the wrath of the would-be great men, and probably end in the loss of his practice. Such is the state of society here at the present day. Our indefatigable friend, Mr. Lewin, and others, have already suffered in this way for defending us. It is necessary for me to observe, in reference to this station, and the same may be said of Falmouth and Lucea, *that your missionaries' lives will be constantly in danger, unless more protection is afforded us by the British government.* It is no longer questionable, whether or not magistrates were engaged in the demolition of our chapels; they do not deny it, but rather glory in it; and those magistrates, who were most actively engaged in that work, say they are determined to risk their lives and property to prevent our preaching. Were I to attempt to preach now, I fear it would involve the inhabitants in a civil war; and there will be equal danger of this whenever the attempt be made, unless the perpetrators of villany, who now think they may persevere in infringing on the rights of British subjects with impunity, are made to suffer that punishment they so richly merit. It is of no use for Jamaica to boast of having uncorrupted juries, as the following fact, as well as others, will prove. Bills were sent in to the grand jury by the Wesleyans against the persons who destroyed the chapels and assaulted their ministers, and though the evidence was unquestionable, *all* the bills were **IGNORED!** We have not sent in any, nor do we think it would be of any service to do so. Mrs. Renwick is bound over to take her trial, for allowing me to have a meeting in her house, at the next court of quarter sessions. They are keeping me in ignorance of their intentions respecting myself. Brother Kingdon was interrupted while holding a prayer meeting at Savanna-la-Mar, brought before the magistrates, and bound over to take his trial at the assizes held in this town, but the court was closed this day without his being called upon; and whether they intend to do any thing with his case at a future period we do not know. Such, my dear sir, is our situation at the present moment. We propose obtaining the opinion of the new Attorney-General on our case; and, being satisfied as to the law on the subject, to proceed with our work as soon as it may be safe and prudent to do so; but we are anxiously expecting redress and protection from the British government.

THOMAS F. ABBOTT.

Under date of July 4, Mr. Tinson mentions the following case of individual persecution. It is painful to think how many of the negroes are at this moment exposed to similar treatment :—

Some time ago, I mentioned to you the case of a young man who had been put into the workhouse, flogged, and worked in chains, for being at chapel on the sabbath. A few days ago, the same young man was taken before the magistrates by his master, who said, as he entered the court-house, he wished he could have him transported—a villain—a rascal—and this before he had stated the offence which had put him into such a towering passion. The magistrates, seeing him in such a rage, asked what was the matter? What had he done? Has he been stealing? No. Is he a runaway? No. He has too much religion in him. “But we cannot send him into the workhouse for his religion.” “Well, I’ll find some way to take the Methodism out of him: he is always preaching out of a big Bible, instead of minding his work—he is idle.” The poor fellow was ordered to the workhouse, and is now working in chains in the public streets,

and may be chained (should the driver think proper) to one of the vilest characters in the whole gang. As to the man’s being a preacher, nothing can be more false—he is not even a leader—but he is anxious to read; and one day his master found him, after he had left work, with a book, a New Testament, I believe, trying to decipher some of its contents. This, with his going to chapel on the sabbath, was the head and front of his offending. The circumstance I have related took place in the court-house, and was told me by a respectable person who was present and witnessed the whole.

NOTICE.

The Annual Meeting of the Bristol Auxiliary Baptist Missionary Society will be held, Providence permitting, in the last week in October; the services commencing on Monday evening, the 29th. The Rev. William Jay of Bath, and Rev. Samuel Nicholson of Plymouth, have kindly engaged to attend. The Secretary of the Parent Society, together with Messrs. Burchell and Flood, missionaries from Jamaica, are also expected to be present.

Contributions received on account of the Baptist Missionary Society, from August 20, to September 20, 1832, not including individual Subscriptions.

Birmingham Auxiliary Society, by Mr. Lepard.

	£.	s.	d.
Birmingham, Subscriptions and Donations	17	4	0
Cannon Street	90	9	1
Bond Street	90	10	2
Collections	70	0	0
Bromsgrove	12	15	2
Coppice	3	6	0
Coventry	60	10	0
Dudley	20	16	2
Henley in Arden	3	5	6
Kenchester	4	0	0
Kidderminster	3	10	0
Kington	10	0	0
Leominster	3	10	0
Netherton	5	2	4
Pershore	2	11	0
Ross	1	3	7
Stratford on Avon	6	0	0
Tamworth	1	17	0
Tenbury	3	12	4
Tewkesbury	51	2	0
Upton on Severn	5	16	7
Worcester	52	9	2

519 10 0

Previously remitted - 200 14 8

318 15 4

Rochdale, Collections, &c. by Henry Kelsall, Esq.	77	19	0
East Norfolk Auxiliary, by Rev. Jas. Puntis	47	8	1

	£.	s.	d.
Stepney, Young Ladies at Miss Whitfield's School	0	5	6
Ulverston, Friends, by Mr. Fell	6	0	0
Lincoln, Collections, &c. by Rev. Jno. Craps	10	5	0
Elgin and Morayshire, Missionary Society, by the Rev. Neil Mc Neil	4	0	0
Sevenoaks, Collection and Subscriptions, by Rev. T. Shirley	41	7	3
Crockerton, Collection, &c. by Rev. W. Jones	5	0	0
Sherborne, Subscription, by B. Chandler, Esq.	3	3	0
Louth, Collection and Friends, by Rev. E. Carey	9	13	2
Leeds, by Rev. Jas. Acworth (F. E. 10l. 3s. 3d.)	16	19	1
Horncastle, Collections, by Rev. Wm. Knibb	5	13	6
Boston, Ditto and Subscriptions, by Ditto	17	5	0

DONATIONS.

Towards the Debt.

Already acknowledged	1899	8	10
O. P. Q.	25	0	0
Mrs. Dr. Smith, Homerton	5	0	0
Mrs. Newman, Bow, by Dr. Newman	5	0	0
E. S.	1	1	0
An old Right Hand	1	0	0
John, Northampton, for Christian Boarding School at Chitpore	20	0	0

THE BAPTIST MAGAZINE.

NOVEMBER, 1832.

MEMOIR OF THE LATE REV. WILLIAM AIKIN, LONDON.

THE Rev. William Aikin was born of pious parents at East Greenwich, Kent, August 26, 1770. His father, Mr. Thomas Aikin, though in humble life, was of good reputation, and many years an honourable member and useful deacon of the tabernacle at Greenwich. Our deceased friend was early instructed in the principles of Christianity; though, having lost his parents in early life, he received but a limited education. He had a brother, the Rev. Thomas Aikin, deceased, who was an Independent Minister at Everston. The late medical Dr. Aikin and Mrs. Barbauld were his first cousins. Mr. A. was apprenticed at the usual age to Mr. George Armstead, a glass engraver; his master leaving business he was turned over to Mr. Pye, with whom he served the last year or two of his apprenticeship, and was afterwards in his employ about fifteen years. The morning of his days appears to have been preserved from the follies and vanities incident to youth, and was characterized by a diligent, regular, and moral course of conduct. He formed acquaintance with some serious young persons who heard the Gospel with him under the ministry of the Rev. Thomas Wills, B.A., at Spa Fields Chapel. At this period Mr. A. appears to have been deeply impressed with a sense of the infinite importance of eternal things, and of the necessity of personal religion. We learn by a brief account in his own hand-writing, the following particulars of his early experience.

VOL. VII. 3d Series.

“ Being born of pious parents I received a religious education, and was trained to regular attendance on the means of grace, and constantly heard the preaching of the Gospel. At fourteen years of age I began my apprenticeship, and used at that time to attend on Lord's days at Spa Fields Chapel, in the forenoon and evening, and in the afternoon I heard Mr. Rippon, at Carter Lane, Southwark. I was much impressed with the following sentiment delivered in one of his sermons :—

“ ‘ Sinner, if ever thou art saved, it must be entirely by the free and sovereign grace of God, but if thou art lost, it will be entirely thine own fault.’ Not then understanding the meaning of the word grace, and not knowing that I was by nature in a fallen and lost condition, I resolved to do what I could to save myself, that it might not be my own fault if I were finally lost; I therefore constantly continued with earnestness and prayer to attend the means of grace, and had a prevailing desire to understand the word of God, and, I hope, I had some love to it. There was an expression frequently employed in Mr. Rippon's prayers that occasioned me considerable anxiety and uneasiness, which, from my inexperience and ignorance, I could neither understand nor accede to at that time, it was the following: ‘ We have all of us, O Lord! totally ruined and destroyed ourselves, and it would be righteous in thee to banish us for ever from thy blissful presence.’ This gave me much concern, because I did not then perceive that it would be just in God to banish me for ever from heaven, as a punishment for my sin. I did not think I had been guilty of such sins as deserved it, for I knew I had not committed the atrocious crimes of swearing, sabbath breaking, or intemperance, &c. I continued with similar views and feelings till the year 1792, when hearing Mr. Rippon preach on John iii. 14, 15, from which he shewed that as Moses lifted up the serpent in the wilderness for the cure of the Israelites who were mortally stung, so Christ is exhibited and proclaimed in the Gospel for the salvation of sinners—he then proved that all his hearers (whether conscious of it or not) were fatally wounded by sin and must for ever perish, if they did not look to and believe in the Lord Jesus Christ

for the pardon of their sins and eternal life, Mr. R. solemnly appealed to all his hearers, seriously to inquire whether they were not conscious of their being guilty of transgressing the righteous law of God; if so, they were all in a state of condemnation, for the word of God declares, the soul that sinneth shall die. Deeply sensible that I had sinned against God, in thought, word, and action, the sentence of death sunk into my soul, and I was now convinced in my conscience that I had incurred the Divine displeasure, and righteously deserved everlasting death. I knew this in theory before, but never felt the power of this truth till then. Two lines of Dr. Watts immediately rushed into my mind,

‘ And if my soul were sent to hell,
‘ Thy righteous law approves it well :’

a very powerful and solemn awe impressed my spirit, though I did not feel that horror of soul which, in similar circumstances, some persons have experienced, a beam of hope in the divine mercy pervaded my mind, and I was conscious of a prevailing and anxious desire for an interest in Christ. I earnestly prayed for it, and for deliverance from the wrath to come. I most carefully and constantly embraced every opportunity of attending the means of grace, social and public, and felt earnest desires of soul under the ministry of the Gospel to hear what might be suitable to my own case and circumstances, and my mind was particularly interested when I heard any Scripture evidences of genuine conversion stated and explained, because I felt greatly concerned to ascertain that I was born again, nor was I merely desirous of knowing my personal conversion, but earnestly longed and prayed for the salvation of others. For about two years, from this time, I was much perplexed with doubts and fears respecting my interest in Christ, and the following verse was often the language of my heart:

‘ Oh ! might I hear thy heavenly tongue,
‘ But whisper thou art mine ;
‘ Those gentle words would raise my song,
‘ To notes almost divine.’

Under great concern of soul about this time I seemed to want and wish for something more than the revealed Word of God to rest upon for satisfaction and comfort. I waited and expected to receive, in some way or other, a demonstration of the Holy Spirit to my mind to assure me of my salvation. Soon after this I had my doubts considerably removed, and was much relieved from a sermon I heard preached by Rev. Mr. Towers in a lecture he delivered at Walworth, in which he said, ‘ You cannot have a sincere

heart-spring desire to love and serve God, without possessing a Scripture evidence that you are the subject of divine grace and shall never perish.’ This greatly rejoiced my soul, because I was certain I possessed a sincere hearty desire to love, please, and obey God. Such was the satisfaction and joy I felt from a consciousness that I had this evidence of an interest in Christ, that I thought I could do, bear, or suffer any thing for God in which I could manifest my love to him and concern for his glory. Such were my enjoyments that I used to long and pray for wings like a dove that I might fly away and be at rest. I wanted to depart and be with Christ, and join the holy happy society in heaven, where I should never more sin against God. I then longed for the return of Lord’s day, and was always sorry when it closed; thought I should soon be in heaven, and that all my days on earth would be crowned with joy and triumph. I conceived I could conquer all my corruptions and overcome all the temptations of Satan and the world; but, alas! I soon learnt by experience it was much otherwise—that the present life is a state of probation and warfare, and that it is through much tribulation we must enter the kingdom of heaven. I soon found the life of a Christian to be a constant course of conflict, and sometimes feared I was not a partaker of Divine grace, because I felt so much opposition from without and within in my journey to heaven. In consequence of this, and because I could not with liberty express my case and feelings in prayer, I had much darkness and distress of mind, which induced me to think that I should dishonour my profession of piety, and apostatize; but, though depressed and discouraged, I still continued to attend the means of grace, and thereby I became better acquainted with the plan of salvation—the doctrines of divine grace—the conflicts of the Christian life, &c. I derived encouragement and comfort from the conviction that my salvation did not depend on the state of my frames and feelings, but on the immutable love of God—the exceedingly great and precious promises, and the supply of the spirit of Christ Jesus my Lord. These considerations encouraged me to persevere; I reasoned with myself thus—God is faithful who hath promised grace and glory to those who sincerely seek him, and he would not have given me an earnest desire to seek his face and favour—to love, please, and serve him, if he had not designs of mercy towards me. He would not have drawn my heart, to himself and given me an earnest desire for holiness and heaven, if he had intended to separate me from himself for ever.”

Our friend's account of his early experience closes here, and it pleasingly testifies his ardent piety and sincere devotedness to God. At a subsequent period he kept a diary for a little time, which familiarly expresses the conflicts, crosses, and comforts incident to the Christian life.

About the year 1798, he sought communion with the Particular Baptist Church, then assembling in Carter Lane, Southwark, he was accepted—baptized by Mr. (now Dr.) Rippon, and became a highly esteemed and useful church member, and continued so to the time of his death, about thirty-four years. His Christian temper, consistent conversation, and ardent piety, did not long pass unnoticed by his pastor, or his fellow-members; he attended social meetings for prayer and conference, was regular in his attendance on Lord's day, and was also in the habit of calling upon the sick and afflicted poor. In those visits of mercy he would often speak a word in season, which relieved and consoled the sorrowful and sinking mind.

In the year 1799, his pastor, perceiving him to possess promising talents, affectionately invited him to the work of the Christian ministry. Mr. A. at first declined the proposal, assigning as his reason the deep consciousness he had of his utter inability. His best friends, however, thought otherwise, and entreated him thoroughly to reconsider it. He appears to have acted on the advice given; and encouraged by his friends, he accepted the invitation of his pastor to exercise his gifts with a view to this important work. He accordingly spoke from texts of Scripture several times at meetings of the church, and was unanimously called to the ministry. Soon after this it was considered advisable that our friend should avail himself of a course of academical

studies at Bristol, he therefore entered the academy, of which Dr. Ryland was then divinity tutor. About the same period there were several other brethren called to the ministry from the church at Carter Lane, who were in association with him, the Rev. Mr. Atkinson, late of Margate; Mr. Coxhead, Mr. Douglas, and Mr. Keeley; the last of whom ultimately settled in America. Mr. A. not having been accustomed to literary pursuits, did not continue long at the academy, he felt his mind encumbered and oppressed with the course of studies appointed for him.

On leaving the academy he returned to London, applied himself, as opportunity offered, to reading and useful intercourse, and spoke occasionally from Scripture in societies of Christians. Though he did not resume his own trade, Mr. A. was successively employed in several commercial engagements, among which, for about nine years, he was an assistant in the counting house of his highly esteemed friend Henry Teape, Esq., of Tower Hill, who recommended him to supply the pulpit in several places, one of which was Zion Chapel; he also preached at Woodford, Plaistow, Stratford, Bromley in Kent, Putney, &c.

He married Miss Elizabeth Ann Shanks, a member of the church to which he belonged, and the only daughter of Mr. James Shanks, late of Bermondsey Street, where he resided some years. Subsequently to the death of his father-in-law, Mr. A. was freed from the necessity of continuing his business engagements, which enabled him to devote himself exclusively to sacred duties, and, like his Divine Master, "he went about doing good," and was always willing to render any one a service. The mildness and suavity of his temper and deportment endeared our friend to all who knew him, for he

was, as one of his friends in a letter justly describes him, "characterized by all that is meek, peaceful, humble, and pious."

His discourses, though seldom, or never exclusively doctrinal, were truly evangelical, experimental, and practical. The duties, the graces, the conflicts, and the comforts of the Christian life and character, mingled with scriptural encouragements and directions, were the prevailing subjects of his sermons, which he always prepared with devout care, and, to secure his recollection, he invariably wrote a pretty full outline of his subject, and, perhaps, scarcely ever allowed himself to deviate from it; he never seemed to venture on any new or untried ground, but conscientiously kept in the good old path, which is generally the most useful. His style was plain and scriptural; the most illiterate could understand him: he never aimed at ornament or pomp; and, though seldom pathetic, he was always earnest, affectionate, and impressive, and his delivery was clear, deliberate, and regular.

His death was sudden and unexpected: although he had, for a short time been indisposed, no one apprehended any danger. He had been walking the evening previous to the night in which he was seized with the usual symptoms of malignant cholera; at four in the morning of the 16th August, the disease became alarming, medical aid was obtained: the friend, who writes this, was at his bedside about nine o'clock, and perceiving his affliction, entertained little hopes of his recovery, and the physician soon afterwards confirmed this apprehension. The requisite arrangement of his temporal affairs having been settled, his friends with affectionate solicitude attended him through the day, during which he had powerful paroxysms of cramp in the limbs and bowels; he was quite conscious of his condition, and never

once lost his recollection, but his physical strength rapidly declined, and he could converse but very little, yet he was evidently serene and happy in his mind. He entreated his friends not to inhale his breath, lest it should prove injurious; his fingers turned blue while held by his friend: he solemnly charged the female servant never to neglect the Saviour, of whom she had often heard him speak in reading, conversation, and prayer. On being asked by a friend whether he experienced Divine support and the presence of God, he said "Yes, all is well." At another time his friend inquired what his views and feelings were now he was on the verge of eternity—he stretched out and held up both his arms, having his eyes fixed upwards, and said, "Oh! brother, what indescribably bright and blessed scenes will soon open to my view in the eternal world!" Subsequently to this he was asked, whether he could mention any text or sentiment which consoled his mind, and might be encouraging to his friends; he replied, in a faint and feeble tone, "My flesh and my heart fail, but God is the strength of—" here he paused, not having power to finish the sentence. From this time his breathing became shorter and more laborious; he scarcely spoke afterwards or took notice of any one around him. His pastor being informed that Mr. A. was dying (though himself very feeble) resolved to go and see him immediately, saying, it would be a holy gratification to him, if he could but place his hand on our friend's forehead before he died. On its being intimated that he was unable to walk so far, and had better have his coach ordered, he replied, "Coach child, no, for before the horses are put to, brother Aikin may be in heaven." Leaning on the arms of two of his members, Dr. R. walked about half a mile and accomplished his wish, laid his hand on

the cold and dying forehead of his friend, affectionately pronouncing his final farewell benediction, and in about half an hour afterwards our brother breathed his last, without a struggle or a sigh, on the evening of August 16, 1832, aged 62, leaving his disconsolate widow to lament her loss. He was interred on Saturday the 18th, in the family vault, Bunhill Fields, and on the first Lord's day in September his pastor delivered a discourse on the occasion from 1 Thess. iv. 16—18,

“Blessed are the dead who die in the Lord.”

Hackney.

G. B.

ADDRESS TO THOSE WHO ARE CONCERNED TO UNITE WITH A CHRISTIAN CHURCH.

DEAR FRIENDS,

We congratulate you as the subjects of holy desires and affections—as minding not the things of the flesh but the things of the spirit: as raised in affection above what is earthly, and bent on participating the honours and felicities of the family of God. We therefore take occasion to remind you of the kindness of the God of grace in putting this difference between you and the unbelieving world, and we beseech you to give him all the praise. We do not wonder that you should be anxious for such views of *Christian doctrine* and *Christian practice* as perfectly accord with the will of God; nor are we surprised that you should be seeking the most intimate fellowship with Christ and his church, because these holy desires and affections have ever marked those “who have received, not the spirit of the world but the spirit which is of God.”

In proceeding to answer the inquiry that now so deeply interests your best feelings, we urge upon you the importance of coming at once to the pure Source of light and knowledge, and receiving with sim-

plicity of mind what the Holy Spirit teaches. In religion, the sacred Scriptures constitute the test to which all our opinions should be brought, and no opinion, however ancient, plausible, or prevalent, that will not bear the closest application to this, should be relied on. Human authority must never be put in competition with that which is divine, and preconceived ideas in religion, however they may harmonize with the views of beloved Christian friends, and the prejudices of early education, should be rejected as soon as they are found to be at variance with the Word of God, otherwise it cannot be admitted that the mind yields that subjection to the will of Christ which his authority claims.

The church of God, to which you are desiring to be scripturally united, is the gift of the Father; the portion of Jesus Christ; the purchase of his redeeming work; and by a voice from the excellent glory is charged to pay supreme regard to him (Matt. xvii). He speaks by his Gospel, requiring those that are his to come out from the world and to be separate:—to confess him before men:—to avow their attachment to each other, and to form themselves into religious associations, called “Churches of Christ,” that by so doing they might enjoy the privileges of Christian intercourse and happy fellowship in the means of grace. Such churches we read of at Jerusalem, and Corinth, and other places, constituted under the ministry of the apostles, and of the Lord shewing his approbation of them while they continued steadfast in the apostles’ doctrine, and in fellowship, and in breaking of bread and in prayers, by adding daily to their numbers of such as should be saved. And we hope there are many such churches in our own day and in our own land.

We shall be perfectly silent, because the sacred Scriptures are, about the administration of this ordinance to *any other subjects* than professed

believers in Christ, and at *any other* time than when that profession is first publicly made; thus restricted, as it is by our Divine legislator, its observance is full of important meaning. It teaches spectators the necessity of spiritual blessings, such as sanctification by the renewing of the Holy Spirit and a resurrection with Christ Jesus to newness of life; and is, on the part of him who submits to it, a humble profession of hope of interest in these blessings;—a profession which neither infants nor unbelievers can be supposed capable of making, but which believers in Christ Jesus are by the Gospel required to make, and in doing it respect should always be paid to the pattern set before them in the Word of God. Innovations in the circumstances of religious worship are always dangerous, and wherever human imaginations have concluded that by additions or corrections they could improve what the Gospel reveals they have always done mischief. Not willing to alter what is revealed relative to this ordinance, we observe that the places chosen by our Lord and his apostles as suitable for its administration; the figurative allusions made to it in apostolic writings, and the generally admitted meaning of the original word, all unite to assure us that immersion alone is the scriptural mode.

When the Saviour submitted to this ordinance, he did not permit John to bring water to him for that purpose, but he went to the water, even “to the river where John was baptizing others”—and when the eunuch was baptized by Philip, they both alighted from their carriage, “went down both into the water,” and “came up out of the water,” all which circumstances naturally bespeak immersion to be the mode observed, and forbid the idea that a part only of the body was wet with water, inasmuch as the sacred historian here, as in all other places, tells

us *the persons* were baptized, “the men and women.” And that the whole body was intended, is confirmed by the figurative allusions made to this ordinance. Believers are said to be “buried with Christ by baptism,” and as no figure but that of immersion bears any analogy to a burial, and a burial always supposes the interment of the whole body, we conclude that baptism intends the immersion of the whole body in water. Again, our blessed Redeemer, referring to his expected sufferings, says, “I have a baptism to be baptized with,” and the prophet represents him thus describing those sufferings, “I am come into deep waters where the floods overflow me:” language, with which we cannot naturally associate any other idea but that of immersion, without robbing it of all that is instructive and impressive relative to the deeply interesting subject alluded to. We are fully aware that the natural import of the Greek word, from which this ordinance takes its name, has been called into dispute, but cannot believe it has been because its import is really questionable or difficult, or we should not find, as we do, the most able scholars and divines, such as Selden, the celebrated Greek critic, Dr. Whitby, Dr. Campbell, Calvin, Dr. Doddridge, Dr. Wall, Bishop Hoadley, Macknight and others alike eminent for erudition, uniting to assure us that its primary meaning is “to immerse.” Thus confirmed in our views of Scripture relative to this ordinance, by the testimonies of the learned, we do not hesitate to say that we consider *immersion only to be Scripture baptism*, at least so far as the mode is concerned.

And now, dear friends, remember that decision in reference to every branch of Christian practice is closely connected with your own enjoyment in the ways of God, as well as with the glory of God and the welfare of those around you. Some who have

allowed indecision may, by marking your determined surrender to the will of Christ, be constrained to imitate your example, and so the glory of God be promoted. The more close the relation into which you enter with Christ and his church, the more endeared will be the fellowship that you enjoy with these. As your love to Christ abounds, we know that with meekness and simplicity you will be concerned to yield subjection to the whole will of Christ: and that the language of your hearts will be "we are ready to do *whatsoever* my lord the king shall appoint." The affectionate heart cannot be conscious of any neglect of obedience, without being pained at its remembrance, and therefore will be very jealous, lest by its own corruptions it may be allowed to choose a path in which this evil may overtake it. Mistaken judgments and cold hearts may talk about the *non-essentials in Christian practice*, but the spirit of love will consider the application of such a term to any appointment of Jesus Christ, affronting to his wisdom and power as the great legislator in his church. This spirit excludes obedience in all cases as the ground of hope, but requires its manifestation on all proper occasions as an evidence of gracious attachment to Christ, and excites the child of God unchoked by the fear of difficulties to go forward in the path of duty. The history of God's ancient church sets before us many instances of determined surrender to the will of God in services that involved the most painful self-denial. Abraham did not refuse to give up his beloved Isaac when the Lord called on him to do so. The people did not refuse submission to the painful rite of circumcision when the law of God enjoined it: nor did they withhold from the altar the most costly sacrifices and attempt to put God off with those that were of lesser value

to them: nor did Israel hesitate to walk scores of miles in order to be present at the worship of God in Jerusalem at the annual feasts. And the New Testament will furnish us with instances of the same spirit of devotion to God, equally, if not more transcendently eminent. Look at the lives and practices of the apostles of Jesus Christ and of the first Christians. They did not attempt to mould the injunctions of Christ to their own taste, or the world's taste, but took them simply as he gave them, and were only concerned to shew obedience to them. They conferred not with flesh and blood, nor did they count life dear to them so that they might finish their course with joy. They encountered real dangers and painful sufferings, believing that, as they were called to these in the service of Christ, he would support them under their pressure and conduct, through them to the crown of glory, and so he did.

"Myriads of spirits round the throne

"In humble posture stand:

"On every head a starry crown,

"A palm in every hand."

And will you not join them? Then do not expect that he who has tried the faith of his people in all ages by precepts of the same self-denying character ceases to do it now. Confide in his all-sufficient grace and faithfulness, and then, regardless of apprehended inconvenience connected with the ordinance of Christian baptism; and regardless of the opinions or the reproach of a world that approves nothing but what is pleasing to the flesh, say,

"Through floods or flames, if Jesus lead,

"I'll follow where he goes."

And then, under the influence of this conclusion, let us see you imitating the first Christians in your profession of faith in Christ Jesus, and uniting yourselves to the church of God, and we trust God will canoe

you to go on your way rejoicing, and to have this song upon your hearts daily :—

“ Oh! let me see thy tribes rejoice,
 “ And aid their triumphs with my voice,
 “ This is my glory, Lord, to be
 “ Joined to thy church and near to thee.

ESSAY ON THE DUTIES OF CHURCHES TO THEIR DEACONS.

WHEN a church has exercised their right by selecting certain brethren to the important office of deacons, they naturally expect those who undertake the trust to be active and diligent in the discharge of their duties, nor are they in general very slow in discovering any deficiency in the conduct of those who bear office among them; and it cannot be denied that in some cases more has been expected than was reasonable. Without attempting, however, to justify any thing which is really improper in the conduct of deacons, and, on the contrary, cheerfully allowing that in some cases the complaints of those who have appointed them are far from groundless, it may still be remarked, that there is great danger lest the private members of churches should so dwell on the duties of deacons towards them and towards the pastor, as to overlook, in a certain degree, their own individual duty towards both. They will, however, cheerfully allow that the title of this paper does not refer to a nonentity, and, perhaps, the following hints may stir up their pure minds by way of remembrance.

Members of churches are bound to pray for their deacons.—Perhaps, in most instances, when they acceded to the wishes of their friends they requested their prayers—and they need them still—but are they as constantly and as affectionately mentioned in secret and at the family altar, and at the social prayer meeting, as they once were and ought

(still to be? If there be a falling off here—if this important mean be partially neglected, have not the members reason to reproach themselves for having slighted the very best means of obtaining good deacons, since, after all, it is God who worketh in them as well as others to WILL and DO of his good pleasure, and he alone can enable them to use their office well.

Members of churches are bound to bear with their deacons.—Like their brethren, deacons are sinful and imperfect creatures, besides which they find much which requires forbearance on their part towards the church and congregation—sometimes after their best attempts to do that which is right, they find, to their surprize and grief, that in some quarter or other they have given offence. Now as these things are very trying, churches should learn to make allowances for them when looking at the conduct of deacons, they will not then be disposed to magnify every little fault, but wisely remembering that for every good work a man is envied of his neighbour, they will aim to put the best construction they can on the conduct of those who, it may be fairly presumed, are at least aiming at the general good.

Members of churches are bound to honour their deacons. Oh! but they are the servants of the church, and the very name of their office supposes it, say some—and this is true—but they ought to be treated with great respect—they are disinterested servants—and their office, and in many cases their wisdom and experience, ought to secure from them a good degree of respect, especially from the junior members. There are many ways in which this respect may be manifested which need not be specified, since they only require a little good sense and a little consideration as to what the individual would expect in the like case. To general respect ought to be added a

particular expression of CONFIDENCE. If the church did not consider them worthy of confidence, why appoint them to an office which implies it? and having done this, why view them with any thing like mean suspicion? Deacons are viewed by some members of churches with a sort of evil eye as though they were a race of beings who had some objects to promote separate from the welfare of the body at large. Now a want of confidence in the general good intentions of deacons is not only truly discouraging to an upright mind, but cannot fail to produce the very worst effects in any Christian church.

Members of churches are bound to co-operate with their deacons.—There are many ways of doing this to great advantage, and many ways in which the neglect of it will be exceedingly injurious. But it may be observed as peculiarly important, that deacons are entitled to the support and co-operation of their brethren in maintaining the peace, order, and discipline of the house of God. How lamentable that there should ever have been found ignorant and self-willed men, who, instead of acting thus, have appeared to others as if they took delight in thwarting and rendering useless the best plans and endeavours of the very men whom they have united to intrust with so important a charge as that of acting for the peace of Zion.

Members of churches are bound faithfully to fulfil their pecuniary engagements.—This has immediately to do with the deacon's office: on such a subject it might be supposed nothing need be said. Who can doubt but they do this?—that they feel it an honour and a privilege to do this? In many cases it is thus: there are not a few who view the pecuniary engagements pertaining to the church as so sacred that they dare not trifle with them; and who would be ashamed to give unnecessary pain and trouble to those who are ap-

pointed to receive their free-will offerings. But what shall be said of many others? do they not forget that the deacons can only fulfil their engagements as the people furnish the means? do they consider that the deacons are frequently men engaged in business whose time ought not to be needlessly broken in upon? do they not know that much of that heart-consuming anxiety which many pastors are permitted to feel, arises simply from that heedless and criminal want of punctuality with which those are chargeable for whose good they labour? Surely these things ought not so to be. It would be well if they did not exist; but while they do, let them be faithfully pointed out in order to their speedy removal.

In conclusion, let all the members of our churches seriously ask themselves how they, individually, perform their own duties, both towards their respective pastors and deacons:—and if they be found increasingly exemplary here, it is certain that their honour will be augmented, and it is not improbable that their complaints will be diminished.

ABIDING IN CHRIST JESUS, THE ONLY TRUE SOURCE OF CHRISTIAN USEFULNESS.

“Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.” John xv. 4.

CHRISTIAN reader, wouldst thou be abounding in the work of the Lord, pray for the influences of the Holy Spirit, that you may be led into the important meaning of the Saviour's words here recorded. It is your honour and privilege to be a follower of Him “who went about doing good,” to be a guide of the ignorant “a teacher of babes,” to be a faithful witness for Christ in every circle, and to every individual; yet, remember, that to be “faithful

in good works," you must be abiding in Christ Jesus. "Without me," he has said "ye can do nothing," and "he that is not with me is against me." Oh! let such a declaration lead you to examine well your state before him. "How dwelleth the love of God in you?" It is of great importance that you should be living to the Lord; this will give vigour to your operations—patience, zeal, and unremitting perseverance to all you undertake; and surely the glory of God, and the miseries of a perishing world, loudly call for such an expression of your love to God, and to your neighbour. Abiding in Christ will draw forth those principles and influences which are absolutely needful to qualify us for labouring in his vineyard. If we abide in Him, we shall be much in prayer, it will be the delight of our souls to go to him for direction, for support, for ability, to engage in his service. Do we ask for direction, he will give it us, and in answer to the inquiry, "Lord, what wilt thou have us to do?" he will say, "Go work to-day in my vineyard;—feed my lambs:" "Go and tell thy friends and neighbours what great things the Lord hath done for thee." "He will direct our paths when we commit our way unto him." Do we ask for support? He will uphold us with the right hand of his righteousness.—He will give us a word in season.—He will encourage us, as he did his first ministers with that ample promise, "Lo, I am with you always." "Have not I commanded thee, Be strong and of good courage?" "I will never leave thee, nor forsake thee." "Thou shalt speak my words unto them:" "be not afraid, neither dismayed for the Lord thy God is with thee whithersoever thou goest." Do we ask the Saviour for ability to go forward with the work?—he will supply us—we shall not be sent a warfare at our own charges—he will "be with our

spirits," and we shall be animated thereby to encounter the fiercest foes, and "come off more than conquerors through him that loved us."

Oh! how gracious and condescending is the Saviour to work by such means! and while he puts honour upon us by allowing our outward evidence of love to him by such efforts as these, at the same time to give us so freely of *that ability* which is requisite; truly may the Christian in these latter days, in aiding to carry forward the spiritual temple, feel and say, as David did in viewing the provision for the earthly one, "Lord, all this store cometh of thee, and of thine own have we given thee."

Let the *active Christian* be encouraged by these reflections not to grow weary in well-doing, and be led to make *yet increasing* efforts for the divine glory. Much patience and perseverance is needful, and those labourers are pronounced "blessed, who sow beside all waters," who are "instant in season and out of season," who "sow the seed in the morning and withhold not their hand in the evening." Much, very much remains to be done, the world is yet comparatively a desert, with here and there a divinely cultivated enclosure;—as in the days of the Saviour, "the harvest is plenteous, but labourers are few:" let none then retire from the field, but be resolved to labour till they die, remembering that with our glowing prospects there must be no rest to Christians of the nineteenth century till they rest in heaven, then shall it be said, "Call the labourers and give them their hire."

Let the *timid Christian* be encouraged to labour for the Lord; Moses was at one time backward to speak for God; but the same assistance which upheld him before the ungodly monarch of Egypt, shall enable the timid in these days, to "put to silence the ignorance of foolish

men," and to use the powers of speech in pointing sinners to the Lamb of God. None who go forth thus in the strength of the Lord shall be confounded—abiding in Christ Jesus, such shall be strengthened and divinely qualified for the work and labour whatever it may be.

And, oh! *let all* who believe in the name of Christ in these eventful days, be deeply concerned for his glory. Much remains to be done—hundreds, it is to be feared, have been swept away by the pestilence who were unprepared for death and judgment, and many of them *had not been* objects of care to their christian neighbours; and but too justly may they take up their doleful lamentation in the place of eternal wailing—"We fell by the cholera in England; yes, in London, the modern Jerusalem, the land of gospel light to the heathen world, but no man cared for our souls." Ah! such reflections should arouse us to action. Are there *yet those who have not done anything for the Saviour?* who have *never* invited a neighbour to the house of mercy? who have *never* warned a sinner to flee from the wrath to come? who have *never* placed a Bible in the dwelling of the destitute, or pointed a dying sinner to the Lamb of God? Why, oh! why is it such indifference exists? Why does the world and self hold such an influence over energies that might be consecrated to the noblest ends?—Yes, the noblest ends; for what can be compared with the salvation of the soul—the precious never-dying soul? Oh! let all awake from the slumber of selfish indifference, and as Jesus "*loved us, and gave himself for us,*" so let us bearing *his* name, breathing *his* spirit, and "*abiding in him,*" be active and diligent, "*steadfast and unmoveable,*" "*doing whatsoever our hands find for us to do with all our might, for*

there is no work, knowledge, nor device in the grave, whither we are going." Let us then "*work while it is called to-day,* for the night cometh when no man can work." Promptly let us labour, and with our strength derived from Him that is mighty, "*our work shall be rewarded,*" our "*labour shall not be in vain;*" God will be glorified and sinners saved.

C. G.

A FRIENDLY CAUTION AGAINST
WORLDLINESS OF SPIRIT.

*A Letter from the late Rev. J. Berridge to the late Mr. Robert Clarke, of Great Leake.**

Everton, Dec. 3. 1784.

DEAR ROBERT,

I hear you have taken a farm; take heed it does not cumber your heart, and set you a lusting after the worldly mammon. Consider the farm as belonging to the Lord Jesus, and yourself as his steward. Manage it diligently as for him, and keep yourself unconcerned about gain. If it brings in enough to maintain your family, be thankful; if it brings in more, be charitable. And if riches increase then beware you set not your heart upon them. Employ your hand diligently about the farm, and leave the event wholly to the Lord, casting all your care upon him, who has promised, in such case, to care for you. And whenever an anxious thought comes, as many will be thrusting themselves upon you, cast them out

* In the November number for last year, p. 486, will be found a letter addressed to the same individual, from this pious writer. We have published these letters as they were sent, but to avoid an anachronism it is obvious that the order of their publication should have been reversed; and assuming the date of the present to be correct, that of the former should probably have been 1783.—Ed.

by prayer immediately. If you gain a certain sum one year, take heed you do not expect the same another year; but keep yourself quite unconcerned the next year, assuring yourself that the Lord appoints you just such a portion as is good for you. And the more you leave every thing in the Lord's hand the more pleasing it is to him, and the more comfortable to yourself. If losses come, you may be certain that your farm, your cattle, or your crops, have got too much hold of your heart, and the Lord is trying to shake them off from you; and if one loss does not effect this, more will follow. In a word, be daily trading for the world by your hand, and for heaven by your heart. Grace and peace be with you, and with your affectionate friend,

JOHN BERRIDGE.

REMARKS EXPLANATORY OF
HEB. vii. 3.

IN the fifth and two following chapters of this epistle, the object of the Apostle is to exhibit the superior dignity and glory of Christ under the character of a *great High Priest*, which he illustrates in a variety of respects, and by a variety of peculiar and interesting circumstances; one of which is a quotation from the 110th Psalm, "Thou art a priest for ever after the order of Melchisedec," of whom, says Paul, we have many things to say, and hard to be uttered, seeing ye are dull of hearing; and, after noticing a variety of other circumstances, he again observes, in the last verse of chap. vi., that "Jesus was made an High Priest after the order of Melchisedec;" and in the verses immediately following he gives a description of the names, titles, and official character of this Melchisedec, and proceeds by marking the points of resemblance between him and the great High Priest of our profession, Christ

Jesus, whose official character is peculiarly illustrated by these points of resemblance when properly understood. It cannot, however, be denied, that from the manner in which these points are stated and left, there are some things still hard to be understood, at least to a common English reader; for instance, in chap. vii. 3, this Melchisedec is said to be "without father, without mother, without descent, having neither beginning of days nor end of life," "but made like unto the Son of God, abideth a priest continually."

In order to understand these passages correctly it is necessary that we consider, 1. That the apostles object is to shew the superiority of the *priesthood* of Christ; 2. That all that is said of this Melchisedec is brought forward to illustrate the office of Christ as the *High Priest* of our profession; and, 3. That to his official character *alone* it is applied. Let these considerations be kept in view and every apparent difficulty connected with this passage will immediately vanish.

The first point of view in which the superiority of the priesthood of Christ is regarded by the apostle, has a reference to his native *dignity*. Melchisedec is said to have been "king of Salem and priest of the most high God:" he is the only one mentioned in the Old Testament, who was at once a king and a priest by divine appointment, and in this respect he resembles him who is the divinely appointed King of Zion and High Priest of our profession; and one sense at least is thus apparent, in which Christ, as a Priest, is superior to any of the descendants of Aaron being himself a *Royal Priest*, as was Melchisedec.

The second point in which Paul is aiming to mark the superiority of Christ has a reference to the *ORDER* of his priesthood. Amongst the Jews no one could officiate as a

priest who was not a descendant of Aaron. This order was established by the Lord when Aaron was appointed to that office, and no one could break or disturb that order without a special command from heaven, for "*no man taketh this honor unto himself but he that is called of God, as was Aaron.*" "So Christ also glorified not himself to be made an high priest, but was called of God an High Priest," not after the order of Aaron, but after the order of Melchisedec, "without father, without mother, without descent." The order of Melchisedec was, in this respect, peculiar to itself. For, let it be remembered, it was as a priest and not as a man, that he was literally and strictly without progenitors and without descendants, he was the beginning and ending of his own order of priesthood, and, in the same sense, our Lord is without father, without mother, without descent (chap. vii. 6): "For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood," and as he had no progenitors in the priesthood so he will have no descendants, for "he was made an High Priest *for ever*," and abideth a Priest continually. Thus we see in what sense Christ was made an High Priest after the order of Melchisedec.—Having neither "beginning of days nor end of life." This expression alludes to another circumstance peculiar to the priesthood of Melchisedec, who had no ancestors in the priesthood, nor any of his descendants, so neither was his office limited to any period in his life. The Levites were not allowed to enter on the service proper to the high priest till they were thirty years old (see Num. iv. 3), which was the beginning of days of their priesthood, and they continued to officiate till they were fifty years of age, at which time their work terminated, which was the

end of life to them as officiating priests: but the priesthood of Melchisedec was under no limitation of years or of age, either at its beginning or ending, "but made like unto the Son of God, abideth a priest continually all through his life, and in this respect illustrated the priesthood of the Son of God, who is said to have been made an High Priest *for ever*, after the order of Melchisedec," v. 17.

Nothing can be more evident than the apostle's object in this chapter being to represent at once the superiority and perpetuity of the priesthood of Christ, and that the official character of Melchisedec is amongst those things that were calculated, and by Paul intended, to illustrate this point is evident, and for this purpose alone is it introduced in this place by the sacred writer.

Aylsham.

JOHANNES.

ELIOT, THE APOSTLE TO THE INDIANS.

He liked no preaching but what had been well studied for; and he would very much commend a sermon which he could perceive had required some good thinking and reading in the author of it. I have heard him thus express himself, says Dr. Cotton Mather, "Brother, there was oil required for the service of the sanctuary; but it was to be beaten oil. I praise God that I saw your oil so well beaten to-day; the Lord help us always, by good study, to beat our oil, that there may be no knots in our sermons left undissolved; and that there may be a clear light thereby given to the house of God." He also looked for something in a sermon beside, and beyond the mere study of man; he was for having the Spirit of God breathing in it, and with it; and he was for speaking those things from those impressions, and with those

affections, which might compel the hearer to say, "*The Spirit of God was here.*"

I have heard him complain, "It is a sad thing when a sermon shall have this one thing, the *Spirit of God*, wanting in it."—Thus wrote and spoke one who laboured "in season and out of season," to bring sinners to the Saviour, and whose labours were greatly blessed to the souls of the Indians. His motto was, "*Prayer and pains, with faith in Christ Jesus, will do everything.*" Let all pray for a double portion of his Spirit to rest upon us.

THOUGHTS ON PRAYER CONNECTED
WITH PREACHING BY A CONVERTED
HEATHEN.

A converted Brahman attempted to make some remarks on the parable of the talents; but not clearly understanding it, Paunchoo, a converted heathen, added, "The meaning of it was, to teach us *faithfulness in the Lord's service.* *We are very idle,*" said he; "our Lord used to pray *whole nights*—we with difficulty pray an hour,—we should *pray more.*—Truly, if great things in the healing of bodily distempers were not to be expected without prayer and fasting, what can we reasonably look for in the way of conversions among such a people as it falls to our lot to labour among, without an *increased spirit of faith and prayer.*"

This remark fully applies to the success of a preached gospel at home, as well as in India:—here as there, "the carnal mind is enmity against God," and the word preached will not profit unless mixed with faith in those who hear it. May we not as members of Christian churches feel that one reason why we have so few conversions, and see so little of the outpouring of the Spirit, is, because *we pray so little.* Alas! *how coldly* do we often, at

our social prayer meetings; pray for the success of the word preached; how backward are we often in attending them:—is it, therefore, to be wondered at, either that our hearts are not enlarged to long for the conversion of souls, or that we see so few displays of converting grace when we think how iniquity abounds.

Prayer, fervent prayer in a church, ought to increase exactly in proportion to the increase of effort that is made; therefore the more active a minister is in his exertions the more *fervent* and frequent should be the prayers of his members:—thus as out door preaching is adopted by many, it ought to call forth a renewed spirit of prayer to give it success—in some cases it is to be feared the contrary has been the case. Also in our visiting different neighbourhoods; the more effort is made in this way, the more should it call forth meetings for prayer, that a blessing might rest upon them—a failure in this way, it is to be feared, will soon lead to an abandonment of efforts, which, if persevered in, and united with prayer, might be productive of good to souls, and glory to the Saviour. Let us look around, review the labours of our ministers and deacons in the various ways the duties of their studies call them, and see if we cannot help them by our increased prayers, although it call for a sacrifice of our time and convenience. Surely the early prayer-meetings on a Sabbath morning might be more numerous attended if we felt as *we ought* the worth of prayer—the worth of souls—the value of laborious efforts, or regarded, as Paunchoo did, the example of the Saviour who spent whole nights in prayer—then should we be early to the house of the Lord, and constant in calling upon him, for the Holy Spirit to be poured out from on high.

REVIEWS AND BRIEF NOTICES.

The Life of Andrew Marvell, the celebrated Patriot: with Extracts and Selections from his Prose and Poetical Works.
By JOHN DOVE.—Simpkin and Marshall.

WE shall rejoice to hear that the present memoir is favourably received, because the editor informs us "it is his intention to publish, at distant intervals, the Lives of some of the most eminent Yorkshiremen—for which he possesses ample materials."

Andrew Marvell was a patriot, a scholar, a poet, and a satirist, and what is more and above all, he appears to have been a Christian. He was born at Kingston-upon-Hull, in 1620, and at the early age of fifteen was sent to Trinity College, Cambridge. Leaving college in 1642, he commenced his travels in Europe; and in Italy made his first acquaintance with Milton. It appears from a letter written by Milton to Bradshawe on behalf of Marvell, in 1652, that he was then an unsuccessful candidate for the office of Latin Secretary to the Protector. But to this application he no doubt owed, in 1657, his introduction into that office as assistant to Milton. In 1659, Marvell was appointed by Cromwell to be tutor to his nephew, Mr. Dutton. In 1660 he came forward in his parliamentary character, and continued cautious, circumspect, and steady for nearly twenty years. To what a height *corruption* had arrived in the reign of Charles the Second, we may imagine from a letter which Marvell wrote to a friend in 1675, in which he says,—

"The king having, upon pretence of the great preparations of his neighbours, demanded 300,000*l.* for his navy (though in conclusion he hath not sent out any), and that the parliament should pay his *debts*, which the ministers would never particularize to the House of Commons, our house gave several bills. You see how far things were stretched beyond reason, there being no satisfaction how those debts were contracted, and all men foreseeing that what was given would not be applied to discharge the debts, which

I hear are at this day risen to *four millions*. Nevertheless such was the number of the constant courtiers, increased by the apostate patriots, who were bought off for that turn, some at six, others at ten, one at 15,000*l.*, in money; besides what offices, lands, and reversions, to others, that it is a mercy they gave not away the whole land and liberty of England. The Duke of Buckingham is again 140,000*l.* in debt, and, by this prorogation, his creditors have time to tear all his land in pieces. The House of Commons has run almost to the end of their time, and are grown extremely chargeable to the king, and odious to the people. They have signed and sealed 10,000*l.* a-year more to the Duchess of Cleveland, who has likewise near 10,000*l.* out of the *excise* of beer and ale; 5,000*l.* a year out of the *post office*; and, they say, the reversion of all the king's leases; the reversion of all places in the custom-house; and, indeed, what not? All promotions, *spiritual* and temporal, pass under *her* cognizance."

In November, 1675, Marvell writes to the mayor and corporation of Hull: "I am here in good health and vigour, ready to take that station in the house, which I obtain by your favour, and have so many years continued; and, therefore, desire that you will consider whether there be any thing that particularly relates to the state of your town. I shall strive to promote it to the best of my duty; and in the more general concerns of the nation, shall maintain the same uncorrupt mind, and clear conscience, free from faction, or any self-ends, which, by the grace of God, I have hitherto preserved." We agree with Mr. Dove, when he adds, "There are not many men at the present day who would obtain credit with their constituents, were they to speak thus of themselves; but Marvell had for many years given such convincing proofs of the purity of his mind, that his words were an oracle to all who knew him." We cannot help transcribing an anecdote here:—

"Marvell having once been honoured with an evening's entertainment by his Majesty, the

latter was so charmed with the ease of his manner, the soundness of his judgment, and the keenness of his wit, that the following morning, to shew him his regard, he sent the Lord Treasurer Danby to wait upon him with a particular message. His lordship, with some difficulty, found Marvell's *elevated* retreat on the second floor in a court near the Strand. Lord Danby, from the darkness of the staircase, and its narrowness, abruptly burst open the door, and suddenly entered the room in which he found Marvell writing. Astonished at the sight of so noble and unexpected a visitor, Marvell asked his lordship, with a smile, if he had not mistaken his way. 'No;' he replied with a bow, 'not since I have found Mr. Marvell,' continuing, that he came with a message from the king, who wished to do him some signal service, on account of the high opinion his Majesty had of his merits. Marvell replied with his usual pleasantry that his Majesty had it not in his power to serve him. But becoming more serious, he told the Lord Treasurer that he knew the nature of courts too well, not to be sensible, that whoever is distinguished by a Prince's favour is expected to vote in his interest. The Lord Danby told him his Majesty only desired to know whether there was any place at Court he would accept. He told the Lord Treasurer he could not accept any thing with honour, for he must be either ungrateful to the king in voting against him, or false to his country in giving in to the measures of the Court; therefore the only favour he begged of his Majesty was, that he would esteem him as dutiful a subject as any he had, and more in his proper interest, in *refusing* his offers than if he had accepted them. The Lord Danby finding that no arguments could prevail, told Marvell that the king requested his acceptance of 1000*l.*; but this was rejected with the same steadiness; though soon after the departure of his noble visitor, he was obliged to borrow a guinea from a friend."

In 1672, Marvell engaged in a controversy with Dr. Samuel Parker (afterwards Bishop of Oxford), who had exerted himself very much in persecuting the Nonconformists. This occasioned the publication of his "*Rehearsal Transposed*," one of the finest specimens of argument, combined with wit and humour, to be found in our language.

"Marvell had rendered himself so obnoxious to the venal friends of a corrupt court, and to the heir presumptive, James, Duke of York (a bigotted Papist), that he was beset on all sides by powerful enemies, who even proceeded so far as to menace his life. Hence

he was obliged to use great caution, to appear seldom in public, and frequently to conceal the place of his abode: but all his care proved ineffectual to preserve him from their vengeance; for he died on the 16th of August, 1678, aged 58 years, not without strong suspicions (as his constitution was entire and vigorous) of having suffered under the effect of *poison*."

But whether fate or art untwin'd his thread
Remains in doubt. Fame's lasting register
Shall leave his name enrolled, as great as those
Who at Philippi for their country fell.

It appears from p. 84, that Mr. Dove suspects that Parker had a "guilty knowledge of Marvell's death." But we need not be anxious to lift up the veil that lies upon this matter: "the day will declare it."

We shall conclude this article by transcribing the greater part of the beautiful and tender letter which he wrote to Sir John Trott on the death of his son.

"Honoured Sir,

"I have not that vanity to believe, if you weigh your late loss by the common balance, that any thing I can write to you should lighten your resentments; nor if you measure things by the rules of Christianity, do I think it needful to comfort you in your duty, and your son's happiness. Only having a great esteem and affection for you, and the grateful memory of him that is departed being still green and fresh upon my spirit, I cannot forbear to inquire how you have stood the second shock at your sad meeting of friends in the country. I know that the very sight of those who have been witnesses of our better fortune doth but serve to reinforce a calamity. I know the contagion of grief, and infection of tears; and especially when it runs in a blood. And I myself could sooner imitate than blame those innocent relentings of nature, so that they spring from tenderness only and humanity, not from an implacable sorrow. The tears of a family may flow together like those little drops that compact the rainbow, and if they be placed with the same advantage towards heaven, as those are to the sun, they too have their splendour; and, like that bow, while they unbend into seasonable showers, yet they promise that there shall not be a second flood. But the disoluteness of grief—the prodigality of sorrow—is neither to be indulged in a man's self, nor complied with in others.

"But on a private loss, and sweetened with so many circumstances as yours, to be impatient, to be uncomfortable, would be to dispute with God. Though an only son he

inestimable, yet it is, like Jonah's sin, to be angry at God for the withering of his shadow. Zipporah, the delay had almost cost her husband his life, yet when he did but circumcise her son, in a womanish peevishness reproached Moses as a bloody husband. But if God take the son himself, but spare the father, shall we say that he is a bloody God? He that gave his own Son, may he not take ours? It is pride that makes a rebel; and nothing but the overweening of ourselves, and our own things, that raises us against Divine providence. Whereas Abraham's obedience was better than sacrifice. And if God please to accept both, it is indeed a further trial, but a great honour. We abound with precept, but we want examples. You, Sir, that have all these things in your memory, and the clearness of whose judgment is not to be obscured by any greater interposition, should be exemplary to others in your own practice. 'Tis true, it is a hard task to learn and teach at the same time. And where yourselves are the experiment, it is as if a man should dissect his own body, and read the anatomy lecture. But I will not heighten the difficulty, while I advise the attempt. Only, as in difficult things, you would do well to make use of all that may strengthen and assist you; the Word of God, the society of good men, and the books of the ancients; there is one way more which is, by diversion, business, and activity, which are also necessary to be used in their season. But I, who live to so little purpose, can have little authority or ability to advise you in it.

From your very affectionate friend,
and most humble servant,
ANDREW MARVELL.

The Mourning Congregation reminded of the Work of their Deceased Minister: a Funeral Sermon for the Rev. Joseph Kinghorn, preached in St. Mary's Meeting House, Norwich, on Sunday Afternoon, September 9th, 1832. By JOHN ALEXANDER p 25—Wightman, London; Wilkin, Norwich.

ASTRONOMERS tell us, that certain luminaries which, in earlier times, were described as forming in the vast concave of the aspectable heavens a part of its "midnight glory," are no longer visible. But they add, that others, then undiscovered, may now be seen emitting their mild radiance and performing their appointed revolutions. Asuming as a fact, what must have supplied ample occasion for conjecture and hypothesis, we may safely conclude, that these departed stars shone, through the whole of their destined period,

and retired not until commanded by Him who originated the lustre they dispensed—who perpetually superintended their regular or eccentric movement, in the celestial canopy, and, for the honour of whose "excellent Majesty," their diverging rays passed through immeasurable space, exciting the admiring gratitude of the devout beholder. We have presumed to introduce this prefatory paragraph that we might not too suddenly draw upon Christian sympathy, by abruptly exclaiming, "Your fathers, where are they?" and the prophets, do they live for ever? Ah! how lengthened, and how rapidly lengthening, is the list of those who, during their "appointed time," having shone with such chastened and beneficial splendour, in the moral firmament of this world, are now removed to shine, in full orb'd glory, in that ineffable expanse from which they shall never be displaced.

The eminently distinguished minister, whose lamented demise has occasioned the instructive and impressive discourse we are now to notice, was as highly esteemed as he was extensively known. To say nothing of his erudition, such was his acknowledged power of thinking closely and reasoning justly, of detecting error and eliciting truth, of pruning the extraneous and preserving the essential, of judiciously selecting and forcibly exhibiting—and above all, so unquestionable and truly exemplary was his piety, the hallowed result of copious effusions of divine influence, graciously communicated through a lengthened period, and evidently effecting considerable maturity of experience, that whenever he arose to deliver his sentiments, whether in the pulpit, on the platform, or in the Committee-room, he was uniformly received with respect, and heard with attention. When, in the month of June last, at the annual meeting of the Baptist Irish Society, as he stood forward to advocate the claims of that Institution, of which he had long been a cordial friend and supporter, we surveyed the erectness of his person, the gravity of his attire, and the animation of his countenance, little did we suppose that we then were looking upon him for the last time, and that we should never subsequently

participate in the pleasure imparted by listening to the candour of his statements, the point of his sentences, and the earnestness of his address. But, says Mr. Alexander, in addressing the bereaved church and congregation, "Your minister is a corpse—the house of God in which he has been accustomed to meet you is become his sepulchre—and all your future meetings will be held around his grave." p. 23.

This judicious and most appropriate sermon is founded on 2 Peter i. 12, 13. In introducing his subject the preacher remarks:—

"These words, my brethren, are impressively suitable to the present solemnity, especially when you consider that, if the life and health of your beloved pastor had been prolonged till to-day he would probably have made them the subject of his own discourse. Having been engaged, for some time past, in preaching a course of sermons on some of the Epistles, he had proceeded in his expositions as far as the eighth verse of this chapter; and, by this time, perhaps, he would have addressed you on the following verses, including those of our text."

Mr. Alexander afterwards observes:

"His own remarks on this passage would probably have included the language of *determination* and *anticipation*; ours, alas! must include principally the language of *reflection* and *remembrance*. Let us therefore consider the work in which he was engaged, the decease by which it has been terminated, and the remembrance of it which it now becomes you to cherish." p. 3.

Under the first of these particulars it is stated that, "he endeavoured to discharge his work **DILIGENTLY, IMPRESSIVELY, and PERSEVERINGLY.**" Much that is excellent under these subdivisions we must necessarily omit, to make room for a brief but interesting sketch of the history of our late highly revered friend which occurs under the second head of this valuable funeral record.

"The Rev. Joseph Kinghorn, the youngest child of David and Elizabeth Kinghorn, appears to have been born in Newcastle, Northumberland, on the 17th January, 1766. His father was, from about four years after the birth of his son, pastor of a small congregation of Baptists in Bishop Burton, in Yorkshire, where he remained

till he and his venerable partner came to reside with him in this city. Their son was in early life engaged in the employ of Messrs. Fishwick and Co., of Newcastle, manufacturers of white lead; and whilst there he became a member of the Baptist church. His qualifications for public usefulness were soon recognized by his brethren, with whose concurrence he was sent, at the joint expense of Mr. Ward and Mr. Fishwick, to enter on a course of study in the Bristol Academy, under the care of Dr. Caleb Evans, the divinity tutor, and of the Rev. Mr. Newton, the classical tutor, who was succeeded in that office by the Rev. Robert Hall, a short time before Mr. Kinghorn left the academy.

"At the close of his studies Mr. Kinghorn visited Fairford, in Gloucestershire, and preached there for some time as a candidate for the pastoral office, but was prevented from settling among them by an unwarrantable suspicion, entertained by some of the people, respecting his orthodoxy, which appears to have harassed his mind and injured his health. At that time his friend, Mr. Fishwick, happened to be in Norwich on business; and having been informed that the church here was destitute of a pastor, he warmly recommended his young friend as a candidate; in consequence of which, an invitation was sent from the church to Mr. Kinghorn, requesting his services for a few weeks; and he arrived in Norwich on the 28th March, 1789, and preached his first sermon here on the following Lord's-day, March 29th, from Romans v. 10, 'For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.'

"Mr. Kinghorn's immediate predecessor in this church, was the Rev. Rees David, who served with fidelity and usefulness for eleven years, when he was cut off by a fever, in the February of 1788. The high degree of regard which Mr. David enjoyed, from the integrity of his character, his zeal for the cause of religion and of civil and religious liberty, and from the energy and power of his preaching, rendered it no small difficulty to obtain a successor acceptable to the destitute church, and though a minister of considerable talents had been supplying the vacant pulpit for some months after Mr. David's death, yet opinions respecting him were so much divided, as to bring the congregation into a very uncomfortable state. It was at this crisis that Mr. Kinghorn arrived; and though much enfeebled and distressed when he came, yet in the society of the late Mr. and Mrs. William Wilkin, he found the consolations of a sincere and deli-

cate friendship, and by frequent visits to their country residence, he soon regained the tone both of his body and mind. In after life he testified his sense of obligation to their kindness, by accepting the charge of their young and orphan children, over whom, as you well know, he watched with affectionate and parental care.

“After having preached in Norwich for several sabbaths, he received an invitation from the church to become its pastor, which he accepted in January, 1790. On the 20th of the following May, he was ordained to the pastoral office; on which occasion the Rev. Zenas Trivett commenced the service; his father the Rev. David Kinghorn, gave the Charge from Tim. iv. 13: ‘Give attendance to reading, to exhortation, to doctrine;’ and the Rev. Mr. Richards, of Lynn, preached the sermon to the church and congregation.

“Under his ministry, the congregation having increased in numbers and respectability, it was determined to pull down the old meeting house; and sums of money, sufficient for the erection of a new place, having been liberally subscribed by the people, the present place of worship was erected, and opened for divine worship, on Thursday, June 25, 1812; on which interesting occasion, Mr. Kinghorn preached in the morning from Psalm xc. 17; and the Rev. William Hull, in the evening, from Psalm xcv. 1, 2, 3.

“In the latter period of his life, he had the happiness of being again united to his aged parents, and of comforting their declining years; for when circumstances rendered it necessary for his father to resign his pastoral charge, the venerable pilgrims came to this city, as Jacob journeyed to Egypt, to see the prosperity of that son from whom they had been separated so many years. You know how tenderly he fulfilled towards them every filial duty, how anxiously he watched over them, and how carefully he supplied their necessities. And when he had closed their eyes, and had given directions concerning their remains, you well remember how he addressed to you the affecting declaration, *‘I am now loosened from every earthly tie, and have no other care but you. Henceforth you, the members of this church, shall be my brother, and my sister, my father, and my mother.’*” p.p. 16—20.

Concerning the circumstances of Mr. Kinghorn’s death, Mr. Alexander states as follows:—

“His decease had been mercifully preceded by a long life of health and labour, and more than sixty-six years had elapsed from his birth to his departure. Some of

the former of those years were connected with occasional attacks of sickness, which sometimes led him to expect an early grave, so that at the time of his ordination, upwards of forty years ago, he said to his father, ‘You are come to ordain a dying man;’ and subsequently to that period, he was once visited with a severe and alarming illness. Nor is it improbable that these occasional admonitions of his mortality were the means, under the blessing of God, of producing much of that seriousness of spirit by which his mind was pervaded. Still his was a life of comparative health; and when I visited him, during the week in which he died, he told me that, till then, he had not been kept out of his pulpit, by illness, for a single sabbath, during a period of twenty-eight years. His last illness, as you are aware, was confined to one short week. It commenced on the evening of Saturday, August 25th, and concluded in his death, on the evening of the Saturday following—yet it is probable that the fever which at last consumed him, had, for some time previously, been accumulating its exhausting fires. His illness was so short, and of such a nature, as to afford scarcely any opportunities of conversation with him in order to ascertain the state of his mind—indeed those around him little expected that death was so near at hand. This, however, is a circumstance on which we reflect with no feelings of anxiety. His soul, and all its eternal interests, had long been committed to the Saviour. For him to live had been Christ; for him to die was gain. During nearly twelve hours before his departure, he was apparently inattentive to every surrounding object. His body and his mind seemed to be in a state of perfect peace. Not a word was spoken—not a limb stirred—not a symptom of pain appeared. The tide of life gently and silently ebbed away, till at length his breathing ceased and his countenance faded into the paleness of death,

Calm and unruffled as a summer’s sea,
When not a breath of wind flies o’er its
surface.’ p. 13, 14.

Under the last division of the discourse the following striking passage occurs:—

“Some of you have, perhaps, for many years sat under the sound of that gospel which, during every year, has been to you ‘the savour of death unto death.’ Throughout the whole course of his ministry you are the persons who occasioned his keenest anxieties and his bitterest disappointments; for, so far as you were concerned, he seemed to labour in vain, and to spend his strength for nought. Yet he warned, and exhorted,

will admonished you to the last; and it should be to you, day and night, an awful and awakening remembrance, that the very last text from which he preached, was the subject of a sermon emphatically addressed to you; for its language was, 'NOTWITHSTANDING I HAVE SPOKEN UNTO YOU, RISING EARLY AND SPEAKING, YET YE WOULD NOT HEarken UNTO ME.' And these words, the last which he addressed to you on earth, were, perhaps, the first which he repeated concerning you at the bar of God. Ah! my brethren, were it possible for any thought to disturb his peaceful breast in heaven, it would be the recollection of the state of guilt and impenitence in which he has left you on earth—it would be the thought that now, perhaps, you and he are separated for ever." p. 20.

But we must soon forbear. In the final paragraph Mr. Alexander remarks,

"You should cherish the remembrance of these things by CIRCULATING the gospel which he preached. This also, my brethren, was one of the things which your minister endeavoured that you should have in your remembrance after his decease—for the ready and efficient assistance which he gave to many of the religious institutions in this city—the efforts which he made to extend the gospel in the county—and the laborious zeal with which he endeavoured to promote the interests of the Baptist Missionary Society*—all shew how desirous he was to advance the kingdom of Christ in the world.

* The Committee of the Baptist Missionary Society, at its meeting, September 13, 1832, passed the following resolution:—"Resolved, That this Committee have heard with much regret of the unexpected decease of their venerable friend and Christian brother the Rev. Joseph Kinghorn, who had, for many years, been associated with them in conducting the affairs of this Society; and whose activity of mind, extensive information, and sound judgment, in connexion with his deep and unaffected piety, rendered him eminently useful as a member of the committee. Nor can they forget the serious loss sustained, on this mournful occasion, by the church and congregation, who enjoyed the pastoral labours of their deceased friend during the lengthened period of forty-three years. Earnestly would they pray the Great Head of the church, speedily to repair the breach occasioned by this solemn providence, and to grant that many may profit by the impressive admonition it conveys, to work while it is day."

Go you, my brethren, and do likewise. Never become weary of labouring in the cause of Christ. And remember for your encouragement, that though the priests are not suffered to continue by reason of death, though ministers of the gospel are as mortal as their hearers, and though all flesh is grass, there is, nevertheless, one thing stable and eternal in the midst of this moving and this dying world, and this one thing is 'the word of the Lord, that endureth for ever.' The church lives, though the pastor dies. The church must increase, though he has decreased. One generation shall pass away and another generation shall succeed, 'till time and nature die.' But during all this mortality and change, 'Jesus Christ is the same yesterday, to day, and for ever,' and his word shall have free course and be glorified till it cover and crown the world, and till the kingdoms of this world shall become the kingdoms of our God and of his Christ, and he shall reign for ever and ever." p. 24.

Who that with suitable consideration peruses this discourse, especially among the ministers of Jesus Christ, and seriously reflects on the sudden and unexpected manner in which the event, whose pious recollection it is designed to perpetuate, took place,* but must feel, with deepened impression, the unspeakable importance of constantly attempting to follow out the scriptural injunction, in all the extent of its practical interpretation, "Occupy till I come?" As a writer, the memorials we possess of Mr. Kinghorn are neither so numerous nor so enlarged as we could have wished, considering the strength of his mind, the range of his information, the correctness of his sentiments, and the vigour of his pen. Enough, however, in this department of his exertion has been accomplished, to impart to his name and character a high measure of respect, and, on some particular points, essential to the truth and purity of Christian doctrine and discipline, it will, in effect, be long said of him, "He being dead yet speaketh."

* * Mr. Kinghorn was for many years, a frequent and an able contributor to the pages of this Magazine.

The British Preacher, under the sanction of the Ministers whose Discourses appear in its pages. Vol. III.—Westley and Davis. THE principle on which this work is conducted (expressed in the title we have

copied) cannot fail to approve itself to every upright mind.

The subjects discussed in this beautifully-printed volume are as follows:—

The liberties of the Church—The inability of the enemies of the Church to shut the Door which the Lord hath opened—Reconciliation to God—The Suitableness of Christ as a Saviour—The Reign of Righteousness—The Influence of the Holy Spirit—Eternal Redemption—The Source of True Peace—An Appeal to the Young on the Worth of the Soul—Self rejected and Christ exalted—the Hardening Nature and awful Consequences of Sin—The Necessity and Efficacy of Prayer—The Object of Faith and Prayer in the Day of Trouble—The Salvation of Infants—Christian Obedience—The Regard due to the Holy Spirit—The Propagation of the Gospel—All Things delivered unto Christ—The Nature of Christian Zeal—Paul's Voyage to Rome in connexion with his Faith—All things working for good to them that love God—The Guilt, Danger, and Duty of Great Britain at the present Crisis—The high Reward of those who turn many to Righteousness.

These subjects are truly evangelical. Our readers will believe that they are judiciously explained, and eloquently en-
forced if we give the names of the Rev. gentlemen who have contributed them, which we shall have great pleasure in transcribing. They are, R. M. Beverley, Esq.; Mr. Pezman; Mr. Lewis; Mr. Harry; Mr. Caleb Morris; Mr. Forster; Mr. Philip; Mr. Gilbert; Dr. Morison; Mr. Hunt; Mr. Thornton; Mr. Stephen Morell; Dr. Styles; Mr. Jefferson; Mr. Charles Williams; Dr. Bennett; Dr. Thomson; Mr. Bolland; Mr. John Jones; Mr. Burs; Mr. Gray; and Dr. Humphrys.

We must not forget to say, the first in this volume, is a funeral sermon for the late eminently learned William Greenfield, by Mr. Thomas Wood. The volume is also enriched by an address from Dr. Winter, at the funeral of the late Rev. Thomas Tayler, who died October 23d 1831, in his ninety-seventh year!

We have been glad to hear that the public-spirited and enterprising publishers have it in contemplation to continue this work with new improvements; and we heartily wish them great and good success.

Two Letters by "Fiat Justitia," Author of a Letter to the Hon. and Rev. Baptist W. Noel; in reply, the first, to a Churchman who condemns him for going too far; the second, to a Dissenter, who expostulates with him for not going far enough. With an Appendix, containing a Letter from the Hon. and Rev. Baptist W. Noel, with Observations upon it; Remarks on the Unity of the Church; Church Communion; Ecclesiastical Endowments; Theory and Practice of Independency, &c. &c. Concluding with Hints on Church Reform, as applicable to Congregationalists.—Holdsworth and Ball.

FROM this long title page, which we have carefully transcribed, our readers may guess at the multifarious contents of the interesting publication before us. The writer (whoever he may be) is not only witty himself, but as the poet said of Falstaff, he will be the cause of wit in others. This half-crown pamphlet will be followed, we expect, by a variety of smaller and larger replies. The author says, "he thinks it probable that some of *both* the great parties to which his remarks refer, will read them; but he does not think that either will be satisfied." In this we have no doubt he is perfectly right; for he has "thrown together thoughts and reflections of various kinds" respecting a great many points of doubtful disputation.

Many a churchman will still maintain that he has gone too far in condemning the Establishment; and that he has not gone far enough in finding fault with his own ecclesiastical community. He appears to think that Church of Englandism is not right; that Dissenterism is in various particulars wrong; and that something better than either may yet be seen—that "truth is, at present, somewhere in the space between them." p. 53.

We read with regret his avowal in p. 51.

"I do not regard any system of church-government, at present existing, as of divine right. I much doubt whether there is any entire model, pattern, or platform in the New Testament, intended to be universally binding. I am inclined to think that there are important general principles involved or recognised, which, in their essence, are to be regarded in our conduct, but which, in their mode of operation, admit of being adapted to circumstances under a wise and holy expediency."

We have not time or space just now to go into a lengthened discussion of the principle of this sweeping declaration. Perhaps another occasion may arise ere long.

After what has been quoted above, our readers will not be surprised to learn that this author contends for reform among his own brethren. While he maintains, with the warmest zeal, the necessity of reform in the church, he endeavours to convince us that dissent is not quite apostolical in theory, and much less so in practice. He tells the Baptists and the Pædobaptists that they should not constitute separate bodies, and in short, he seems to hold that all sects must be consumed in one fire, and that some phoenix will arise from the ashes of all.

We cannot forbear adding that his appeal to the consciences of Messrs. Howels, Phillips, Melville, &c. who seceded from the Bible Society for conscience sake, while they refuse to secede from the Church of England, is one of the finest specimens of the *argumentum ad hominem* we have ever read. Here we think the author, who is evidently a man of high moral feeling, appears to the greatest possible advantage.

He writes with ease and freedom, and candour, and, if there be great boldness, there is the absence of bitterness, and strong marks of warm affection for all those who love our Lord Jesus Christ in sincerity.

We anticipate for the author the usual fate of reconcilers and harmonists among the sectaries, namely, that of him who interposes between a man and his wife when they differ. He puts his hand, as Richard Baxter says, into a cleft stick; and then both sides unite to pinch him!

A Brief Memoir of the late Rev. Isaac Mann, A.M. &c &c. By JOSEPH BELSHIER, Author of "Interesting Narratives from the Sacred Volume," &c.—Holdsworth and Ball

AN able and affectionate tribute to the memory of a minister whose unwearied energy and burning zeal in the best of causes cannot soon be forgotten.

1. *The Gospel worthy of all Acceptation: or the Duty of Sinners to believe in Jesus Christ.* By Rev. ANDREW FULLER. (Abridged).
2. *Spiritual Perfection Unfolded and Enforced.* By WILLIAM BATES, D.D. A. D. 1699.
3. *A Practical Commentary upon the First Epistle General of St. Peter.* By ROBERT LEIGHTON, D.D., Archbishop of Glasgow. In 2 vols. with an Extract from Dr. Doddridge's Preface to the edition of A.D. 1748.

For each of the above we are indebted to the Committee of the Religious Tract Society. Mr. Fuller's was his first, and, perhaps, his most useful publication. Silver-tongued Bates will be admired and prized to the end of the world. And Leighton will find his way now into the hands of multitudes who never before heard his honoured name. And Doddridge too, when he hears of this reprint, will surely consider it as a part of his reward, and will receive a fresh accession of vigour to his seraphic zeal in the service of his Lord.

English History for Children, from Four to Ten Years of Age. By one who loves the Souls of the Lambs of Christ's Flock.

THIS neat little work might be much improved by the addition of *authorities* and *dates*, which the pious author has entirely omitted. And what is a book for a child without a picture?

The Shadows and the Substance; or the Types accomplished in Christ. By the Rev. JOHNSON GRANT, M.A., &c. &c.

A VERY good reward-book for the highest classes in our Sunday-schools. We concur with the ingenious author when he says, p 58,—

"While the mediation of Christ appears in all the leading persons, the chief events, and the religious ordinances of the Old Testament;—to hold a Christianity without a Saviour, without a sacrifice for sin by the shedding of his blood, is to adopt the ribs without the heart, the skeleton without the soul of Christianity."

OBITUARY.

MRS. E. PAXON, LONDON.

On Saturday, Oct. 6th, Mrs. E. Paxon, the wife of W. Paxon, Esq., Secretary to the Baptist Fund, departed this life and entered into the joy of her Lord, at the age of 47 years. This highly respected christian was the daughter of Mr. and Mrs. Adams, who were for many years members of the church under the pastoral care of the Rev. Dan Taylor, in Church Lane, White Chapel. Although Miss Adams was of a cheerful temper, she was disposed to be serious from her childhood, and much averse to anything light and trifling. She sat under the preaching of the gospel from her earliest years, and soon began to have a relish for divine things, so that her heart was gradually opened to receive the words of eternal life.

She attended the ministry of the Rev. Dr. Winter, at New Court, from the year 1806 to 1809, with much spiritual profit; but as her sentiments respecting baptism did not correspond with those of that church, she could not conscientiously join it. On the Rev. Thos. Waters being settled as the pastor of the church in Little Wild Street, in the year 1809, her parents with herself attended his ministry, which was greatly blessed to her soul, and in March, '1810, she became a candidate for baptism and communion with that church. On the 27th. of May, she, her eldest brother, and Mr. Paxon, with several others, were baptized by Mr. Waters, and, on the 3rd of June following, they were received into the church.

On the 21st March, 1812, she was united in marriage to Mr. Paxon. Of this happy connection 9 children were the fruit, and of these 7 survive to mourn the loss of a holy, prudent, and affectionate mother. She was indeed a great blessing to her husband and his young family. Home was the sphere where her virtues shone, and there her excellences

were duly appreciated. The natural modesty of her disposition and the imperative claims of her numerous family prevented her from taking a very prominent part in the church with which she was connected, yet she possessed virtues which, while they shrunk from observation, endeared her to all her friends, and the remembrance of which will be long and affectionately cherished.

Her ardent *love of truth* and *habitual converse with death* deserve to be mentioned as characteristic of Mrs. Paxon's life. Even in childhood, if a book were presented to her, her first inquiry was, "Is it *true*?" and if she found it to be mere fiction, it failed to interest her feelings and engage her favorable attention. Hence the words of truth contained in the Holy Scriptures became her constant "delight and counsellors." Her familiarity with death is also worthy of universal imitation. She often observed to her husband, during the few last years of her life, that the subject of death frequently occupied her mind—that not a day past but she thought of it several times—so that in her pious meditations on this solemn event, she might have said, in the language of the apostle, "I die daily;" thus was she habitually prepared for the final change which ushered her immortal Spirit into the presence of her Saviour and her Judge.

The progress of the disease which terminated Mrs. P.'s valuable life was rapid and violent, affording an impressive warning to those thoughtless souls who make such extravagant calculations with regard to a death-bed repentance. She attended public worship at the Rev. Caleb Morris's, Fetter Lane, on Lord's day the 30th of September. On Monday she complained of cold and sore throat, which increased considerably for some time; but on Thursday morning she was so much better that hopes were entertained of her speedy recovery. But in

the evening a cold shivering came on—delirium succeeded—the fever had attacked the brain—death had evidently received his commission. She continued in a distressing state of derangement till two o'clock on Saturday morning, when she sank into a state of lethargy, and in twelve hours more, without a struggle or a groan, she gently fell asleep in the arms of her adorable Redeemer. Having been favoured with but few and short intervals of reason, little could be ascertained respecting the state of her mind during her last affliction. On being asked if she thought she should die, she said, "Yes;" and at times she was heard to repeat several texts of scripture, as "Fools make a mock of sin." "When thou passest through the waters, I will be with thee," &c. But those who knew her best can testify that her walk and conversation were consistent with her christian profession. She loved her Saviour, she loved his house, his ordinances, and his word, and it is confidently hoped that she is now in his presence to go no more out for ever.

Mrs. P.'s remains were interred in Bunhill Fields, on the 12th inst. in the same grave where her aged mother was deposited about a month previously. Her death was suitably improved on Lord's-day, the 14th, at Little Wild Street Chapel; by Mr. T. Thomas of Henrietta Street, from 2 Kings iv. 26, "It is well."

MRS. E. PONTIFEX, LONDON.

DIED on Friday, August 31, Mrs. Elizabeth, the wife of Mr. Russell Pontifex, a deacon of the church in Church Street, Blackfriars, under the pastoral care of the Rev. James Upton. It is much to be regretted that the dear deceased, has not left behind her any written testimony of her Christian experience: a slight sketch only can be given of her early life.

It is upwards of 37 years since she was brought to the knowledge of the truth, by the ministry of her highly esteemed pastor; she frequently mentioned with peculiar pleasure that portion of Holy Writ which was selected for her funeral text, Luke x. 42, as having been the means, in

the hand of the Spirit, of her conversion to God; and as affording her much comfort during her earthly pilgrimage.

She was descended from pious parents, a privilege she highly valued; not that she considered it in any degree a substitute for personal religion, but as an additional obligation to improve the advantages with which she was favoured: it may truly be stated—

"Her hope was built on nothing less
"Than Jesus' blood and righteousness."

Throughout her Christian course she was neither the subject of ecstasy or depression of mind, but exhibited a beautiful union of firmness, perseverance, and humility; her faith was fixed on the rock of ages, there she placed all her confidence. She had been poorly some days previous to her being attacked by the prevailing epidemic; medical assistance was immediately resorted to, and no danger was anticipated until Friday, the 18th of August; when the most alarming symptoms of malignant cholera appeared, and although the disease abated, yet the excessive exhaustion arising from the violence of the attack was such, that her anxious family entertained the most serious apprehensions. By the nature of the disorder and the remedies applied, she was rendered incapable of conversing much, and frequently complained of her memory failing; adding with emphasis, "I cannot pray for myself now, do pray for me." On being asked if she felt Christ precious to her in the prospect of dissolution?—she replied fervently "Oh! yes."—To her dear father, she said, "My Saviour has gone to prepare a mansion for me,—it will soon be over;" and shortly afterwards on some medicine being administered, she remarked, "Vain is the help of man, my help is in the Lord Jehovah; to satisfy my family I take it, but medicine can afford me no relief."—On another occasion my father asked her if she could feel the truth of the poet's words,

"Jesus can make a dying bed,
"Feel soft as downy pillows are?"

her reply was, "I do indeed." To similar inquiries made by her surrounding chil-

dren; similar answers were returned expressing the confidence of her mind while passing through the dark "valley of the shadow of death."

Friday the 31st, it was evident to those about her that her "race was nearly finished and her warfare accomplished." Feeling desirous then to ascertain the state of her mind, I said to her, placing her cold hand within my own, "Dear mother are you happy?" She looked at me earnestly and repeated, "Happy! how can I be happy in this sinful state? I shall never be perfectly happy till I have done sinning." Soon afterwards she became insensible, and at eight o'clock in the evening she breathed her spirit into the hands of her Redeemer, without a struggle or a groan, in the fifty-fourth year of her age; leaving behind her an affectionate husband, and twelve disconsolate children, to lament their irreparable loss. In giving a brief outline of the character of my dear departed mother, I do not wish to pass unmerited encomiums upon her; the sensations which this painful visitation has created, evince the esteem in which she was held. It has been remarked by those acquainted with her in the morning of her days, that her conduct to her widowed mother was uniformly dutiful and affectionate. As a wife she was particularly worthy of imitation, her anxiety for the comfort of her husband was constantly manifested, and she was a strict exemplifier of the apostolic injunction, "a keeper

at home." As a mother few ever equalled and none could excel her; unremitting in her exertions for the welfare of her children, she displayed an ardent affection which will long be remembered by them with mournful pleasure. As a friend those who shared her confidence best knew her worth; she was open, sincere, and upright: when opportunities required, she spoke the undisguised sentiments of her heart, and was a zealous promoter of peace. She possessed a quick perception, united to a sound judgment; and as a proof of this in her family circle, the inquiry upon any subject under discussion was, What is mother's opinion? I have thus endeavoured to furnish a plain unvarnished statement of my dear departed mother's sojourn in this probationary state: she has now entered into her rest. May her immediate relatives and friends listen to the warning voice, "Be ye also ready:" may the church to which she had been so many years united, in the bonds of Christian fellowship, individually be solicitous to have their lamps trimmed and burning, and be found listening for the bridegroom's voice; especially may all her children be made the subjects of divine grace here, that hereafter they may unite with her in the general anthem of the redeemed, "Unto Him that loved us and washed us from our sins in his own blood, to Him be glory and dominion for ever and ever. Amen."

INTELLIGENCE, &c.

FOREIGN.

JAMAICA.—SLAVERY.

[*Extracts from the Anti-Slavery Reporter for October.*]

In some parts of Jamaica, as the parishes of Manchester, St. Ann's, &c., where the cultivation is extensively directed to coffee, pasture, &c., and which are remote from sugar plantations and from markets, a variety of expedients are resorted to by the slaves in

order to procure sugar, or some substitute for that grateful article. A hand-mill invented by a planter, some years ago, for expressing the juice of the sugar cane is in frequent use, in the negro villages, for this purpose. The juice expressed by the hand-mill was not usually made into granulated sugar, but boiled into a thick syrup, the iron pot ordinarily used in cooking being the utensil employed for concentrating the liquor, and being but ill adapted for the process. Latterly, however, an ingenious and industrious slave erected a cane-mill with vertical rollers,

and with spokes to operate as a lever in turning it round, and of a capacity equal to about a one-horse power. The same slave who erected this mill succeeded also in improving his method of boiling. By the kindness of a neighbouring gentleman he procured small iron boilers, which he fixed up with mason work and fitted with proper flues. He had previously planted his cane patches, and, when his machinery was ready and his canes ripe, he and his wife (for he was a married man), with help hired from among his fellow-slaves, began to cut and carry to the mill his canes, on the morning of the Saturday allowed for cultivating their grounds, or on the Friday night preceding; and, when a sufficient quantity of juice was expressed, he began the boiling of it, which was continued all night, and, it appears, till a late hour on Sunday. Though he was a professor of religion, it is impossible to censure very heavily this circumstance in a country where the laws and customs, and the necessities of the slave, compelled him, from infancy and through life, to violate the rest of the Sabbath. Scarcely any, even Christian slaves, in Jamaica are able to avoid this desecration.

But to return. The quantity of sugar thus obtained, and which was of a very fair quality, fully repaid the cost of the improved apparatus, and this slave supplied the wants not only of his fellow-slaves, but of the whites on the estate (a coffee estate we presume) to which he was attached as a slave.

Before this slave had thus turned sugar-planter he had, by his skill and diligence, acquired some property, which he had carefully laid by, hoping to be able ere long to purchase his freedom, and thus to procure more time for his sugar speculation. He accordingly applied to the attorney of the estate, when he judged he had accumulated enough for that purpose. The attorney's reply was that the proprietor had recently written to say that "he would manumit no more of his slaves of any colour." His plans for the future were thus in one moment completely blasted.

The reflections in the Christian Record on this transaction are marked with the usual good sense of that work, and are calculated to shew the untractable nature of slavery in Jamaica. There was of course no appeal from this harsh decision; but would it not, it is asked, have been much better to have taken the fairly-appraised value of this man, and to have given him his freedom, allowing him still, as a tenant at a fair rent, to occupy his house and garden, and a certain portion of land? As to quitting his house, or removing his sugar mill (the child of his intelligence and industry), or abandoning his

cane patches, interspersed among his provision grounds; such an intention was probably never entertained by him. And, besides the value of his efforts to himself, what an example to the slaves around him would have been given by his manumission and success! But, alas! this would have been regarded as sapping Jamaica plantership at the root. That system cannot endure that a slave should have one conception, or one desire, beyond the orders of his master or overseer.

The writer thus proceeds:—

"During our late troubles, I have felt some degree of interest in ascertaining whether the people on the property to which this cultivator of 'free labour sugar' belongs returned to their work as usual after Christmas; and, especially, whether the 'sugar planter' himself did so. As the name of the property has not, so far as I have observed, been numbered in the newspapers among the rebellious, it is to be hoped that he is still pursuing the even tenor of his way. But, should the contrary prove to have been the case, to what may we fairly attribute such a determination? To the preaching of sedition doctrines by sectarians?—to religion and the Bible?—or, to the *stifening of the human heart at the endurance of disappointed hope?*

"Far be it from me to speak, or to think, lightly of those acts of lawless violence and atrocity, on the part of the slaves, by which the peace of the country has been recently disturbed. But just as far be it from me to speak, or think, lightly of the acts of unrelenting tyranny and oppression which, I fearlessly maintain, in setting the rules of humanity and equity at defiance, above all is close barring the door of hope upon them, have been the principal goad to the late madness of the people. Such an act have we in the instance now before us. Here is a man who, by dint of frugality and diligence, during a number of years, and by hard labour, during every scrap of time which he could appropriate to his advantage (besides working five and a half days per week throughout the year for his master), and sometimes depriving himself of rest at night—here is a man, I say, who, by such industry persevered in, collects a sum of money which he thinks may be sufficient for the purchase of his freedom. He proposes the business to the attorney, and then he is told that his master has signified his intention that no other of his slaves can be allowed even to purchase their manumission!! How long shall this be?"

We are sorry to be unable to record the name of this slave or of his master; but we trust to hear more of both ere long.

JAMAICA.—PERSECUTION.

(From the Same).

How little the missionaries deserved such treatment may be inferred from a letter addressed by Samuel M. Barrett, Esq., a proprietor of about 500 slaves in St. James's, and attorney for many more, to Mr. Knibb, congratulating him on his release from restraint:—

"I deeply regret," he says, "that the feelings of the country should have so strongly marked yourself and the other Baptist missionaries as objects of persecution. My opinion, an opinion resulting from my own frequent and confidential intercourse, not only with my own negroes, but with the negroes of various other estates, is, that religion had nothing to do with the late disturbances; but, on the contrary, its absence was a chief cause of them. No people could have conducted themselves better than all the negroes upon Cambridge and Oxford estates, and, in like manner, the people upon Retreat Pen. Even at the period when the prejudice ran strongest against you, and when it was scarcely politic for a negro to say anything in your favour, I have, upon every occasion, when I have inquired from any of the members of your congregation upon any of my properties, whether you had ever taught them to expect freedom; the answer has invariably been such as to convince me the charges against you were ill-founded. In the absence of all proof to criminate any one in particular, or any class of persons, professional or otherwise, I would not in charity suspect any one, or venture to assign any cause for so great an evil as it has pleased Providence to afflict us with. I should have deeply deplored, for the sake of religion, had any of its ministers so far perverted the truths of the Gospel as to create this shedding of blood. I do, therefore, most sincerely rejoice that you stand innocent of all guilt as connected with the late disturbances, so far as any proof has, as yet, been adduced."

FRANCE.

To the Editor of the Baptist Magazine.

DEAR SIR,

Having lately returned from France, where I spent nearly three months, it may, perhaps, not be uninteresting to the readers of the Baptist Magazine, to receive some information respecting the present condition of the French people, with respect to religion. I need not tell you, that the great majority of the nation is divided into two classes, Catholics and Infidels, of which number by far the

greater proportion is decidedly of the latter description. The Protestants are very few, and, alas! of those there is but a small proportion indeed, that have any serious sense of the importance, and value of real religion. It is to be feared, that the generality of them have forsaken the principles of their ancestors, and embraced the doctrines of Socinus. So that they have not even a name to live. There, are, indeed, a few individuals, in the South and the East, who have the light of the Gospel among them; but their number is so small, as to be almost "a cipher in the great account." There is, however, at this time, a disposition existing among the people, to receive, with greater readiness than they did heretofore, the Protestant Scriptures, and religious tracts. Of this, I had ample experience during the few months I resided in Normandy. And could living instructors be sent to teach them, who might hold forth the Word of life, not only by their preaching but by their practice, I am persuaded the Gospel would soon make its way among them. To obtain such persons, and to support them when obtained, constitute the great difficulty. It would be in vain to look to France itself, I fear, for either to any considerable extent. The state of the Protestants, being such as I have mentioned, gives little hope of the former; and the too general apathy of the people affords but scanty room for expectation as to the latter.

I have thought of a plan, which I think might be adopted with success, by God's blessing; and I feel so much interest in it, that I would most willingly devote the remainder of my life to assist in carrying it into execution.

The plan consists in the establishment of an Education Society in France itself, where pious young men might be instructed in divinity, the mathematics, and the Latin, Greek, and French languages; special attention being paid to the latter as the destined medium of communication with the people. A residence in France for twelve months, accompanied with a daily attention to reading and composition, would enable a young man of tolerable talents and persevering industry, to attain such a knowledge of the language, as to qualify him for a Scripture reader, in which capacity he might then be employed (as in Ireland), and, as his education advanced, he might be employed in preaching, as openings were found, as I have no doubt they would be. I would allow each student three years to remain at the academy, by which time, such a foundation would be laid, and such progress made, as would fit him to go forth with respectability as a preacher, and enable him to proceed in

the farther acquisition of knowledge, with facility and advantage.

That such a plan is feasible, and might be attended with the best effects, I have no doubt, for these reasons:—1. The power of the Catholic priesthood is at an end, at least so far, that they can no longer hinder the introduction of the Gospel, nor allowedly persecute those who preach it. 2. The constitution of France recognizes religious liberty, as a natural right; and protects every man in the practice of that form of religion, which he chooses to adopt. 3. The government authorities are evidently favourable to Protestantism, this is manifest, by the orders which the minister for public instruction has given to the Bible Society for 25,000 copies of the Scriptures (if I am rightly informed), to be used in the public schools. 4. The same authorities are unfavourable to Catholic priests, whom they suspect of Carlism, and therefore have forbid all their public processions. 5. The people are generally emancipated from priestly domination, very few comparatively attending upon the ceremonies of the Catholic church, or paying any deference to its ministry. 6. The same people readily receive religious tracts, and purchase the Scriptures, authorized and sent forth by the Bible Society.

These things I know to be facts, from personal observation and experience, as I could easily prove, if I had time, and space left in this letter; and they convince me that there never has been a period, since the reformation, so favourable for the introduction and propagation of the Gospel among the French, as now presents itself. And shall not such an opportunity be embraced? Are the souls of Frenchmen less valuable than those of Hottentots and Hindoos? are the difficulties attendant upon the sending of Missionaries, or the expense of maintaining them, greater than among the savage hordes of Africa, or the idolatrous nations of Hindostan or of China? Are infidel and idolatrous Frenchmen a whit nearer salvation than the most barbarous nations upon earth? Let British Christians reflect upon these circumstances, and then say, Shall we sit at the full board of plenty enjoying our privileges, and not pity the condition of our neighbour, who is perishing for want? Shall we, like the Priest and the Levite, barely look upon him, and pass by on the other side? No, no, it cannot, it must not be. O ye good Samaritans, many of whom ornament and protect my country more than all its gilded treasures and martial array, have compassion on your perishing neighbours, on the other side of the channel, and send them that Gospel which you have known to be,

“ A sovereign balm for every wound,
“ A cordial for your fears.”

I have already said that, there are some evangelical Protestants in the South and East of France. In the North and West there is a greater dearth. I would therefore recommend Havre de Grâce or Boulogne, as the situation proper for the establishment of such an institution as I have mentioned: and as there are many hundreds or even thousands of English, in both places, who need the Gospel as much as the French, it would be an act of mercy to send it to them also. In the hope that my countrymen may have the honour of accomplishing this great work of spreading the Gospel in France (which must be done whether they do it or not), and with earnest desires for the prosperity of every missionary effort, I am, dear Sir,

Yours in Christian bonds,

JOSEPH DEAR.

October 23, 1832.

DOMESTIC.

THE APPROACHING GENERAL ELECTION.

At the meeting of the Congregational Board, Oct. 16th, it was resolved to renew the resolutions of October, 1830, and earnestly to solicit, in the prospect of an approaching election, the members of the denomination to support only such candidates as are pledged to the immediate abolition of Slavery. The following resolutions were then renewed:

1. That it is the fixed and unanimous opinion of this meeting, that of all the rights common to man, those of the person are the most sacred and inviolable; that therefore a state of slavery is a positive, entire, and extreme evil, the nature of which cannot be altered by any meliorating circumstances: that it is, in its mildest forms, destructive of human life, social intercourse, moral character, and intellectual advancement; that it is as hurtful to the oppressor as to the oppressed, since he must become less than man who can willingly traffic in the life and liberty of his fellow-man; that it is a curse, and a curse only.

2. That this meeting have always sympathized with the exertions made to abate and to abolish this enormous evil; that they are grateful for the measures which were taken by the Government in the year 1823, though they are constrained to pronounce them totally inefficient; that they are fully convinced the government itself can only realize the object as it is supported by the public

voice and that, while a noble effort is now being made by the British community in its distinctive connections, they esteem it particularly their duty, as Christian ministers, to lift up their voice on high, and solemnly to protest against the aggravated crime of claiming property in man, as contrary to the benign principles of religion and the explicit commands of Almighty God.

3. That, especially in this view of the case, they seriously acknowledge it to be their bounden duty to continue in the use of every constitutional means for the early and total abolition of slavery throughout the British dominions; and they earnestly call on their brethren in the same ministry, and the congregations committed to their charge, to aid them in this holy cause; they invite them to give and receive a pledge of unwearied devotedness to this service, till not a man living under the British sceptre shall sigh beneath the bonds of his fellow-man—till this crying offence shall be blotted out from the list of our national transgressions.

4. That, although it is always incumbent on them to pledge themselves to an act of justice and mercy, there are, at the present time, special and striking reasons which should influence their conduct. That this is evidently a season of providential visitation to the nations; that no kingdom can now be safe but as it is established in righteousness; that Britain, whatever may be her comparative state, has yet upon her, to a fearful degree, the blood of innocence; that, therefore, there is an urgent necessity pressing on every one—prince or subject—if he has any love to his country, “to repent him of the evil,” to cleanse his hand from the blood of his brethren, and to fulfil the great law of wisdom and equity by doing “to all men whatsoever he would they should do unto him.”

THOMAS HARPER, *Secretary.*

To the Editor of the Baptist Magazine.

THE LATE REV. W. H. ANGUS.

DEAR SIR,

The decease of this excellent man by cholera, at South Shields, on the 7th of September, a memoir of which I hope you will receive shortly, has excited a considerable sensation in this neighbourhood. The high estimation in which he was held by a large circle, has been manifested not only by the deep sympathy which his death has produced, but by the extended notice it has received from the provincial journals. It is not my intention to furnish any detail of his life, nor of his unwearied and disinterested labours for

the promotion of the cause of Christ in this and distant countries, this, no doubt, will be given by an abler pen, but having had the happiness of being much in his company a few days previous to his last illness, and having received an account of his last moments from one that was with him, and witnessed the triumph of his faith over the last enemy, this brief notice may prove interesting and useful to many of your readers. “We have, indeed (says the writer) sustained a great loss by the departure of our beloved brother to his happy home. It pleased God to call him away very unexpectedly to us, and we would fain have detained him here a little longer. We might have hoped his Master had more work for him in the vineyard, and that he was to be instrumental in bringing into better circumstances the little Christian Society for which he felt so deep an interest, and whose cause he was about to plead in various towns and counties. Our dear brother had intended going forth the following week with the South Shields case; his heart was much set on liquidating the debt and preparing the people for a settled minister. Anticipating an absence of a few weeks he was preparing a kind of *farewell* discourse from those words, ‘Finally brethren, farewell,’ &c. but this was not permitted—time was not allowed to say *Adieu*.—No, ‘at midnight a cry was made, Behold, the bridegroom cometh,’ and it was his happiness to be found with his lamp ready trimmed. When he called up the woman with whom he lodged, he told her he was seized with cholera, and believed he should die with her, but added, he was quite ready, and then exhorted her to prepare for death, as her turn would come. He was quite composed in mind and only wished Mr. Williamson, his brother, and myself to be sent for. He suffered severely from cramp. When I arrived there, an hour after Mr. A., his pain was much relieved, and I had the satisfaction of finding him quite sensible; he put out his hand to me, saying, ‘What a change in a few hours!’ He pleasantly said the pain in his side was quite gone (that was what he had suffered most from). I hoped it was a good sign of further recovery, and that it might please God to spare him to us. He replied, ‘Perhaps,—if it be his will—if he has any thing for me to do.’ Mr. F. (the surgeon from Newcastle) said to him, ‘I hope, my dear captain, you are willing to live?’ he answered sweetly, ‘*Willing to die*,’ and after pause, said, ‘*Willing to live*.’ It was observed to him, it was his privilege to be supported by the consolations of the Gospel at this trying season. ‘Yes (he answered), I know in whom I have believed, and I am

permeated. He is able to keep that I have committed to Him against that day—*that day*. I know that if this earthly home of my tabernacle be dissolved, I have a building of God, a house not made with hands, eternal in the heavens.' 'Hope is my anchor firm and strong.' 'This hope I have as an anchor to my soul keeping me sure and steadfast,' &c. He attempted to sing the hymn beginning with 'Jesus at thy command, I launch into the deep,' but soon the powers of nature failed—he was to sing no more till he should unite with the glorified spirits before the throne in singing, 'Salvation unto our God and unto the Lamb.' Mr. Williamson visited—amongst other things he said to him, 'Christ is precious to me now—never so precious before—all my salvation—all my desire.' He was perfectly easy to the last, and most gently fell asleep in Jesus about half-past seven on Friday evening, the 7th inst., but it could scarcely be known when he ceased to breathe. It was indeed very painful to our natural feelings to see our dear brother die, yet it was cheering and consoling to imagine, 'the moment after death,' being assured he was then completely blessed in the immediate presence of his Saviour and his God. O how glorious does the gospel and the support it gives—the hopes it inspires, appear in such trying circumstances. Most feelingly are we then led to adopt the language of the Apostle, 'Thanks be unto God for his unspeakable gift!' I am thankful to have heard since, that one of his medical attendants was much struck with the fortitude and composure of his patient: he observed to a gentleman, that in all his practice he never met with such an instance, and he was quite at a loss to account for it. The person to whom he made the remark, told him he could account for it. Our dear brother uttered some things indistinctly. At one time he seemed to be praying, and we could just catch the words 'This death—the life.' I thought he seemed to be expressing a desire that his death might be for the spiritual life of some. If so, then shall we see a part of God's gracious and wise design in this afflictive dispensation here below."*

Thus has fallen one of the most spiritually-minded christians, and one of the most zealous servants of Christ the writer ever knew. In public and in private, in the social circle and in the pulpit, one grand object filled his

* The writer earnestly hopes that his respected correspondent will excuse the liberty he has taken with a letter intended only for private perusal. A hope that it may be useful to many is the chief motive by which he has been actuated.

heart, the advancement of the Redeemer's kingdom in the salvation of souls. It was impossible to be in his society without feeling assured that he was a man of God, that he was in earnest, that he was sincere in prosecuting the great work to which he had been called. His country friends whom he highly valued, and to whom he paid his last visit only a few days before his death, have often spoken of it as a kind of special providence that he was permitted to come among them; and long will they and the writer remember with tenderness his affectionate and benevolent spirit. How inscrutable are the ways of Providence! It was in the midst of the most zealous exertions, and when his head and heart were full of benevolent schemes for the welfare of the people of his charge, that his Divine Master suddenly summoned him from the vineyard to his eternal rest. But his work was done, he has entered into the joy of his Lord, he has joined the spirits before the throne, his flesh rests in hope:—and in that day when the secrets of all hearts are revealed, not only what he accomplished, but what he wished to do will be fully and eternally rewarded. "Let me die the death of the righteous, and let my last end be like his."

"His God sustained him in the trying hour,
"His trying hour brought glory to his God."

I remain, dear Sir,

Yours in the truth,

A BAPTIST MINISTER.

Tyne Side.

DESTITUTE ORPHANS.

In our last No. under the title of the "Urgent Case,"—the necessities of the hapless children of the late Rev. John Herring, of Cardigan, South Wales, were presented to the benevolent sympathies of the Christian public. As under is the fruit of that appeal; but we do hope that those of our friends who have it in their power will also find it in their hearts to furnish for our next number a list of contributions more commensurate to the urgency of the case, on behalf of which their assistance is solicited.

	£.	s.	d.
Mrs. Waldron, Cardigan	- 1	0	0
Mrs. Ivimey, London	- 1	0	0
J. Edwards, Lyme	- 1	0	0
R. C.	- 5	0	0
N. Roberts	- 5	5	0
O.	- 1	0	0

ASSOCIATION.

HANTS.

Several brethren in the western part of the county of Hants met at Basing, Nov. 1831,

to form an Association, principally for the purpose of promoting a revival of religion in the hearts of the ministers, and of the churches committed to their care.

REGULATIONS.

1. That the brethren agree to meet twice in the year; in April and September.
2. That each minister belonging to the Association shall preach in rotation.
3. That at every meeting some time be spent in free conversation on subjects connected with the Union, and each minister be requested to mention the state of his own mind, and of his church.
4. That each brother engages to retire once a week for the purpose of praying for the ministers and churches connected with this Union.

The first meeting was held at Southampton, April 11th, 1832, when a part of the day was spent in Christian intercourse and communion; and, in the evening, brother Millard preached from Exodus vi. 17. The brethren Grant, Yarnold, and Burt prayed.

The second meeting was held at Lympington, Sept. 28th, when brother Draper addressed the churches and brethren on the advantages of Christian union and affection, from Psalm cxxxiii., and brother Yarnold delivered a suitable address, from Revelation ii. 4, 5. The evening was employed in very interesting discussions relative to the painful state of our Jamaica mission. The brethren Dore, Ford, Adams, Payne, Burt, and Grant prayed. This meeting was found to be eminently profitable and delightful; every one, indeed, seemed to experience the truth of our brother Draper's subject, that it was good, pleasant, and profitable to "dwell together in unity." The next meeting will be held, by the Divine blessing, at Milford, in April, 1833.

ORDINATIONS, &c.

TRURO.

On the 2nd October, Mr. Thomas Steadman, younger son of Dr. Steadman of Bradford, was ordained pastor over the Baptist Church at Truro, Cornwall. In the morning, after reading and prayer, by Mr. Spenshott, of Redruth, Mr. Lane, of Helston, delivered the introductory discourse, and, in reply to the usual questions, Mr. S. read a concise statement of his sentiments, and a brief narrative of his religious experience. Mr. Redden, of Grampound, offered up the Ordination Prayer, and the venerable Dr. Steadman addressed an affectionate and im-

pressive Charge to his son, from 1 Tim. iv. 6, "A good minister of Jesus Christ." Mr. Martin (Wesleyan) concluded by prayer.

In pursuance of a resolution of the Quarterly Meeting of the District Association, in the afternoon an hour was devoted to prayer, on behalf of Mr. Clarke, the highly esteemed and much loved pastor of the church for thirteen years. Mr. C. has been compelled to resign his charge, his health having been for a considerable time debilitated, and not so far re-established as to enable him fully and constantly to discharge his pulpit and other duties at Truro. Brethren Spenshott, Bond, Treadden, and Root (Wesleyan), engaged in earnest and affectionate prayer.

In the evening, Mr. Fuller (now supplying the church at Penzance) commenced by reading and prayer; and Mr. Clarke (the late pastor) preached to the church, from Eph. iv. 15, 16, forcibly inculcating the duty of every individual member to co-operate in the work of the Lord. Dr. Steadman concluded by prayer; Messrs. Fuller, Holmden, Hart (Indep.) and Kitten, read the hymns.

The attendance was very numerous, and all appeared to feel a lively interest in the hallowed transactions of the day.

On the evening of the Sabbath following, (the first in the month) Mr. Clarke, as the last act of his office at Truro, received his successor into the church, by giving him the right hand of fellowship. His address on the occasion melted all to tears. The newly elected pastor being incapable, through strong emotion, of administering the Lord's Supper, his place was taken by his revered father, and the memorials of the Saviour's love were distributed to a weeping church. It was a season never to be forgotten. Let thy work, O Lord, appear unto thy servants, and thy glory unto their children.

REDRUTH.

On Thursday, Oct. 4, Mr. Jos. Spenshott was ordained to the pastoral office over the Baptist Church at Redruth. In the morning, Mr. Steadman, of Truro, commenced the services of the day by reading the Scriptures and prayer. Mr. Clarke, of Truro, explained the principles of dissent, and the constitution of a Gospel Church, and asked the customary questions. The Ordination Prayer was offered by Mr. Burchell, of Falmouth, Mr. Spenshott's, late pastor; after which a truly excellent Charge, from 2 Cor. iv. 1, was delivered by Dr. Steadman, of Bradford; and Mr. Lane, of Helston, concluded the service by prayer.

In the afternoon, a numerous meeting for

prayer was held, as at Truro, on account of Mr. Clarke, when brethren Lane, Fuller, May, and Dr. Steadman, engaged in supplication. A short Address was delivered by Mr. Clarke, acknowledging the Christian sympathy which had been thus affectionately shown.

In the evening, the Scriptures were read, and prayer was offered by Mr. Beddow, formerly the pastor of the church, but who has for some time past been labouring with much acceptance and comfort at Grampound. Mr. Burchell preached an appropriate sermon to the church, from Deut. i. 38; and Dr. Steadman, after a short address, concluded by prayer. The hymns were read by Messrs. Beddow, Steadman, Fuller, Bond, Kitson, and Gutheridge.

The services were attended by crowded congregations, and were distinguished by much holy feeling, deep solemnity, and brotherly affection. Mr. Spasshott's labours have been greatly blessed to the increase of the congregation. On the following Sabbath seven persons were baptized, and, altogether, thirteen were received into the church. May yet greater prosperity be granted.

KEYSOS.

Thursday, Oct. 9th, Mr. Benjamin Medlock was ordained to the pastoral office over the ancient Baptist church at Keysoe, Bedfordshire:—Rev. R. Hogg, of Kimbolton, read the Scriptures and prayed:—Rev. J. Hemming, M. A., of Kimbolton, delivered the introductory discourse, and proposed the usual questions. Rev. S. Hillyard, of Bedford, offered up the Ordination prayer. Rev. J. Knight, of Staughton, gave the Charge from 1 Timothy iv. 6. Rev. T. Middleditch, of Biggleswade, addressed the people from 2 Cor. viii. 24, and the Rev. T. King, of Bedford, concluded. Rev. S. Hillyard preached in the evening from Num. x. 32. The Rev. Messrs. Whittemore, of Rushden; Hawkins, of Wilton; Crockford, of Thurlough, &c. assisted in the devotional services. The attendance was very numerous, and the solemnities of the day appeared to excite a deep interest. We rejoice to hear that the church is increasing.

Recent Deaths.

Thomas Bowtell, late of Halsted, coal-merchant, departed this life on the 19th of August, 1832. The deceased expressed the ardent desire which he felt for the cause of

Christ by bequeathing the sum of NINE HUNDRED POUNDS by his will, to the furtherance of that cause, viz.

200*l.* to the Baptist Missionary Society,
100*l.* Bible Society,

600*l.* (less the legacy duty), to be invested on government security and the interest of 400*l.* thereof to go for ever towards the support of the minister for the time being of the Baptist Church of which deceased was a member. The interest of 100*l.* to the support of the Baptist Sunday School—and the interest of the remaining 100*l.* to be distributed amongst the poor members of the said church.

The deceased had also erected at his own expense a substantial dwelling-house for the residence of the minister, which he secured to the interest in the usual way by deed enrolled in chancery.

Died, at Monmouth, on Wednesday, Oct. 10th, after a short illness, Mr. Senigear, one of the elders of the Scotch Baptist church in that town.

Died, Aug. 26th, the Rev. John Nicholson who was for 29 years the beloved pastor of the Baptist Church at Kingsbridge. A memoir of the deceased, it is hoped, will be prepared for insertion in some future number by Rev. C. J. Nicholson, Plymouth.

NEW PUBLICATIONS, &c.

Just Published.

Richard Baynes's Catalogue of an extensive Collection of Books, containing near 6000 Articles in Theology and General Literature; including several Libraries recently purchased. 8vo.

The Record of Providence; or the Government of God displayed in a Series of interesting Facts from Sacred and Profane History. By Rev. L. YOUNG. 1 Vol. 12mo.

The Obligations of the Pastoral Office, and the glorious Results of their faithful Discharge; a Charge intended to be delivered at the Ordination of a Son. By the late Rev. W. WILLIAMS, of Norwood.

ERRATA.

P. 446, line 7, for *this month* read *to his month*.

P. 439, line 11, for *William James* read *William James*.

P. 480, last line, for *he* read *be*.

IRISH CHRONICLE.

NOVEMBER, 1832.

THE letter of Mr. Glynn, respecting the death of the Rev. Josiah Wilson, will be read with mournful interest. The numerous testimonials to the excellent conduct of our deceased brother, afford another proof that "the memory of the just is blessed."

We are happy to have learned, by a private letter, dated September 16, that our brother Davis of Clonmell, was preaching to large congregations in New York, and making collections for the Society. We most anxiously wait for his remittances, as the very embarrassed state of the funds makes it exceedingly desirable that the Society might be relieved by our American brethren. We are not, however, without hope, that many of our English and Welsh churches will liberally come forward, as in times past, with their pecuniary assistance.

The Rev. Mr. Thomas, of Henrietta Street, London, has kindly undertaken to visit the counties of Carmarthen and Glamorgan, on behalf of the Society, next month.

The following circular was printed and sent to persons in Ireland, by Mr. S. Jackman, soon after Mr. Wilson's death.

"Boyle, 19th September, 1832.

"Sir,

"Permit me to call your kind attention to the bereaved widow and five helpless children of the Rev. Josiah Wilson, lately one of the most useful agents of the London Baptist Society, for educating the poor in Ireland.

"It pleased God to take him to himself on the morning of the 1st instant, when he died, during the general and deadly prevalence of Cholera in Sligo, after about three hours illness of that fatal malady.

"From the commencement of the disease, while it pleased God to spare him, he had kept his post, visiting and praying with his dying friends and neighbours, and giving encouragement and hope to those who were survivors.

"Of the way in which Mr. Wilson fulfilled his duties to the Baptist Irish Education Society, whose agent he was—as inspector, a preacher of the Gospel, and a member of society at large,—the departed Christian himself never would have boasted: he was uniformly pious, active, steady, and judicious, but never ostentatious; and his unwearied workings were most highly appreciated where they were best known; they are warmly attested since his death by the Protestant clergy of all denominations, the nobility and gentry of the three counties Sligo, Leitrim, and Roscommon, where he dwelt and laboured for many years, esteemed highly for his usefulness, consistency, and zeal.

"I will not weary you by dwelling on the circumstances of his family;—to aid them, the deceased had induced Mrs. Wilson, some years ago, to open a shop, for the sale of Books and Stationery,—and, at all times desiring to "owe no man any thing," he had devoted part of his limited income to pay the premium of an insurance on his life.—It was well he did so, for a great part of the sum to be received through his melancholy death will be required to pay the business debts of Mrs. Wilson, who, in the honest spirit of her departed husband, is winding up the business and determined upon paying first in full, out of the sum insured, and by selling off the books, &c., every shilling that is due. To increase the small fund that may be left to support her helpless family your influence and assistance is respectfully requested.

"The children of a departed Christian friend should be educated, and should not suffer want, and a kind God has promised they will not. Whatever you see it good to contribute or collect will be received by David Webster, Esq. Manager of the Provincial Bank, Sligo; Rev. Mr. West, Hendrick Street, Dublin; Rev. Moses Fisher, in Liverpool; Rev. Mr. Sheriff, in Glasgow; or it may be addressed to me at Boyle: and praying that God who is the orphan's stay and the widow's friend may incline your heart towards those of the deceased,

"I am, your's, &c.

"S. JACKMAN."

*From a Deacon of the Church at Sligo.
Sligo, September 18th, 1832.*

REV. SIR,

Well may I take up the language of the weeping prophet and say, "I am the man that hath seen affliction;" but glory to my God in whom I trusted, when fear was in the way, the doors shut, and the mourners going about the streets, and the arrows of death flying round and about me in every direction, that he still spared me to give an account of the melancholy state of Sligo for the past month.

The disease made its appearance on the 11th of August, and no colours can be found lively enough to give you a graphic representation of our doleful state; for the first fortnight after we saw nothing scarcely, but the bier and hearses, the mortuary carriers, running here and there conveying the dying to the hospital, and the dead to the "pit," after the churchyards were rooted up. I have before me a document written by a member of the Independent church, who was and is employed as cholera porter, an extract from which, will give you an idea of the mortality here: "In fact," says he, "as quick as twelve men and two horses could bring them to the hospital, without ceasing day or night, they were taken out dead and stretched in the yard!" It is said that 1400 of our inhabitants were swept away. (The hospital does not report so many); and I have not heard of one truly pious character among the number, but our beloved and justly lamented brother and pastor Mr. Wilson. When the plague made its appearance Mr. W. was requested to retire to the country. But what was his answer? "My going now would hinder my future usefulness in town; stop I will, be the consequence what it may." Besides preaching four times a week in our own chapel, he frequently presided at the prayer meetings at the Independent house. But his labours did not end here; no, his philanthropy constrained him to visit and administer medicine to the poor, and he had been eminently successful in the recovery of many, from the mortal effects of the direful contagion.

On the 31st of August, at noon, he preached from Rev. vi. 7, 8, to an attentive congregation. It is easier to conceive than to describe the awful solemnity that appeared in his countenance and pervaded the assembly, while he portrayed the characteristics of "Death and Hades." In the evening he wrote to Mr. Moore, I have the letter now before me, in which he said, "We are now rejoicing in the prospect of the awful judgment being removed; but I am sure it becomes us to rejoice with trembling. May

the Lord hear the prayer of his people for us, and for all afflicted with the deadly malady." This I believe to be the last he ever wrote. At one o'clock that night he sent for me, he then was in the spasmodic stage; he was instantly cramped at the jaw and stomach, it was painful for him to speak, but such was the urbanity of his disposition that, in the most excruciating pain, he said to the women who attended him, "I will do all that I can to be agreeable." When the doctor pronounced inevitable death for him, I endeavoured to encourage him in the prospect of eternity. When I kneeled to pray, he turned his eyes to heaven and so they remained till closed in death. Thus finished he his mortal career in the most excruciating pain, and bore all with calmness and resignation to the will of Him who said "Well done, good and faithful servant, enter thou into the joys of thy Lord."

To eulogize his character, is unnecessary. His moral character was "a living epistle known and read of all men." He is deservedly lamented by the nobility and gentry of the country. The Society lost a zealous and an active agent, and we a loving and affectionate pastor; but now he is gone, we mourn, but not as those without hope: may the Lord, for Jesus' sake, send us one who will adorn the doctrine of God our Saviour in all things as he did, and take the oversight of the little flock here with a single eye to the glory of the Redeemer.

Our prayer meetings are remarkably well attended, we have a meeting every night in the meeting house, and special prayer meetings, as usual, on Tuesdays and Fridays at 2 o'clock. May the strength of the Lord be made perfect in my weakness. I have different other places of meeting in many parts of the town and suburbs which I attend alternately through the day; this was Mr. W.'s advice, not to go from house to house, till the pestilence would go from us. The Lord has blessed my labours, I trust, in the conversion of many since my last, particularly one woman, a Roman Catholic, who was anointed by the priest, and afterwards sent for me, and died in the communion of the Established Church.

The calls were so frequent from the dying beds of my acquaintances at night, and the people so importunate that I had to keep on my hose and trousers for nineteen nights. This, in connexion with the slight attack I had of cholera, weakened my constitution very much; but, glory to my Redeemer, I am daily gaining strength. Desiring an interest in your prayers that God would spare us, and remove the noisome pestilence from our streets,

I remain, yours, &c.

B. GLYNN.

From the Rev. J. Allen.

Ballina, Sept. 17, 1832.

MY DEAR BROTHER,

Yours of the 12th instant came to hand by Saturday's post. In reference to your resolution about the superintendency of Mr. Wilson's schools, I have only to say, that I shall most cheerfully undertake it, and that I have no doubt, but that a moderate share of system and perseverance will enable me to discharge its duties without any great sacrifice of present public engagements. I think the pulpit should be supplied as often as possible, and I have no objection to divide my time between them, the Rasky and the Ballina friends, should my life be spared, till a successor be found.

I never felt the force of that text so powerfully as at present, "Help, Lord, for the godly," &c. I seemed to lean on brother Wilson, not as an equal, but as one to whom I looked up: the prop is taken away, circumstances are altered, but God is the same.

J. ALLEN.

Extract of a Letter from the Rev. James Allen, dated

Ballina, Oct. 8, 1832.

"The cholera is still very bad. We have had upwards of 200 cases from the commencement, the mortality has been great but it has been confined to the poor people, none in respectable circumstances have as yet fallen victims to it. It is, I think, rather upon the increase, though the town is literally deserted: there cannot be more than one-tenth of the population remaining."

From the Rev. W. Thomas to the Secretaries.

Limerick, Sept. 18, 1832.

MY DEAR FRIENDS,

In addressing you I first most gratefully acknowledge the kind protecting hand of the Lord in preserving me and mine from the pestilential scourge of death and desolation which has swept such multitudes with unprecedented and malignant rapidity into eternity, nothing but a steady confidence in the great and powerful and merciful Lord, could sustain the soul in such awful circumstances. May the Lord still continue to afford his protecting mercy and to remove this terrific visitation from the country. And O may the people see cause for which it was sent, and humble themselves before the offended Lord. I lament the death of our dear brother Wilson; may the Lord sustain his widow and be a father to his fatherless children.

I have just returned after a journey of about 225 miles in various counties, inspect-

ing the schools, preaching and expounding the Scriptures every day and night; I do not recollect an exception. I wish I had been more useful, but I have reason to believe even in this journey, at least in one instance, that my labour was not in vain in the Lord. I had a conversation with a lady in Birr, who was quite opposed to the doctrines of grace, and endeavoured to prevent all she could from hearing where they were preached; since this conversation, she said she would go about and do all she could to establish them. I heard she received the truth with much gladness of heart.

It has been remarked "that an extensive foundation of saving knowledge has been laid by the labours of the Society's agent." There is also a conviction in the minds of many respectable persons, of truth and piety, respecting the scriptural consistency and propriety of our principles as *baptized believers*.

I send you a statement of the schools for the present quarter, which, I hope, will be very satisfactory, and particularly so, when it is recollected the larger children are employed now at the harvest; some persecuted by the priests, and others alarmed by the cholera, still it is very encouraging to see the thirst for education, and delightful to see some schools greatly increased and others crowded.

I also forward to you the Scripture itinerant and Sabbath readers' journals for the month. Some of which I am convinced you will acknowledge are excellent. Brethren pray for us. And that the word of the Lord may have free course run and be glorified,

I am, yours, &c.

W. THOMAS.

Limerick, Sept. 14, 1832.

To Mr. Thomas.

REV. SIR,

For the past month I have laboured in company with our young friend, Mr. Turner; we have met in several places many proofs of the great importance and usefulness of reading the holy Scriptures from house to house, and the blessed advantages derived therefrom. We occasionally visited the sick, the blind, the infirm, and the poor; and, blessed be God, I trust that, through his blessing, we have been the humble instruments of calling their particular attention to the things of God; and of laying before them the sure foundation of a sinner's hope. In some of these families I observed the greatest seriousness and attention to the Word of God. While we endeavoured to read and explain it, several of them lifted up their eyes to heaven, and, I hope, their hearts too, uttering devout ex-

premises. Others of them shed the silent tear, and when parting wished our speedy visit to them again.

September 4. Mr. Turner went to Mount Shannon, eastward of Limerick, and I proceeded to Croagh westward, according to your directions. On my way to the school I visited a family in Clarina, and two families within a mile of Adare. The next day I examined the school in Croagh; with respect to this school too much cannot be said to shew the blessed effects of the Society's exertions, and the happy fruits which are daily producing from their works of patience and labours of love. This little village is a dark and unenlightened place, all Roman Catholics, particularly attached to the doctrines of their church. The priest has established two schools in order to draw the children away from the Society's school, and to exclude the volume of inspiration from the village, but the Lord has not suffered it to be so. The parents marking the proficiency which their children are daily making in the Society's school, are opposed to the priest and resolved to keep their children there. There are on the list 93 children, all Roman Catholics except four, 40 were present, nine of them repeated 37 chapters. Oh! what a change, a few years ago, I believe, there was not a copy of the sacred Scriptures here. The Baptist Society is the first who have undertaken, in this benighted place, to lead the rising generation to the knowledge of a crucified Saviour. Who can tell but many of these children will be the means of directing their ignorant parents to the "Lamb of God that taketh away the sins of the world." I have distributed more than thirty tracts; may the Lord bless our humble endeavours, and to his holy name be all the glory. Amen.

W. WALL.

CONTRIBUTIONS.

Received by Mr. Ivimey.

	£.	s.	d.
C. R. B. Pieces of print for frocks, canvas for samplers, and two sovereigns	-	-	2 0 0
Collected by Rev. B. Evans, Scarborough	-	-	10 11 0
Mr. Bowser, Annual	-	-	2 0 0
R. C. Donation	-	-	10 0 0
James Edwards, Esq. Lyme	-	1	0 0
Mrs. Hubbert, to be added to the Newport collection, by Rev. J. Franks	-	-	0 5 0
J. Edwards, Esq., Lyme	-	-	1 0 0
Mr. Young, St. Albans, Annual	1	1	0

By Mr. Dyke.

Rev. W. Wear, Enfield, 2 years	4	4	0
Sevenoaks:			
Ladies' Association	-	8	0 0
Down, friends	-	1	0 0
Mr. Harrison, sub.	-	1	1 0
		10	1 0
Old Right Hand	-	-	1 0 0
Mr. T. Tracy, Colchester	-	0	10 0
Mrs. Bayley, Market Drayton	-	0	10 0

Received also by the Rev. J. Ivimey,

The following books, with a letter signed Dorcas, who wishes that their titles should be stated, to induce others to send books, but to prevent duplicates.—Locks on the Understanding; Watts on Logic; Doddridge's Rise and Progress; Law on Regeneration; Brook's Precious Remedies; Boddams's Exposition of the Baptist Catechism; Dr. Hawies Spiritual Communicant; Watts' on Holiness, of Times, Places, and People; Dwight's Memoirs; Evidences of Faith, by Dr. Owen.

From the Rev. Mr. Savory of Brighton, a parcel containing articles of clothing and a number of tracts.

A similar parcel, anonymous, directed for Mrs. Hussey, mistress of the Kilrush school.

Another parcel, anonymous, also of tracts for Mr. Allen.

A Friend to the schools for "the poor Irish," has sent a pair of shoes valued 10s. 6d.

Contributions on behalf of Mrs. Wilson of Sligo.

Mr. Rogers, Walworth	-	-	5 0 0
R. C.	-	-	5 0 0
Mrs. Steward	-	-	0 8 0
Mrs. Resterich	-	-	0 2 6
A Widow's Mite	-	-	0 2 0
J. Edwards, Esq.	-	-	1 0 0

* * The Annual Report is just published and is now in circulation.

Subscriptions received by W. Napier, Esq., Grand Junction Wharf; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-Place, Pentonville, gratuitous Secretaries; by Messrs. Ladbrock and Co. Bankers, Bank-buildings; by Mr. H. D. Dickie, 18, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and by P. Brown, Esq. Cardigan.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

JAMAICA.

Recent arrivals from Jamaica have furnished new proofs of the outrageous animosity which continues to prevail in that island against our Missionaries, and all who in any way favour or protect them. A most flagrant instance of this occurred, in July and August last, at Savanna-la-Mar, of which full particulars will be found, in letters from Mr. and Mrs. Kingdon, in a following page. It has become quite evident, that unless strong and decisive measures are adopted by the local government to put down the Colonial Union, all Missionary operations beyond the precincts of Kingston and Spanish Town must be suspended. It will shortly be seen whether the new governor is disposed to act as the urgency of the case requires.

Shortly after Earl Mulgrave had entered on his office, he was waited on with addresses of congratulation by various bodies of the white and coloured inhabitants. Among the rest a deputation from our Missionary brethren presented an address which, with his Excellency's answer, we subjoin.

To his Excellency the Right Honourable Constantine Henry, Earl of Mulgrave, Knight Grand Cross of the Royal Hanoverian Order, and one of his Majesty's most Honourable Privy Council, Captain General and Governor in Chief of this the Island of Jamaica, and other the territories thereon depending in America, Chancellor and Vice Admiral of the same.

MAY IT PLEASE YOUR EXCELLENCY,

We, the Baptist Missionaries, connected with the Baptist Missionary Society in England, while desiring to secure ourselves from the charge of intrusion, deem it an act of duty and respect to our Sovereign, as well as to your Excellency, as his chosen Representative in this colony, to approach your Excellency on the present occasion.

We beg permission to present our humble, yet cordial congratulations to your Excellency, on your safe arrival in Jamaica. We believe that none have greater cause for offering congratulations, and that for the opportunity of offering them, few are more thankful to God than ourselves. We have had peculiar reason to look forward to this event with much anxiety and hope; and now it is our ardent desire and prayer, that as much as possible of prosperity, and as little as possible of disquietude, may attend your Excellency's administration.

We cannot but regret that the present state of society affords little prospect of freedom from solicitude, and evinces the difficulties, as clearly as the importance, of your Excellency's high and responsible situation as the representative of our King. While, therefore, it will be our constant care to guard against increasing the difficulties of your Excellency's government, we fully anticipate the absolute necessity of an early representation to your Excellency of our many and great grievances, yet unredressed, and of an application for protection, in the discharge of our sacred duties; and for the security of those privileges which have been graciously confirmed unto Protestant Dissenters, by the successive Kings and Parliaments of Great Britain. For whatever mental annoyances we may be constrained to endure, we feel ourselves bound to the Society which sent us out, to abide at our posts, unless, as already threatened, expelled from the island by violence—an event which must involve an acknowledgment, that Britain's authority is inadequate to the protection of her loyal subjects, while peaceably and honourably pursuing the duties of their calling.

Circumstanced as the Island now is, we rejoice in the selection of a Nobleman of your Excellency's acknowledged reputation for the government of this valuable portion of his Majesty's dominions, and we trust that the health of your Excellency, and that of your amiable Countess, may be long continued in the enjoyment of much happiness—that your administration may restore peace to this distracted colony, and that while the welfare of all classes of his Majesty's subjects is promoted under the influence of your Excellency's government, the invaluable blessings of the Gospel may be widely and uninterruptedly diffused.

Signed, on behalf of the Baptist Missionaries, in the Island of Jamaica, the 3d August, 1832, by

JOSHUA TINSON.

SAMUEL NICHOLS.

WM. WHITEHORN,

TO WHICH HIS EXCELLENCY WAS GRACIOUSLY PLEASED TO REPLY,
GENTLEMEN,

I return you my best thanks for the expression of your cordial congratulations upon my arrival in this island.

I have always advocated the perfect freedom of religious opinion, and therefore I shall not be misunderstood when, in reference to your assurance that it will be your constant care to guard against increasing the difficulties of my government, I remind you, that, as religious toleration has ever been most secure in seasons of political tranquillity, none can be expected to feel more strongly than yourselves, that, as preachers of the Gospel of peace, all topics had best be avoided which might have the effect of aggravating civil discord, or of propagating ideas tending to disorganise the established frame of society.

With respect to the apprehensions you express of personal violence, it will be my duty, in the exercise of that power entrusted to me, and which I have no doubt will be adequate to its objects, to protect alike from outrage, all classes of his Majesty's subjects, who will best merit that protection by an implicit obedience to the laws; and with regard to any regulation limiting the exercise of your sacred calling, which the constitution may have reserved, I cannot too strongly recommend on your parts submissive deference, in the first instance, to the decisions of those authorities to whom the administration of the laws is entrusted, and who are themselves responsible for the due exercise of the functions committed to their charge.

At the same time I need not assure you, that it will ever be my wish, that the invaluable blessings of the Gospel may be widely and uninterruptedly diffused throughout the island, which is under my government.

We inserted in our last, a statement of the Meeting of the Colonial Union held at Falmouth on the 28th July last. We are now enabled to add the document which was drawn up at that Meeting, and afterwards published in the island newspapers. It is entitled—

“The solemn declaration of the Committee and Members of the Colonial Union for the parishes of St. Mary, St. Ann, Trelawney, St. James, and Hanover, at a general Meeting held at the Court House, in the town of Falmouth, on Saturday the 28th July, 1832. —James L. Hylton, Esq. in the Chair.

We, the undersigned, most solemnly declare that we are resolved at the hazard of our lives not to suffer any Baptist or other sectarian preacher or teacher, or any person professedly belonging to those sects to preach, or to teach in any house in towns, or in any districts of the country where the influence of the Colonial Union extends: and this we do maintaining the purest loyalty to his Majesty, King William the Fourth, as well as the highest veneration for the established religion, in defence of social order, and in strict conformity with the laws, for the preservation of the public peace, to shield this portion of his Majesty's Island of Jamaica against insurrection and future destruction, and these are our reasons:—

1. Because we have the most undeniable and unequivocal proofs that the Baptists and other sectarians have instilled into the minds of our hitherto contented and happy slave population, opinions that they are and have been an oppressed and injured people.

2. Because they have falsely propagated among our slaves an opinion that the King of England had made them free, which so bewildered their minds as utterly to destroy every tie of affection for their masters and owners.

3. Because the chief and principal ring-leaders in the recent rebellion were mostly class leaders of the sect called Baptists, who not only preached sedition but enforced rebellion on the properties which were destroyed by fire.

4. Because sectarians generally have under the guise of religion taught the slaves to throw off all political restraint, and to assert their independence, which they attempted by rebellion, murder, rape, and arson.

5. Because we wish to maintain, and preserve from falling into the hands of other nations, or into the hands of a demi-barbarous people this fair portion of his Majesty's dominions, which, by allowing the sectarians to propagate their dangerous an

insidious doctrines, will, ere long, be effected with the most fearful consequences.

6. Although in this solemn declaration we disclaim being actuated by any spirit of intolerance in respect of the religious sentiments of our fellow-subjects, yet we are determined to discountenance all those who profess and disseminate doctrines so pernicious and so decidedly subversive of all order and subordination, and confide in the cordial co-operation of the Lord Bishop and Clergy of the established churches of England and Scotland.

7. Because it is necessary that a stop should be put to the further propagation of the pernicious doctrines of these sectarians, we consider it necessary to withdraw all support and intercourse whatever from any who may either adopt the destructive principles of the Baptist or other sectarian preachers in this island, or countenance them or their followers in any degree, and pledged as the members of the Colonial Union are to stand by each other from a due regard to public welfare, the fullest reliance is entertained that they will hold the observance of these and every other obligation of the Union under all circumstances paramount to every other consideration, and will use every exertion to insure their fulfilment.

8. That a book be kept in each parish in which the resolutions of the Union shall be entered, and that every member of the Union be required to affix his signature to them, and by doing so, acknowledge without any reservation, that he is bound by the most solemn pledge which he can offer to preserve them inviolate.

9. That these resolutions be signed by the Chairman and such Members of the Union as are present at the Meeting."

We find it stated in the "Watchman" of September 1, that this same Hylton, at a late muster of the St. Ann's Western interior regiment of militia, of which he is Colonel, required the men to sign a scroll, enrolling themselves in the Colonial Union, when such as had virtue and independence enough to refuse were immediately deprived of their arms. If this statement be correct, the fact will surely arouse the island authorities from the supineness they appear hitherto to have indulged in.

The transactions at Savanna la Mar are of such a description as to require full narration. We add, therefore, the various letters which

have reached us on the subject, without weakening their effect by any comment of our own. We only beg our readers to remember that, in a few days after this Herald leaves the press, our much injured brother Kingdon will be put on his trial at Montego Bay! When we think of the materials which will most probably compose the jury, we are constrained to feel that our hope must be in the Lord alone. He interfered, however, wonderfully to rescue the innocent in the case of our much esteemed brethren Burchell, Knibb, and Gardner, and we trust he will again mercifully appear to shield a defenceless missionary from the cruel rage of those who thirst for his blood. Prayer will doubtless be offered by many on his behalf.

From Mr. Kingdon.

July 30, 1832.

In my last, I mentioned that the brethren who could conveniently meet in Kingston after the General Meeting thought we might attempt to re-occupy this station. It is painful to me to state that though we have been here nearly two months, we have been unable to do much for the cause of God, owing to the dreadful hostility which still exists against our denomination here.

We arrived on the 4th June, and were immediately threatened with "tarring and feathering," and even death if I held any meetings. It was very providential that Mr. John Deleon (an Episcopalian) became our determined friend, and used all his influence to prevent any injury being done us; and yet I was several times grossly abused while walking the streets, though never fallen upon. As soon as I arrived, one of our members kindly offered her house for public worship, although threatened to have it destroyed; and I procured its registration in the Bishop's Court. Before the licence arrived, I held no meetings; and even afterwards I did nothing further than hold prayer meetings and teach the people to read, in consequence of a magistrate's saying the licence was not sufficient. On the 17th ult. we were not interrupted; but the next sabbath, 24th, during morning service we were informed that Thomas Mitchener, one of the chapel breakers, was collecting a force to pull down the house we were in and assault us; we learnt, after the prayer meeting was over, that he could not succeed in persuading his friends. The next

day the Ombuds and five other magistrates bound me over to take my trial, under 48 Geo. 3, at the Cornwall Assizes, held at Montego Bay, 2d instant; but the matter was not brought forward there, though the Deputy Attorney General had an interview with the witnesses: the law was never sanctioned by the king.

On the 10th instant, Mrs. Robe, the owner of the house, was tried at the Quarter Sessions for this parish, first, for having suffered an unlawful assembly of slaves at her house, and, secondly, for having attended the same, pursuant to the 65th and 64th clauses respectively of the late slave code. She was found guilty of both charges; and fined £25 and £5 curragy to the Deputy Marshal. But it is the most flagrant abuse of power that has been employed in the matter; for the former clause does not specify what is an unlawful assembly, but it means in other clauses a riotous assemblage of them using martial music: and the latter was expressly enacted to prevent nightly and other private meetings of them. Had I not promised to pay the fine for her, this elderly and infirm Christian would have been plunged into gaol, for she is quite poor.

After the trial was over, I applied to the bench to license the house, but they refused on the ground that it would be dangerous to grant one to me. And when I reminded them of its being a lawful request, the Court replied, "We take the responsibility on ourselves; we must sometimes act without law, under peculiar circumstances." So then, they will neither admit the legality of the bishop's licence, nor grant one themselves, and they will not allow slaves to attend even prayer-meetings. It is painful beyond expression to be thus prevented preaching when there are multitudes in the country and on the bays wishing to hear the Gospel, for other brethren have been stopped too, as you are aware.

The enemies positively declare I shall not stay; and last muster day, 14th instant, as many whites were on the bay, they determined to get rid of me: but God was our "refuge and shield," so that their efforts proved abortive. A little before noon, a number of these militia officers came into the shop and hall below our apartment; and but for the resolute conduct of Miss Deleon they would have come up stairs, and fallen upon me. She kept them below, till her brother, our kind friend Mr. John Deleon, arrived; in the meantime, Dr. Harvey, a magistrate, called up from them to me: he stated that he was a delegate to state that there was a strong feeling existing against me as a consequence of recent events, and

that it would be better for me to leave. I told him that the charges against the Missionaries had not been verified, and that they could not be; that I had an indisputable right to live here, being a British subject; and that the magistrates must protect me, if in danger. Finding he could not prevail, he left, saying, "I have done my duty;" and on his comrades hearing my reply, they would certainly have rushed up and butchered me, if Mr. John Deleon had not arrived a few moments before, and questioned them below as to the object of their coming hither, and compelled Dr. Harvey, as a magistrate, to disperse the mob. A number of Mr. Deleon's friends soon rallied about us, and the party who were to renew the visit at night were thus induced to lay aside the plan for a future time. They have not troubled us since; but their threats are perpetually renewed: next muster day is appointed by them for wrothling their wrath on both Mr. Deleon and me: but we do not fear them at all, "greater is He that is for us than all they that are against us." We hope yet to see the Gospel flourish throughout this island, and to see the broken-hearted slave hearing it every Sunday. 'Tis enough to move any one but a monster, to see how bitterly the religious negroes are persecuted; but I trust the reign of atheism and petty despotism is near its termination. It gladdens our hearts to find that the governor, Lord Mulgrave, has at length arrived; we shall now anxiously memorialize him: and we rejoice to hear that the free coloured population will address him, expressing their determination to support his measures. Through the state of feeling here, we have been unable to do more than converse with individuals as they called on us from the country, and the few on the bay; this they tell us is their only outward consolation. Mrs. Kingdon has occupied her mornings in teaching a few children to read, but I trust we shall from this time have more facilities afforded us.

Savanna-la-Mar, Aug. 17, 1838.

MY DEAR SIR,

Since we came down from Kingston, June 4th, threats and insults have been dealt out against me with an unsparring hand, on the ground of my being a Baptist: sometimes it has been only said, I should be sent a-board ship and sent off; sometimes, tarred and feathered; sometimes, murdered; Misses John and Aaron Deleon too have been perpetually told their houses should be pulled down, &c., &c., because I lodged in a house of the latter, and have received innumerable kind attentions from them both. These threats have been, in most instances, made by

those who broke down the chapel here. Last Tuesday evening, the 7th, my dear wife and I took a walk up the Bay, and as we passed a few young men, they said, "He may well walk the streets to-night, for to-morrow we will make him walk the decks." Being familiarised to such menaces, we took no particular care about it. On the morning of the 8th, a meeting of the Colonial Church Union was held at the Court House on the Bay; the Custos did not preside at it, nor would he give up the papers received from the other parishes' meetings (possibly in consequence of my having claimed his protection from "a faction, whose avowed purpose is the expulsion of dissenting missionaries," and Mr. A. Deleon's having mentioned to him that his houses were likely to be pulled down). At this meeting, it was proposed by Mr. Whitelock, a magistrate, and seconded by Mr. Vickers, an overruler of a pen, that they should expel all sectarians, i. e. missionaries and their friends. It was also proposed by Mr. W., that a resolution be adopted expressive of contempt for the Custos, because he did not attend the meeting, &c. On a person's refusing to sign these resolutions, some one proposed to tar and feather him; but it was replied, "No, let him alone, the Baptist person is the man; and have him we will this day." The whites, for the most part, went away as if to the country, soon after the meeting; but it was rumoured that they were gone to the barracks (about a mile and a quarter from the Bay), and were to come down in the evening. Though we hoped this would prove false, we thought it right to be on the look out, and have our friends about us; this did, on a former occasion, prevent the attack, viz., on the evening of the 14th ult. About 7 P. M. there appeared a party in the street who walked up and down at considerable intervals finding their numbers to increase, I sent a letter to the Custos (carried by mistake to his brother William, a magistrate), and another to Dr. Distin, a magistrate, requesting them to come down to us, as a mob were assembling to injure us. Mr. W. Williams was unfortunately not at home, came afterwards, but too late. Dr. Distin, though at home, refused, on the ground of his wife's indisposition. About nine o'clock, the party, in disguise and armed, to the number of perhaps fifty or sixty, marched up the street, crying out, 'Union for ever,' "Go it, go it," &c.; and, wheeling about in front of our lodgings, they commenced a most furious attack on the front door and windows. Some females in our apartments, in the front room of the upper story, threw out upon them boiling water, which, by the kind interposition of God our heavenly Father, got out an ignited rocket

placed beneath to blow us up. Immediately after, the assailants opened a fire into the windows of the front and side rooms in the upper story, which they kept up for some minutes, during which, some shots were fired on them by our party, but not till we had been fired on first. Three of them were wounded, but none of us; though shots came into both windows of the small study Mrs. K. and I were in, we were mercifully preserved. While in that room, certainly no shots were fired from thence, but plenty into it. Before the firing was over, our friends advised my dear wife and me to escape, if possible, as my murder was plainly designed. Here the enemies went away for the cannon at the Court House, but they could not get it out of the yard. This we did, running first to some negro houses behind, and thence to another house that was unfinished; while here, Mr. Williams, the said magistrate, arrived at our lodgings with a Mr. Evelyn, who both attempted to pacify the mob who beat to arms to increase their numbers after the first volley; the mob promised to desist, if Messrs. A. and J. Deleon and I would leave the house. As Messrs. D. were leaving, and our other friends dispersing, the treacherous mob fired upon all, the former in particular; through mercy they did not shoot any, but one of their own blood-thirsty party, and him not mortally, I hope. Again we had to flee, and our friends, to places of concealment and, as the foes were too instant on finding me in the house, and on breaking every thing to pieces, we escaped being pursued, under a heavy fire however. The next morning they declared they would have down every house on the Bay but they would have Messrs. D. and me. About two P. M. the Custos sent his brother for me, having exacted a promise from the people to allow me to come to the Court House unmolested; and, for that purpose, sent the ringleader with his brother (for, there being no regular soldiers here, he had not power beyond his personal influence) to escort me thither. Under these circumstances, and seeing many foes on every hand, I did not expect to reach the Court House; but Mr. W. using his best exertions, they did not attack me. The Custos, surrounded by a dozen magistrates, or more, and many of the assailants, requested me to make any deposition I chose on the matter. Remembering how great the prejudice was against Baptist missionaries, I stated that my object in coming to this part of the island was to preach the gospel, enjoining on slaves, as opportunity offered, the duty of obedience to masters, as well as other duties; that since my arrival I had been exposed to insults and threats, but had not replied; that, while my friends

and I were convinced these threats would be fulfilled if I had no friends about me, we believed the opposed party would be deterred if friends did rally about me; that had I really believed the attack would be made, I would (after the example of the apostles) have fled to another place, and that I deeply deplored what had taken place; that, while in my study, no firing from thence occurred, but many shots were fired into it, and that I was convinced the firing was commenced from without, though, from being in that room, I was prevented speaking positively. After this, the Custos asked me if I were willing to leave the Bay, as a riot would take place if I did not; I consented to do so. But the people, and some of the magistrates, would not be pacified without a promise from me not to return to this parish again; this, too, I promised, under the conviction that I should be butchered even in the Court House if I refused, and being assured you would send another missionary here to the poor people, and knowing there were 21 parishes besides, in one of which I might be usefully employed. This was not enough, but they would not have me stay a night on the Bay; and the Custos, kindly saying Mrs. K. and I should remain at his house at Angelsea if we pleased, requested his brother to take me thither at once, he himself guarding me to the gig, and sending a friend for Mrs. K. We had enjoyed but a few hours comparative ease, when the constable came with a warrant from Mr. Whitelock (who on the former day proposed the said resolutions). As Mr. W. Williams (the Custos's brother) seemed apprehensive I might be intercepted and murdered, he detained me for a few hours and then brought me down to the Court House, from whence I was brought here to gaol with my kind friends Messrs. A. and J. Deleon, who with many others had been sent hither the night before. The rioters renewed their work of destruction, Thursday night, and wholly destroyed the house we had lodged in, and nearly destroyed that of Mr. John Deleon,—and this, in the presence of, and in spite of every exertion made by, the Custos and others. Friday night too, was spent in destroying the houses of Sam Swiney (whom you redeemed) and Cornelius Gammon, one of the friends who came to my help. As the head gaolers are our mortal enemies (one, Dawson, assisted lately in destroying the chapel; the other, Burlton, assisted in demolishing Mr. J. Deleon's house) and as reports of our being attacked in gaol and murdered reached us, we were every night, till the last two, on the watch and much alarmed; but now a company of regulars have reached us, and we need not therefore fear this. Our enemies, who

are at large still, are making the most false affidavits; but we expect that the Attorney General will, on seeing our affidavits, decide on prosecuting our foes and releasing us. We have the most full and distinct testimonies that can be desired; and, if justice prevail, we shall be cleared, and our enemies severely punished. In our present circumstances, we cannot fail to remember how God appeared on behalf of dear brother Burchell and the other brethren; nor can we doubt that God will appear for us too, confounding the counsels of the wicked: already he has, in many ways interposed between us and our persecutors in the most wonderful manner, and He will, we believe, do yet more for us. The Assizes next occur early in November, at Montego Bay, for this county, Cornwall.

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From Mrs. Kingdon.

*Savanna la Mar Prison,
August 21, 1832.*

MY DEAR FRIEND,

I hope you have received Mr. Kingdon's last letter, dated July 31, as that contained some particulars of our recent trials. He has written you a short letter, by this packet, but he had not time to give you any account of our present situation. On the 8th instant a Meeting of the Colonial Church Union took place, at which it was proposed by Mr. Whitelock, a magistrate, seconded by a man named Vickers, that they should expel all sectarians. One of them wished to prevent an attack on a person who refused to sign these resolutions, when some of them cried out, "Let him alone, 'tis the Baptist parson we want, and have him we will this day." Then Mr. Whitelock said, "The Custos has not only absented himself from the Meeting, but kept back the papers received from other branches of the Union." He therefore proposed a resolution expressive of their contempt of the Custos. After the Meeting we heard that the Unionists had gone to the barracks and would come in the evening to pull down the house in which we lodged and drive us away. In consequence of the above resolution (corresponding with what has been adopted by other parishes), we assembled a few friends with the view of preventing an attack being made on us, as we had done before. Seeing a number of the Colonial Church Union men with others parading the streets, during the evening, Mr. K. wrote to Dr. Distin, a magistrate, residing near the Bay, for him to come down to us, as a mob was collecting to do us injury; he was at home and might have come down in time (as the messenger returned before the attack commenced), but he declined on account of his wife's indisposition. The other magistrate, to whom application was made at the

same time, came as soon as possible afterwards, though not till the affray had begun. During the evening, they pased, and repased several times; once they stopped near the house. Mr. Rickets, a friend, attempted to pacify them, when they stabbed at him without any provocation, for our friends were all on the premises belonging to the house. They commenced a furious attack on the house where we lodged, occupied by Miss Mahone. It belonged to Mr. A. Deleon, jun., they endeavoured to break open the front door and to break in the windows. On this attack being made some females, who were in our apartments, threw out some boiling water upon the assailants, which not only happily extinguished an explosive rocket placed underneath the house to blow us up, but also drove them back a moment. They then fired in at the windows. Mr. K. and I had just retired to the study, to commit ourselves into the hands of God, as our whole dependence was on Him alone—we had no other refuge—we earnestly sought Divine aid and support, and our prayers were graciously heard and answered. I think not less than ten or twelve shots were fired in at the windows. In my fright, I endeavoured to jump out of window: I was prevented by my servant, who took me by the waist and dragged me from the window. Almost at the same moment a shot came through the window which would have struck my face had I remained a minute longer. Mr. K. stepped towards the table—I called to him to stoop; while he was stooping, a shot passed over his head. Their determination was to murder Mr. K. and Messrs. Deleon. We were then advised to make our escape—it was in vain to resist them much longer. We accordingly escaped in disguise to a negro hut. We had not long been there when we were told we were not safe, we therefore fled to another place for safety. By this time the magistrate arrived, but the civil power was of no use. They cursed the king, and said that they were fighting under America. During the attack the rebels sent for the cannon from the Court House, but the gates were too strong for them; it was to blow up the house, as many of the foes thought we were still there. A friend came to our place of refuge and told us that some of the rebels thought we were in that direction. The magistrates thought they had prevailed on the mob to let the Messrs. Deleon pass with them, and that they could take them away—but they had not advanced more than four steps each, taking hold of the magistrates' arm, when the Unionists fired upon them, and they and the magistrates were obliged to escape for their life. At this time Mr. K. and I were just leaving our second

hiding-place, when the shots came flying in all directions. I now began to feel almost exhausted with fatigue and fright; I scarcely knew where I stood. The drum was beating, the guns firing, the females screaming. In my fright I lost Mr. K. as I took a different path; I also lost my shoes, and was obliged to pass through bomb and water barefoot, as some of our poor Baptist friends took me to a place of safety at some distance. After the second firing they began to break down the house. They entered it, and broke and destroyed all the furniture. The house was too strong for them without axes, so they left it till the next night. I cannot express, my dear friend, the anguish of my mind for some hours. I thought in all probability my husband had been taken and murdered by his enemies. About two or three o'clock two females, my own servant and another black woman, found me and told me that my dear Mr. K. was safe. They took me away and led me to a negro hut, when I was given to the care of another negress who conducted me to Mr. Deleon's, sen. where we soon found ourselves in each other's society. Thankful indeed were we to that gracious God who had so mercifully delivered us so far from the hands of blood-thirsty men. He was evidently with us in all our distress and strengthened and supported us during all the danger we were in. His countenance cheered us even in the darkest moment. He alone was all our trust. I felt that I could die in the cause of my Redeemer, but to see my husband put to an ignominious death in my presence seemed insupportable, and this was what I expected every moment. I can now sing of mercy and goodness—they have surely followed me all the days of my life. We remained in a state of great anxiety lest we should be discovered. Mr. A. Deleon and his wife were concealed with us. They threatened to pull down all the houses in the Bay in order to find Messrs. Deleon and Mr. K. The Custos knew where they were, and knowing that their lives were in imminent danger, sent for Mr. K. to the Court House; he got the ringleader to pledge his word that the mob should not hurt him. Thus Walter Young accompanied Mr. Williams, the Custos's brother, a magistrate, and took Mr. K. to the Court House. It was with the greatest difficulty they could keep the mob from falling on him. The Custos seeing our danger, kindly offered Mr. K. protection in his house, a distance of six miles from the Bay, and that Mr. Evening should fetch me in his gig and take me after him. I had indeed taken my leave of my husband thinking it almost impossible he should escape with his life. In less than

two hours, however, I found myself within the peaceful walls of Anglesa. Worn down with anxiety and fatigue we retired early to rest—we had just fallen asleep when some one came to the bed-room door and said that Mr. Grant, the magistrate, wished to see Mr. K.: he dressed and went down. This gentleman said that Mr. Whitelock, the person I have before mentioned, had issued a warrant for Mr. K.'s apprehension, and that the mob said, that if he was not brought and put into prison they would come and pull down the Custos' house. The Custos himself was on the Bay with other magistrates, and the mob was employed destroying the house of our friends. Mr. Grant kindly told Mr. K. to keep his clothes on. The watch was set, and when the alarm was given he was to escape. About two o'clock the alarm was given, a negro then took Mr. K. to a place of safety: I expected every moment they would come to the room to search. I was soon relieved by finding it to be only the constable come to take my dear husband to prison: Whitelock, who issued the warrant against Mr. K., was, at this time, assisting the mob to pull down the houses. Mr. K. left me, I intended to follow him at day break. They met Mr. W. Williams and Mr. Eveling, who brought Mr. K. back with them, and said that Mr. K. was in their custody first: by this time the Messrs. Deleon were lodged in prison by this same Whitelock. In the morning Mr. K. was taken to prison. I left half an hour after, and we have been here ever since. The first four or five nights we were every moment in danger of the rebels pulling down the prison, such was their thirst for blood: all they wanted was the life of the Messrs. Deleon and Mr. K.—a plan was, I believe, laid for that purpose. There were no militia here—I believe there were none nearer than fifty miles. They are now come and our fears are greatly relieved. The prison has been full of poor Baptists, who were obliged to come for protection. The Messrs. Deleon are here, it is a most miserable place. We sleep sometimes twelve in one room. The gentlemen are obliged to do the best they can, there are twenty-four men with Mr. K. and the Messrs. Deleon of our party; three or four poor slaves are in iron. We have to keep four poor men

that have no other resource. I cannot tell one half we have endured.

Pray remember me very affectionately to all my dear friends at Camberwell. We need their prayers, this is indeed a great source of encouragement to us to know that we are not forgotten by our friends at home. I trust the time will soon arrive when the Gospel of Christ will be preached all over this benighted island. It is truly distressing to see thousands of poor slaves hungering and thirsting for the Word of life. They are persecuted, and many imprisoned, only for the sake of their attachment to their Saviour. My heart aches from morning till night on account of their sufferings. This letter, my dear friend, is merely intended to give you an account of what has taken place, I am not able to say anything respecting my own state of mind; only I desire to bless God that he has brought me to this place and given me to feel more and more my dependance upon him. May I never lose sight for one moment of his great and unmerited mercies to one so unworthy. May I live nearer to that God who has so wonderfully delivered me from the lion's mouth. It is still my earnest desire to spend and be spent in his service, and to know nothing short of Christ and him crucified. I remain, my dear friend,

Yours very sincerely, M. A. KINGTON.

P. S. — The members of the Baptist churches are persecuted very much. I will give you one instance:—A good man, a leader, belonging to the Baptist church, on his return from a prayer meeting on the 2d of January last, was taken up and thrown into prison, where he has been ever since, solely on account of his religious principles. When he was taken up it was said that he was suspected of being connected with the rebels, but that was only an excuse; he is a man remarkable for his piety though a slave. He has never been tried nor any notice taken of him, only his owner or the attorney of the estate he belongs to, who sent him to prison, says, that if he will abandon his religion and deny being a Baptist, he shall come out, but if he will not he shall be shipped off the island, that is, transported for life. But the poor soul says that if they kill him he will not deny his Saviour. I understand he is quite cheerful though in iron.

* * * We have been again compelled by the length and importance of the news from Jamaica to defer several articles of Domestic Intelligence, together with the List of Letters and Contributions for the past month. We have just heard that a Public Meeting will be held on Tuesday, 30th instant (October) at the Town Hall, Devizes, to petition the throne on the subject of the continued persecutions in Jamaica. We add, with much pleasure, that several of the neighbouring Magistrates and Clergy have united in the requisition calling this meeting, and that several Members of Parliament are expected to be present.

THE BAPTIST MAGAZINE.

DECEMBER, 1832.

MEMOIR OF THE LATE MR. SAMUEL STEANE.

[By his Son, Rev. E. STEANE, of
Camberwell.]

MR. STEANE, though not occupying any station of eminence by which public attention would be attracted to his name, was known to a considerable circle of friends in the Christian world, and, wherever known, both respected and loved. The dignity of his character, and the Christian courtesy of his manners, apparent in all his intercourse with society, procured him the friendship of many, and the esteem of all. His life was uniformly holy, and his death delightfully tranquil; and, now that he is gone, his virtues seem to blossom afresh, and to shed forth a sweeter fragrance than before.

His native village was Husband's Bosworth, in Leicestershire, where his ancestors had long resided, following the occupation of husbandmen. He was born February 2, 1771. Of his childhood and youth nothing requires to be said. They were spent amidst the scenes of his birth-place: and as he was the eldest of a large family, he was early engaged in labour. At this period, it may, however, be stated, that he often enjoyed the privilege of hearing the Gospel in a small chapel on his grandfather's estate, from the lips of those venerable men, Mr. Robert Hall, sen., Mr. Ryland, and his son, the late Dr. Ryland, of Bristol.

It appears from his private papers, that his mind had often during his youth, been very powerfully exercised with convictions of sin. He felt himself to be guilty, and lost—

and at times many vows and resolutions were made by him of a religious nature. But his heart was unrenewed till the twenty-third year of his age. He was then visited with a severe fit of illness, which, under the gracious influences of the Spirit, became the means of bringing him to an enlightened and sincere faith in the Gospel. To this affliction, which was so nearly proving fatal, that he lay for a considerable time speechless, senseless, and in the judgment of those around him really dead, he always looked back with feelings of lively gratitude. His experience during its continuance, first, of the terrors of an alarmed conscience, and afterwards of the sweet sense of reconciliation through the atoning blood of Jesus, left an impression upon his mind, which no subsequent years or circumstances could erase. He looked upon it as the commencement of a new era in his existence—the beginning of that spiritual life over which time and death have no power. Like many more of the people of God, he was chosen in the furnace of affliction. When providence placed him in it, he was “a child of wrath, even as others,” but he came out of it “a new creature in Christ Jesus.” Such are the methods of that grace which is alike sovereign in its dispensation and free in its exercise. “I will cause you to pass under the rod, and I will bring you into the bond of the covenant.”

On his recovery, Mr. Steane went to reside in the neighbourhood of Coventry, and soon united himself to the Baptist church in that city, then under the pastoral care of Mr.

Butterworth, being baptized on Lord's day, November 29th, 1795. He seems, from his very entrance into the Christian church, to have been distinguished by solidity of character and fervour of devotional piety. His attendance on the public means of grace was punctual and constant, and he took great delight in meeting with any of his fellow-members, who were spiritually-minded like himself, to interchange in the confidence and freedom of brotherly love, those exercises of the heart which constitute Christian experience.

Not long after joining the church, he was desired to engage in prayer at their meetings for social worship. This at first was a severe trial to him for he was naturally of a diffident temper; but, on one such occasion, after having declined to do so when requested by his pastor, he reflected upon himself for the pain he had given him by refusing, and the opportunity he had thus lost of contributing, in however humble a degree, to the edification and comfort of his fellow-Christians, and thinking, upon examination, that his refusal arose more from the latent pride of his heart, than from any justifiable cause, he then determined that he would never shrink from the duty from that time forward, whenever it might be devolved upon him—a determination which he steadfastly maintained, much to the subsequent tranquillity of his own mind, and greatly to the spiritual advantage of others.

In the following year a few Christian friends were formed into a church at Bedworth, a village not far from Coventry, by the Rev. Mr. Edmonds, of Birmingham. They had previously consulted Mr. Steane on their proceedings, and sought his advice and assistance. He took an affectionate and warm interest in their plans, encouraged them in their difficulties, and obtained for them

acceptable supplies, and at length, in compliance with their earnest solicitation, consented to take the office of deacon among them; in order to which with much mutual regret, he was dismissed from the church at Coventry. At so early an age did he attain to eminence among his brethren. His opinions even then were respected for their wisdom, his character admired for its stability, and his piety loved for its scriptural simplicity and ardour.

But the bounds of his habitation were not yet ascertained. There were other stations which he was destined to fill, other and wider spheres of usefulness in which he was to move. Scarcely had three months elapsed before he was carried by Divine Providence to reside at Oxford, where he subsequently became so valuable an acquisition to the church then under the pastorate of the Rev. J. Hinton. But at this period he held the principles of strict communion, and was thus conscientiously prevented from uniting himself to that society. He went, therefore, to Wallingford, on the ordinance days, and sat down with the Baptist church in that town. Shortly after, he removed there, and was then received by dismission from Bedworth into the communion of the church, "Mr. Lovegrove the pastor (he says in his diary) at the same time proposed me for a deacon." Contrary, however, to his expectation, he resided there only a year, when he returned to Oxford, and continued in that city till his removal to "the heavenly Jerusalem, the city of the living God."

Before he went to Wallingford Mr. Steane had entered into the married state with his present widow; who survives to cherish the remembrance of five and thirty years of uninterrupted affection, to deplore the event which has deprived her of so endeared an associate, and to follow

him with a now accelerated step to the world of re-union and eternal joy. His family increased and became numerous, and, with the exception of his eldest daughter, who died in infancy they all survive him to venerate his character, to imitate his example, and to reap the benefit of his prayers.

From this period his value began to be increasingly felt both by Mr. Hinton and the Christian society over which he presided. He took an active part in their prayer-meetings, Sunday-schools, village labours, and other plans for advancing the divine glory, in the extension of the Gospel. But he still went to Wallingford on the monthly sabbath. He had conceived a very sincere affection for Mr. Lovegrove, by whom his friendship was much valued, and for several of the members of his church. They were his most intimate friends. With some of them he enjoyed, in a very exquisite degree, the "fellowship of kindred minds." They admitted each other to the interior of their souls, and reciprocated their thoughts and feelings with a generous and mutual confidence. Very copious and delightful memorials remain of one of the most endeared and elevated friendships, which, perhaps, was ever formed in this vale of tears. At this time, his piety had attained to no common standard. The tone of his mind was habitually devout, and his conversation and correspondence were pervaded with a sweet savour of Christ. He lived much in converse with the invisible world, and walked humbly with God. His company was sought by Christians of various communions, and his prayers were engaged in almost every society with which he mingled. His family devotions were remarkably fervent, and often afforded to himself seasons of hallowed joy. On Saturday evenings, especially, he seemed to anticipate the holy plea-

sure of the day of rest with feelings approaching to those which breathe through the hymns of the church above. Closing the business of the week as early as he could, it was his practice to secure a season of retirement till perhaps seven or eight o'clock, and then to come down into his family; which he often did as with the air of a man who had been admitted into the secret place of the Most High. His appearance was the signal for the putting away of every secular and domestic occupation. The family circle was formed—the Word of God was read—sweet psalmody succeeded

' Then kneeling down, to Heaven's eternal King

" The saint, the father, and the husband prayed."

Sabbath days thus ushered in, could be no other than seasons of peace and happiness.

For several years Mr. Steane kept a diary, in which he has recorded with evident ingenuousness, the varying states of his mind, and occasionally some incident occurring in his family or in his intercourse with society, which he deemed worthy of special observation from the influence it had upon his feelings or his conduct. Such records are an invaluable treasure to children who know from their own recollections that the devotions of a parent's closet were but in coincidence with the holiness of his life; and even beyond the limits of family affection they might not be without their use, and that of no inconsiderable importance in furnishing another and beautiful illustration of those mental exercises in which so much of the life of religion consists. In making a few extracts I cannot but feel as though I were carrying the reader with me into a sanctuary, which my dear father held sacred from every intrusion. Never, in writing these memorials, did he imagine they would be thus submitted

to the public eye; yet, I venture to think his "blest shade," were it now cognizant of the liberty I am using, would at least but gently chide that filial piety which seeks in him to magnify the riches of a Saviour's grace.

"1803, Sept. 11.—Sabbath morning. In private prayer enjoyed great seriousness and earnestness, and, I hope, communion with God. Longed and prayed that great things might be done this day in the name of the Lord Jesus Christ. Felt and prayed that ——— and ——— might have a glorious day at Wallingford, and that our pastor might be set at a happy liberty, and enjoy much of the presence of his Lord. I am truly grieved and pained in my heart and soul to hear how few attend the prayer-meetings there. O Lord, stir them up to pray. Give them a praying, wrestling, prevailing spirit, and may thy dear servant have the happiness to see a great revival in experimental religion among the members. Two carnal people in my house: called them and my children to prayer. Read Psalm cxxxix, and part of John iii., hoping the Lord would bless his own word to their souls; afterwards engaged in prayer, found great liberty and earnestness of desire that the Lord would bless them with the divine knowledge of himself. O, the worth of the immortal soul! Lord, make me instrumental of good to precious souls! O give me wisdom, grace, zeal, courage, and fortitude to reprove sin in others, to hate it in myself, to flee from it and walk in thy commands, which are delightful, that my life may be spent in thy service, O my God!

"12th, Monday.—A sweet seriousness in my mind, and my soul thirsting after God, the living God, this morning: O, how I long to come near him even to his seat, and converse with him as a man converseth with his friend. O for a holy familiarity with my God! O what rich condescension in him; he calls me to his throne, he shows me his grace, love, and glory, and says, 'This is yours, Jesus is yours, all is yours, and ye are Christ's, and Christ is God's.' Bless, praise, and magnify the name of thy God, O my soul, who does such great things for thee.

"Sweet solitude and retirement! I am now in my office surrounded with the solemn shades of the evening, secluded from the noisy wicked world, and the hurry of business: happy experience! not to be shut out from God. Yes, O Lord, thou art with me; thy word and thy promise on which thou hast

caused me to hope, comfort and support me. Truly, O Lord, thou hast been with me to day and given me a serious frame, and a praying heart. Ebenezer! Bless the Lord, O my soul, and all that is within me. I long to praise and wait upon thee as I ought. Here I am, O Lord, do with me as seemeth good in thy sight. Thou knowest I long to do something for thee that thy great name may be glorified. Make me useful to immortal souls, and O keep me from pride and vain glory, keep me humble at thy footstool, and there let me shrink into nothing. Raise me up, fill my heart with love and heavenly wisdom, that I may tell to poor sinners thy riches, thy beauties, thy glories—

'I'll point to thy redeeming blood,
'And say—Behold, the way to God!'

"18th, Sabbath morning.—My mind calm and serious, and my soul panting after God, longing for nearness unto him, and praying to see by faith this day, 'the King in his beauty.' Truly there is nothing in this world that I am now thirsting after, but Jesus Christ, the welfare of his church, the happiness of his people, the conversion of poor sinners, and therein the glory of my God. A good time in family prayer; felt, I hope, a spirit of prayer for my dear children. Lord, hear it, and make them thy peculiar care. Also felt a sweet unity of soul with some particular Christian friends, anticipated the eternal sabbath and the glorious meeting above.

"April 4th, 1804.—Wednesday.—My soul is grieved at the conduct of some of my fellow-members. Lord, look upon them, enable me to pray for them, to speak to them in love and faithfulness, and with great affection, and O do thou bless it to them. Gracious God, enable me also to examine my own soul, and keep me from all sin and error, the love and spirit of the world, and give me much of the mind that was in Jesus, and hold thou me up, or I shall fall.

"May 6, 1805.—Monday.—Yesterday morning had a pleasant ride to Wallingford, but a barren mind. Reached Wallingford soon enough for the early prayer-meeting; engaged in prayer; a solemn season to my soul; some liberty, and I hope nearness to God. How pleasant it is to meet with dear Christian friends, whom we peculiarly esteem in the house of prayer. Breakfasted at my dear pastor's. Prayed in the family, those being present who were going to be baptized, and other Christian friends. Had a melting sense of the goodness of God to poor sinners, and that he heard the prayers of his people and enlarged Zion.

"13th.—Monday.—I am now entering

on another week of worldly business. Blessed be God, I do it with prayer. O that I may be kept from a light and trifling spirit, and be enabled to give my hands to my daily employ, and my heart unto God.

July 3. — Wednesday. — Blessed be the Lord, he has put an opportunity into my hands, and enabled me to relieve the distressed to-day. To thy name, O my God, be all the glory. O that I could feel all I am, and all I have were the Lord's and wholly devoted to his service, and the calls of his providence.

Nov. 10, 1806. — Monday. — Yesterday morning in private, I hope my soul drew near the Lord. I enjoyed a sacred pleasure and holy liberty, and my desires all tending upwards, longing to be more like Jesus, and more detached from the world and surrounding objects. I saw and felt a true happiness in devotedness to God; found prayer to be a sweet employ, and wished to be more than ever engaged in it: realized the sabbath to be a great blessing and privilege, and found sweet pleasure in anticipating the eternal sabbath. The Word of God was a source of delight, and my heart was warmed with the love of Jesus. O how should I like to remain in such a frame as this. In family prayer had a good time. Went to the ten o'clock prayer-meeting, where that hymn from Dr. Watts was sung:—

' From thee, my God, my joys shall rise,
' And run eternal rounds
' Beyond the limits of the skies,
' And all created bounds.'

I quite enjoyed it. Afterwards was called upon to engage in prayer. A sweet call: holy serenity of mind; much impressed with eternal things, and in some measure realized eternity, as near O blest eternity! To be for ever with Jesus my everlasting friend; and with those to whom here my soul is strongly united, to join our hymns of praise "to him who hath loved us and given himself for us!"

' One distant glimpse my eager passions fires,
' Jesus! to thee my longing soul aspires;
' When shall I at my heavenly home arrive,
' When leave this earth, and when begin to live?
' For there my Saviour is all bright and glorious,
' O'er sin, and death, and hell, he reigns victorious.'

" March 24, 1807. — Tuesday. — I have been much exercised with violent rheumatic pains in my head. Blessed be God, not one pain too much! What did Jesus undergo for me. O gracious Lord, ever keep me patient and humble, and enable me to trust in thee and

hope to the end. Soon I shall have done with these light momentary afflictions, every pain leaves the number less, and another day is gone. This morning in retirement felt much affected and melted with the thought of that endearing title which the Lord is pleased to bear to his people, and permits and encourages them to use in their addresses to him:—' Father.' O he is my Father in the Lord Jesus Christ! He will hear me—he will do that which is best for me and for my family; he will not fail to preserve and keep me while in the wilderness and at last take me to himself. I feel a greater pleasure and love in his ways; his word which I read, I feel more of its preciousness; at times prayer is a most delightful and sweet employ: when in retirement, and my soul is enabled to get near to God, O I would not be debarred of prayer for ten thousand worlds; it is the very breath of my soul. Often through the day while in my business, my desires and prayers are going up to the Lord. While I view things around me, and think my eyes are closing for ever upon them, then my soul in prayer flies to God. (Interrupted)."

These passages will be sufficient to shew the character of the piety for which my dear parent was so honourably distinguished among the people of God; and they will disclose to his former associates in the Christian church, the source whence are derived that humble and tender spirit, those affectionate and dignified manners, and that life and power of godliness, which they were all accustomed to remark in him.

Although not at this time a member of the church at Oxford, he took a deep interest in its welfare, was consulted on many important occasions by the pastor and deacons, often performed the duties of the latter; lived in habits of cordial intimacy with most of the members, and laboured much for its prosperity. On repeated occasions he was solicited to unite himself in its fellowship, while Mr. Hinton often endeavoured to remove the principal obstruction by aiming to convince him of the scriptural character of open communion. His mind was long and painfully exercised on the subject. He carried it to the throne

cant pulpit devolved. Those who have been placed in similar circumstances will be best able to estimate the delicacy and difficulty of such a situation. The removal of a pastor endeared to his people by thirty-six years of affectionate labours among them, and, distinguished as Mr. Hinton was by ministerial gifts of the highest order, imposed no light burden upon the acting deacon. But Mr. Steane shewed himself worthy of the confidence which his brethren reposed in him. By his judicious and discreet measures, his upright and conciliatory conduct, and his affectionate attentions to all the members, the church was preserved, under the Divine blessing, in undiminished prosperity and uninterrupted peace; and, at length, settled with comfort under the present pastor.

The latter years of his life witnessed no relaxation of effort, no diminution of love in the service of his heavenly master. His attachment to the cause of Christ, with which he had been so long and so honorably identified was put to a severe test, but remained unshaken. It led him to abandon commercial connexions which he had held for more than thirty years, and to enter, at an advanced period of life, upon an entirely new line of business, at a great sacrifice of property and personal comfort, rather than accept a situation where his means of usefulness would be abridged, and he himself separated from the friends to whom his soul was united in christian love. But he had his reward. In addition to the numerous testimonies of esteem which the circumstance adverted to called forth from his religious friends, and from persons with whom he had no other intercourse than that of general society, his mind was eminently comforted at the throne of grace. In a letter which I received from him at the time, alluding to his trials, he says,

"Ah! my dear son, they are sweet, indescribably sweet moments that we enjoy in communion with God. How little and insignificant do all things and circumstances here below then appear. I do not think that for many years I have experienced such exquisite pleasure, pure delight, holy joy, peace, and serenity, in committing, by prayer, myself, family, and all my earthly concerns, into the hands of my heavenly Father, as in the midst of these troubles. I always can say, when the troubles of my heart are enlarged, 'I will call upon the name of the Lord.' He has never disappointed me, and I am confident he never will. And, my dear son, while we pray to him in our afflictions, never, never let us forget the numberless favours we have had, and are constantly receiving at his hands."

The gratitude expressed at the close of this passage was his habitual feeling. The dispensations of providence were always in his mind connected with the paternal love of God. Afflictions, especially, he delighted to consider as flowing from this source, and as affording therefore, to the child of God a sweet and consolatory evidence of adoption. Hence one of his favourite chapters was the xiith of Hebrews. Many of those who were his "companions in the kingdom and patience of Jesus Christ," will long remember the animated emphasis, the tone of deep and joyous feeling, he would throw into certain parts of that chapter as he read it among them at their prayer-meetings; followed perhaps by a few words full of love, and rich experience. "How spiritual and heavenly minded dear Mr. Steane was to-night." "Yes," and another has rejoined as they have walked together down the meeting-yard, "We have, indeed, found it good to be here; but we shall not have him with us long; he is ripening fast for glory."

This impression that my beloved father was growing rapidly in meetness for heaven, was entertained by all who were conversant with him, during the two or three last years

of his life, and even more than his declining health seemed to give an unwelcome, but yet delightful premonition that the time of his departure was at hand. How often has it been thus observed when some distinguished Christian has been drawing near to the end of his course, that his lamp has brightened and shone forth with an unwonted brilliance. There has been at such a time so spiritual, so chastened, so dignified a temper; a mind so subdued and heavenly; an experience so mellowed and flavoured with the deep things of God; manners so gentle and benign; feelings so elevated and sometimes rapturous; and a conversation so affluent in all that could instruct, admonish, and comfort, as to fix the conviction in the minds of observers, that with so much meetness for heaven the saint could not long be detained from its joys. While, in the family or the church, he has been pouring forth strains of fervent supplication, or singing with gladness of heart the hymn of praise, the presentiment has passed from bosom to bosom, that the voice to which all were listening would soon cease from its earthly melodies, and be tuned to the music of golden harps. This was eminently the case with the subject of this memoir. The illness which terminated in his death was very gradual in reaching its ultimate result, and never secluded him from the society of his friends. During its progress his intercourse with them was but little interrupted, and opportunities were thus frequently enjoyed by them of witnessing the increasing fervour of his piety. His disposition was always cheerful, and at almost all parts of the day, either in company with some of his children or alone might he be heard expressing his happiness with the voice of praise. But, as he drew nearer to the confines of eternity, his happiness became more intense,

and overflowed in still more animated strains. "I have been singing," he said to a friend who called on him about three weeks before his decease; "and thought I could have led the singing in the vestry this evening, but my strength is gone. I am soon wearied now; but

"When we appear in yonder cloud,

"With all the ransomed throng;

"Then will we sing more sweet, more loud,

"And Christ shall be our song."

At this time he was growing very weak, and occasionally suffered much pain. Medicine seemed unavailing. In addition to the usual medical attendant on the family, he had several times received the visits of a physician; but the disease was too deeply seated to be touched by human means. While, however, he felt this, it created no disquietude; and a little while after, when he thought he was recovering strength, a desire to leave the issue in the hands of God, and to acquiesce in his will whatever it might be, was still the prevailing sentiment of his mind. "I wish," he said, "to use the means of recovery, and I pray that a blessing may accompany them; but," he added, "I am not anxious. If I were asked which I would choose, life or death, I would refer the choice back again, and say, Lord, choose for me."

But he had now nearly reached the goal; not, however, in his own apprehension, nor in that of his friends, for he both appeared and felt better. This momentary improvement was produced by an alteration in the medical treatment, and it seemed for a few days to promise his recovery. His heart, however, was much disengaged from earthly objects. While he spoke of the probability of returning health with evident emotions of pleasure, expressions would sometimes fall from his lips, which showed that it was not without a feeling almost of

regret that he received on this account the congratulations of his friends. "I am certainly much better," he said to one of them; "my voice is stronger, and I can walk with less fatigue; this medicine has done me great service;" and then in a tone of pleasantry added, "but, O Mrs. L., I hope it will not make me live for ever, I would not live alway." Like the patriarch, to whose words he referred, he felt how little there was in the present life to compensate the believer for being detained from a better, and with the Apostle could have said, "I am in a strait betwixt two, having a desire to depart." The following Lord's day, January 1st, in the present year, he rose with the intention of appearing in his accustomed place in the sanctuary. It was ordinance-day, and he had been looking forward to renew the enjoyment which he had so often experienced, while conveying to his fellow-members, and partaking with them, "the bread broken, and the wine poured out," the symbols of the Saviour's death. But he was no more to "drink of this fruit of the vine until that day when he should drink it new in his Father's kingdom." After breakfast he felt himself too weak to go out, and sent away his family without him. He never afterwards regained his strength, though still none looked upon him as a dying man. During the week, he attended at intervals to business, but was obliged often to recline on the sofa. On the Wednesday a friend called upon him, when he was in great pain. "There is need," he said, "of much chastisement, or my heavenly Father would not inflict it. O for patience, that I may be kept from repining!" His friend expressing a kind wish that he might soon be relieved from the pain, "Rather," he replied, "that affliction may be sanctified than removed." He inquired if she

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was going to church-meeting, and, finding that she was, he rejoined; "Ah, there is another church-meeting coming,

'Nor sickness, nor business, nor length of the way,

'Shall keep from that meeting one brother away.' "

Thursday and Friday he grew weaker. In the evening of the latter, Mr. Copley called to consult with him on some church business, and, at his request, stayed to conduct family worship. At the conclusion he appeared very ill, and sunk back in his chair in a state of exhaustion. Then, for the first time, they were all alarmed. With great difficulty, and leaning on his pastor's arm, he went up stairs. His heart and his flesh failed him, but God was the strength of his heart, and is now his portion for ever. He passed a distressing night, but as the morning advanced the pain subsided, and about noon entirely left him. This, however, was soon seen to be the symptom of approaching dissolution. While he was suffering, he turned to Mrs. Copley, who was standing by his bed, and gently grasping her hand, said, "O my dear friend, if it should please God to bring me through this, I hope I shall live more than ever to his glory both in the church and in the world." These were his last words. His family hastily gathered round him, but he could not speak to them. His pastor came in, but he could not see him. And the physician, whose finger was on his pulse, in a minute or two said, "He is gone!" Thus peacefully he fell asleep in Jesus.

The death of Mr. Steane produced a great sensation in Oxford. Every body spoke of it as a public loss. The uniform integrity and benevolence of his life had procured him the esteem of his fellow-citizens, and conciliated universal respect in a place where, perhaps beyond all

others, his principles as a dissenter would be felt to be especially obnoxious. By the members of his own religious community he was affectionately loved. They will long cherish the recollection of his counsels, his devotions, and his example. By a long series of kind offices he had endeared himself to their hearts, and every family felt as though the loss were their own. They all knew his worth, for they had all experienced on different occasions the beneficial influence of his eminent piety. He had lived among them as their common friend. While he neglected none to whom his attentions were due, of the necessities of the poor and the sorrows of the afflicted he had always been most tenderly considerate. The bounty of the church was distributed by him neither with haughtiness nor partiality, nor was it ever perverted to the corrupt purpose of aggrandizing his personal influence, or of establishing official domination. He knew how to unite brotherly kindness with charity, and to pervade every act of beneficence with the sympathy of Christian love. In the chamber of affliction his visits were welcomed, for he came with the gravity of an elder, and the gentleness of a friend. In cases of difficulty his advice was sought, and his judgment relied on in doubtful matters. If contentions arose, he was the peacemaker; and, in a word, to the weight of his character, to his sound wisdom and discretion, to the transparent integrity of his conduct, and to his eminent piety, all bear testimony, now that he is departed, as all paid deference while he lived. Seldom has a private individual been equally, perhaps never more generally and sincerely, lamented. Congenial as it is to the feelings of a bereaved family, at such a time, to conduct with as much privacy as may be the last funeral rites which affection as well as necessity prompts, in this instance it

was impossible. The request was so generally expressed by the members of the church, and other friends, to be allowed to follow his remains to the tomb, that it was not deemed right to deny them the gratification of shewing this last evidence of their respect and love. Great numbers consequently attended and walked in procession as voluntary mourners. Ministers came in from neighbouring towns, and paid this tribute of affection to his dear memory, in common with Christians of every denomination in Oxford. Thus "devout men carried him to his burial, and made great lamentation over him."

His precious dust is deposited in the vault under the New Road Chapel, where it reposes in hope by the side of that of his late pastor, Mr. Hinton, and of two of his brethren in office, one of whom had preceded, and the other has followed him to glory.

On the next Lord's day evening, Mr. Copley preached a funeral discourse to one of the largest congregations ever convened in that chapel. The pews, the aisles, the vestries, were crowded to excess, and hundreds went away, not being able to find admission. The subject of discourse was, the character and reward of the good soldier of Jesus Christ:—"Be thou faithful unto death, and I will give thee a crown of life." Rev. ii. 10,

DISCOURSE ON THE BAPTISM OF CHRIST.

MR. EDITOR,

Among a number of Greek sermons and treatises of the third, fourth, and fifth centuries, I have found one discourse stated to be by Gregory Thaumaturgus, who lived about the year of Christ, 260. The subject is the baptism of Christ. Having translated the discourse for

my own use, and having read it occasionally to some of my friends they urge me to make it public by insertion in the Magazine. To this, I trust, you will feel no objection, since it is, at least, a curious piece of antiquity,

Yours truly,

J. HARBOTTLE.

Accrington, Oct. 8, 1832.

Lovers of Christ, lovers of hospitality, lovers of the brethren, give kind entertainment to my tongue this day, and unfolding your ears as gates, by them give entrance to my discourse, and receive from me the preaching of salvation concerning the overwhelming (*καταδυσως*) of Christ in the river Jordan; that so great a Master, to us so condescending, ye may more earnestly desire. For though the celebration of our Saviour's advent is now past, yet the grace of it for ever remains. With this let us feast our hungry souls, for it is well to be hungry for the things of salvation. Come, then, all of you out of Galilee, let us urge on into Judea along with Christ, for happy is he that is a fellow-traveller in the way of life. Come then, and let us arrive at Jordan, and let us behold John the Baptist baptizing him that needed not baptism, that he might bestow the grace of baptism on us. Come, let us behold the emblem of our regeneration shadowed forth in those waters.

Then cometh Jesus from Galilee unto Jordan to John, to be baptized of him. Oh! how great the humiliation! how great the condescension of the Lord! the King of the heavens hastes to John, his own forerunner — not advancing along with him the angelic camp—not being heralded by the disembodied powers, but unattended he approaches his soldier thus, and coming as one of the multitude. The Redeemer numbers himself with the captives, the Judge placeth himself among the

criminals, the good Shepherd gathers himself among the lost sheep. He that hath left the heavens for the sake of the wandering sheep descends from heaven, the grain of heavenly wheat though not sown with the tares is mingled with them. Therefore John the Baptist having seen him, and knowing him whom he had known and worshipped, from his infancy—knowing this to be the very person for the sake of whom he had leaped while in the womb, surpassing the bounds of nature—he drew his right-hand within the foldings of his mantle, and humbly bowing his head as a servant that revered his master, he addressed Jesus in these words:

I have need to be baptized of thee and comest thou unto me? What doest thou, Lord? Why changest thou the order of things? Why with the servants seekest thou from a servant things which pertain to servants? Why wouldst thou receive what thou needest not? Why burdenest thou me thy servant with this vast condescension? I have need to be baptized by thee but thou hast no need to be baptized by me. The less is blessed by the greater but the greater is not sanctified by the less. The candle is outshone by the sun but the sun is not illuminated by the dim taper. The clay is fashioned by the potter but the potter is not formed by the clay. The creature is renewed by the creator but the creator is not rectified by the creature. The patient is healed by the physician but the physician is not directed by the patient. The indigent borrows of the wealthy but the wealthy receives not alms from the indigent. I am not ignorant who thou art, and from whence thou hast shone forth. Though thou hast been born for my sake yet I deny not the greatness of thy Deity. Though thou hast so far condescended as to be near me in the body, and in thyself bearest my

whole nature that thou mayest save the whole man, yet I do not overlook the acknowledged Godhead on account of the visible body. Though for my salvation thou hast put on the garb of flesh, do I not perceive thee clothed with light as with a garment? Though thou bearest kindred flesh and art shewn to men in a visible form, is the splendour of thy shining Deity hidden from me? Though I behold thee in my own form, do I forget thy divine invisible and incomprehensible existence? I know thee, Lord, distinctly; I know thee having been taught of thee. I saw thee spiritually before I saw this perceptible light. If, therefore, prior to my birth, I foretold thy coming*, should I, after my birth, be ignorant of thy presence? If, then, I taught thy presence, shall I act the infant now being arrived at mature knowledge? I cannot but revere thee who art worshipped by the whole creation. I cannot but proclaim thee whom the heaven shewed by a star—and the earth glorified by the magi—and the rejoicing choirs of angels celebrated from heaven—and the shepherds watching in the field praised as the chief Shepherd of the spiritual flock. When thou art present I cannot be silent—for I am a voice, the voice of one crying in the wilderness, "Prepare ye the way of the Lord." I am a man only—a partaker of grace divine—thou art God and man, the wondrous person born full of grace. I have need to be baptized of thee and comest THOU unto me? THOU—being in the beginning, and being with God—and being God! THOU—the brightness of the Father's glory! THOU—the perfect resemblance of the perfect Father! THOU—the true light that enlighteneth every man that cometh into the world! THOU—that being in the world camest where thou wast!

THOU—that being made flesh art not changed into flesh! THOU—that having tabernacled among us hast appeared to thy servants in a servant's form! THOU—that with thy sacred body hast, as with a wonderful bridge, joined heaven and earth! Comest THOU to me? One so great unto one so mean! The King to the herald? The Lord to the servant? But if thou art not ashamed in the lowly degrees of thy humanity, I cannot sustain to pass the measures of my own nature. I know the vast disparity between the earth and its Maker. I know how vast the difference between the clay and the fashioner. I know how much superior thou—the Sun of Righteousness, to me the candle of thy grace. And if thou art invested with the pure cloud of the body still I acknowledge, I confess, thy sovereignty—I own my servitude and thy magnificence. I am not worthy to loose the latchet of thy shoe, and how shall I dare to touch thy hallowed head? How stretch forth my right-hand upon thee who extendest the heaven as a covering, and establishest the earth upon the waters? How stretch forth my servile fingers upon thy divine head? How shall I wash the spotless and the sinless? How illuminate the light? What prayer shall I offer over him that receiveth the prayers of the simple? Others I baptize in thy name that they may believe in thee that comest with glory—of whom shall I make mention when baptizing thee? In whose name baptize thee?—that of the Father? All the Father thou hast in thyself and thou art all in the Father. That of the Son? But besides thee is no other Son in the nature of God. In that of the Holy Spirit? But he is present in thee continually—one existence—one will—one mind—one power—one honour—and with thee receiveth worship from all. Baptize me therefore, Lord, if it please thee—baptize me

* Luke i. 41—45.

the Baptist—renew me whom thou hast caused to exist. Extend thy mighty right hand, which he hath made strong for himself, and crown my head with thy touch, that running crowned as the herald of thy kingdom, I may publish good tidings to sinners, crying unto them, “Behold, the Lamb of God that taketh away the sin of the world.”

O river Jordan ! rejoice with me, dance exultingly, and widely move thy waves as the steps of him that leapeth for joy, for thy Creator is present in the body. Once thou sawest Israel passing through thee, and dividing the waters; thou stoodest awaiting the passage of the people. Now flow abroad widely,—move on gently,—and *fold thyself round the spotless limbs* of Him that of old made the Jews pass through. Ye mountains and hills, valleys and brooks, seas and rivers, bless the Lord that hath come to the river Jordan, for through these waters, he sends purification unto all waters.

Jesus answering said unto him, Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Suffer now,—grant it, O Baptist, with silence, in the time of my dispensation. Learn to make my will thine, and do not curiously scrutinize what I determine. Suffer now,—do not yet publish my Deity,—nor yet put the trumpet to thy lips to proclaim my kingdom, lest the tyrant (Herod) hearing, should accelerate his counsel against me. Suffer the devil, as it must come to pass, to approach and attack me, and receive the timely stroke. Suffer me to fulfil the purpose for which I came upon earth. A solemn ordinance must this day be performed in Jordan. The mysteries belong to *myself and to mine*. This mystery is not intended for my own necessity, but [for] calling to mind the healing of the wounded. 'Tis the emblem of a mysterious and important object,—the herald and

precursor of the fountain opened in myself. In these waters is the emblem, portraying the heavenly streams of man's regeneration. Suffer now.—When thou seest me performing actions that demonstrate divinity, then accommodate thy praises to the deeds performed. When thou seest me cleansing the lepers, then proclaim me the Creator of nature. When thou seest me enabling the lame to run, then with dispatch let thy tongue utter the fame. When thou seest me expelling the demons, then adore my sovereign power. When thou seest me by a word raising the dead, then, along with the risen, thou mayest extol me as the Prince of life. When thou seest me seated at the right hand of the Father, then declare me divine,—together enthroned—together adored—together worshipped,—with the Father and the Holy Spirit.

Suffer now—for *thus it becometh us to fulfil all righteousness*. I am the Lawgiver and the Son of the Lawgiver, and it behoves me first to pass through all the appointed precepts, and then everywhere to set forth the doctrines of my grace. It behoves me to fulfil the law, and then to give the grace. It behoves me to remove the shadow, and then to introduce the substance. It behoves me to make the old covenant cease, and in turn to declare the new,—and to write it in the hearts of men,—and to subscribe it with my blood, and seal it with my Spirit. It behoves me on the cross to be lifted up—to be pierced with nails—to suffer all the possibility of suffering, and by the tree to heal the plague occasioned to men by the disobedience in respect of the tree. It behoves me to descend to the bottom of the grave, that I may release the dead confined there. It behoves me to kindle the torch of my body for those sitting in darkness, and the shadow of death. It

behoves me, by three days' dissolution of my flesh, to abolish the power of long-prevailing death. It behoves me to ascend in the body where I am in the Godhead. It behoves me to introduce to the Father the Adam in me exalted to the throne. These things I must perform,—for these things am I here present. I must be baptized with this baptism now, and afterwards confer the baptism of the co-existent Trinity on all men. For the present occasion lend me, O Baptist, thy right hand.—*Overwhelm me* in the streams of Jordan (*καταδύσας με κ. π. λ.*) as she who bare me *wrapped me in the swaddling bands*. Give me baptism as the virgin gave me milk. Take hold of my head which the seraphim revere;—take hold of thy relative with thy right hand;—take hold of the body, for this purpose prepared by the Father:—take hold of my head, on which he that piously lays hold shall never suffer shipwreck. Baptize me who am about to baptize *them that believe*, with water, and the spirit, and fire; water able to cleanse the filth of sins,—spirit able to chase the dust of the soul,—fire produced to consume the thorns of iniquities. The Baptist having heard these words, and understood the Saviour's purpose, and having acceded to the mystery, obeyed the divine command, for he was godly and obedient,—and extending his right hand, meekly trembling, yet rejoicing,—he baptized the Lord.

Now the Jews being present, some near and some at a distance, reasoning in themselves and with others, might say, Do we in vain suppose John to be greater than Jesus? Do we improperly deem that man better than this? Does not this very baptism testify that the Baptist has the pre-eminence? Is not he that baptizes the superior? Is not he that is baptized inferior? While whispering these things, be-

ing ignorant of the mystery, the only Lord, and by nature the Father of the Only-begotten,—he who alone perfectly knew the glory of the Son,—to correct the erring mind of those Jews, opens the gates of heaven, and sends down the Holy Spirit, in the form of a dove, upon the head of Jesus, thus pointing out the new Noah—Noah's Creator—the good Pilot of our shipwrecked nature. And from heaven he loudly called, distinctly saying, *This is my beloved Son in whom I am well pleased*. This Jesus, not John,—this baptized one, not the baptizer, he that was before time, before all measurement of time,—not he that lately sprung forth from the root of Zacharias; he that was born of Mary according to the flesh, not he that was unexpectedly born of Elizabeth;—he that has been conversant among you, not he that has been nourished in the wilderness.—*This is my Son, the beloved in whom I am well pleased*. My Son,—co-existent, and not of another nature. Co-existent with me according to the invisible,—co-existent with you according to the visible, yet without sin. This is he, who with me, formed man, yet, unchanged, is become man;—he that with me sendeth forth the Holy Spirit, and, again, the recipient of the Spirit which he hath sent. This is my beloved Son, in whom I am well pleased. My Son is not one, and the son of Mary another, but *this is my beloved Son in whom I am well pleased*,—*hear ye him*. If he should say, "I and the Father are one," *hear him*. If he should say, "He that hath seen me hath seen the Father," *hear him*. If he should say, "The Father is greater than I," apply the saying to the economy in which he hath placed himself. If he should say, "Whom do men say that I, the Son of man am?" answer him, with Peter, "Thou art the Christ, the Son of the living

God." By these words uttered from heaven as in thunder, the Father hath enlightened the race of mankind. They recognise the disparity between the Maker and the thing formed,—between the King and the soldier,—between the Workman and his work; and being *confirmed in faith, they come through the baptism of John unto Jesus*, baptizing with the Spirit and with fire,—to our true God:—with whom, to the Father, and to the all holy and quickening Spirit, be glory, now and always, for ever and ever. Amen.

A LETTER FROM THE LATE REV. R. SKILLITER, OCCASIONED BY THE REQUEST TO PREACH A FUNERAL SERMON FOR THE WIFE OF HIS FRIEND.

Dear Brother Prudden,

The mournful intelligence of your letter, harrows up my most tender feelings, both for the loss you have sustained, and your subsequent feelings upon a reflection thereof. It also quickens my reflections upon that solemn subject, which I generally think of with so much dread upon my spirits.

The Lord has done what he pleased: you have been favoured with her company on the road a considerable time, but she *first* enjoys that rest which she longed for; and the poor frail tabernacle lies free from pain, until the trumpet shall sound which will call the dead to judgment and the saints to their native skies. These and the like considerations, I trust, will quiet your mind; especially the good hope of uniting with her glorified spirit at the marriage supper of the Lamb. I have thought, during the last year, that it would have been my lot to resign all mortal things for immortality. But who can fathom the depths of Infinite Wisdom, or fix a bound to limit the Holy One of Israel.

May it be your happiness to enjoy the life-giving presence of Jesus, and whether you live may you live unto the Lord, or whether you die may you die unto the Lord. I will comply with your most solemn request, relying on the assistance of the Lord who has so many times, and so long, helped me. If the Lord will I shall be with you at the time you wish me: *pray for me*; I am a poor dependant creature, having nothing.

Brother Prudden, it will not be long before we gain the land, and come into harbour; the rigging may be torn with storms, and the ship tossed with tempests, but with so wise a pilot, we shall stem the floods, and beat the storms, till we get beyond this troubled atmosphere, where no voice of thunder is ever heard. There the great Master will explain to us all our voyage through the flood, and assist our tongues to triumph in his matchless wisdom.

Give my christian respects to your friends, especially Mr. and Mrs. G.; tell them I wish them a pleasant journey, and a safe arrival in the blest and happy country, where the inhabitants shall no more say they are sick.

Ever yours in Christ

ROBT. SKILLITER.*

GRANDDEN, Cambridgeshire.

QUERY.

How are we to understand (in reference to those who are accepted in the Beloved) those Scriptures which evidently recognize the solemn truth that we shall every one give account of himself to God,—or, in other words, what is the nature of that account which good men will have to give of their improper words and actions?

A LEARNER.

* A Memoir of the pious writer will be given in our Supplement.

POETRY.

THE BAPTISM:

BY MRS. SIGOURNEY.

THE following Poem is extracted from the
New York Baptist Register for Jan. 13, 1832.

Accrington: Oct. 8, 1832. J. H.

'Twas near the close of that blest day, when
with melodious swell,
To crowded town and lonely shade had spoke
the sabbath bell,
And on a broad, unruffled stream, with
bordering verdure bright,
The westerly sunbeam richly shed a tinge of
crimson light,

When, lo! a solemn train appear'd by their
lov'd pastor led,
And sweetly rose the holy hymn as toward
that stream they sped;
And he its cleaving, crystal breast, with
graceful movement trod,
His stedfast eye uprais'd, to seek communion
with his God.

Then, bending o'er his staff, approach'd the
willow fringed shore,
A man of many weary years, with temples
furrowed o'er;
And faintly breath'd his trembling lip, "Be-
hold, I fain would be
Buried in baptism with my Lord, ere death
shall summon me."

With brow benign, like Him whose hand did
wavering Peter guide,
The pastor bore his tottering frame through
that translucent tide,
And plung'd him 'neath the shrouding wave,
and spake the triune name,
And joy upon that wither'd brow in wonder-
ing radiance came.

And then advanc'd a lordly form in man-
hood's towering pride,
Who from the gilded snares of earth had
wisely turn'd aside,
Following *His* steps who meekly bow'd to
Jordan's startled wave,
In deep humility of soul, this faithful witness
gave.

Who next? A fair and fragile form in snowy
robe doth come,
The tender beauty in her eye—her cheek in
youthful bloom.

Yea, come, thou gentle one, and clothe thy-
self with strength divine,
This stern world has a thousand darts to vex
a soul like thine.

Beneath its smile a traitor's kiss is oft in
darkness bound;

Cling to that Comforter who holds a balm for
every wound;

Trust in that kind Protector's care who
never will forsake,

And thou shalt strike the harp of praise even
when the heart-strings break.

Then, with a firm, unshrinking step, the
watery path she trod,

And gave, with woman's deathless trust, her
being to her God;

And when all dripping from the flood, she
rose like a lily's stem,

I thought that spotless brow might wear an
angel's diadem.

Yet more! Yet more! How meek they
bow to their Redeemer's rite,

Then pass with music on their way, like joy-
ous sons of light!

But lingering on these shores, I stay'd till
every sound was hush'd,

For hallowed musings o'er my soul like
spring-swoln rivers rush'd.

'Tis better, said the voice within, to bear a
Christian's cross,

Than sell this fleeting life for gold, which
death shall prove but dross;

Far better, when yon shrivell'd skies are like
a banner furled,

To share in Christ's reproach, than gain the
glory of the world.

THE STAR OF HOPE.

There is a soft, a beaming ray,
Can pierce through sorrow's thickest gloom;
It points to realms of endless day
Beyond the tomb!

With anguish, when the soul's oppress'd,
And nought of earthly comfort's nigh;—
It shews the bright abodes of rest
Above the sky!

When every cherish'd hope is gone,
And gone for aye each fond delight;
It smiles as heralding the dawn
Of purer light.

Oh! bitter were our portion here,
In this dark wilderness of woe,
Did not this rainbow-beam appear,
And hope bestow:

May then this vista star be given,
To guide throughout life's dubious maze,
To teach our souls to seek that heaven
Its light displays!

REVIEWS AND BRIEF NOTICES.

A Memoir of Miss Mary Jane Graham, late of Stoke Fleming, Devon. By the Rev CHARLES BRIDGES, M. A., Vicar of Old Newton, Suffolk.—Seeley and Sons.

"CHILDHOOD and youth [in both sexes] are vanity." Boswell informs us, that Johnson and several of his friends having spent the morning in a ramble, had resolved to persevere in dissipation for the rest of the day; but Langton deserted them, being engaged to breakfast with some young ladies. Johnson scolded him for leaving his social friends, to go and sit with a set of wretched *un-idea'd* girls!

It is pleasing, however, to reflect that since the death of Dr. Johnson, in 1784, the education of females has been, in a literary view, at least, immensely improved. Multitudes have been trained under the influence of the high example and powerful writings of Hannah More, who, in her youth, was well known to the great lexicographer. And, probably, there is now a much larger number of highly-gifted females in this country than could be found in any other.

Still it must be confessed that the letters and diaries of young Christian ladies are generally, as far as we can judge, quite unfit to meet the public eye. At least, this is certain that many have been printed within the last thirty years, which ought to have been destroyed in manuscript, or confined to the care and keeping of those who first received them. They are, as Robert Hall said of the Obituaries in one of our Magazines, "*like a heap of oyster-shells—all alike.*"

Examples, like statues set up for the admiration of the public, and to enkindle emulation, should be larger than life. And, happily, such examples of female excellence are not wanting.

When we saw the name of Mr. Bridges as the editor of this volume, so well known as an eminent writer on experimental re-

ligion*, we thought we had a good and sufficient guarantee: nor have we been disappointed.

We learn but a very few particulars from this volume of the excellent young lady whose name appears in the title page. Mr. B. says, "he has been constrained to compensate for the paucity of incident by the introduction of large extracts from her writings and correspondence." Mary Jane Graham was born in London, April 11, 1803. Her father was engaged in a respectable business from which he retired a few years before his daughter's death (and chiefly from regard to her delicate health) to the village of Stoke Fleming, near Dartmouth, Devon. While a child she sat under the ministry of the late Rev. Samuel Crowther, in Newgate Street. About the age of seventeen, she fell into the dark and dreary regions of infidelity, from which she was most mercifully recovered. After long confinement and severe bodily affliction, she died, Dec. 10, 1830, in her 28th year.

In literary attainments Miss Graham was eminent.

"She had cultivated an acquaintance with the Roman classics with considerable success, and was capable of reading Cicero and the best historians with interest and improvement. In the field of modern literature and taste, she was perfectly familiar with the French, Italian, and Spanish languages. She had studied the theory of music with correctness, and wrote a short development of its principles for the use of a young cousin, then filling the situation of a governess, and whom she had in part educated with much pains and interest."

She translated into Spanish some of the most striking parts of Paley's Evidences for the use of the Spanish refugees. Mr. Bridges has given an analysis of an unpublished treatise written about two years before her death, "On the intellectual, moral, and religious uses of mathematical

* See his exposition of the 119th Psalm, seventh edition.

science," in five chapters. "She had intended, during her last illness, to have revised it for publication. But increasing weakness, and the overwhelming impression of the near prospect of eternity compelled her to relinquish her design."

She was still more eminent in Christian knowledge and in conformity to the blessed Redeemer, of which there is abundant evidence in this volume. The Editor expatiates delightfully on her compassion for the unconverted—her love to her Saviour—her love to the whole word of God—her love to the brethren, and to the ordinances of Christ.

The situation of her cousin reminds us that there is a large and interesting class of young females, of cultivated minds, who are employed as governesses in private families; and many also in large seminaries as teachers. Few books, among those we have met with, could be more appropriately put into their hands than that which we have here briefly noticed.

The Mosaical and Mineral Geologies illustrated and compared. By W. M. HIGGINS, F.G.S., &c.—Scoble, Chancery Lane.

THE researches of learned and scientific men cannot often find a place, nor even a summary of their conclusions in our little work, which is devoted to the illustration and enforcement of evangelical truth. It is to be remembered too, that, as the writer of this work has acknowledged, "Geology is as yet only in its cradle, and its nurses have scarcely recognised the features of its countenance." We have a confident persuasion that the chaos of confused opinions respecting the theory of the earth will one day be reduced to order; and all the discoveries of enlightened philosophy will promote and establish the credit of Holy Writ. Mr. Richard Watson remarks that—

"It has been replied, that the Bible not being intended to teach philosophy, it is not fair to try it by a philosophical standard; this, however, cannot be maintained, in the case before us, though the observation may be pertinent in others. If Moses professes, by Divine inspiration, to give an account of the manner in which the world was formed, he must describe the facts as they occurred." (*Theol. Inst.* Vol. i. p. 273.)

Mr. Higgins, after some introductory remarks, has given us an outline of practical geology—then an outline of theoretical geology—but the last chapter will be to general readers the most interesting, entitled, *Comparison of the Mosaical and Mineral Geologies*. His profound reverence for Divine revelation induces us to wish that he may have many readers.

Diligence and Fidelity indispensable in the Christian Ministry: a Sermon addressed to Mr. J. Whittemore, at his Ordination over the Baptist Church at Rushden, Northamptonshire, June 14, 1832. By J. PEACOCK, pp. 32—Wightman.

WE have attentively perused this useful discourse, and are happy to accompany its announcement with our cordial recommendation. It is founded on 2 Tim. ii. 15, "Study to shew thyself approved unto God," &c.

"From this part of the Scripture," says the worthy author, "I shall consider—1. The nature of the employment in which you will be engaged 'rightly dividing the Word of Truth.' 2. The character to which you must aspire, to be 'a workman that needeth not to be ashamed.' 3. The apostolic direction which is enjoined on your attention—"Study to shew thyself approved unto God."

Under each division of the subject many important observations are introduced, which, we trust, Mr. W., to whom the charge was addressed, will be concerned practically to remember, and which well deserve the attention of every minister of Jesus Christ. As a specimen, the following brief extract must suffice:

"*Study to shew yourself approved unto God.*—Let your conduct, both in the world and in the church, testify that you are a man of God, that religion has a holy influence on your deportment and character, that you may never give your profession 'the lie by an ungodly life.' *Shew yourself approved unto God*, by a spirit and temper becoming the Christian and the Christian minister. Let it be manifest that you have been with Jesus, and learned of him by your meek and lowly spirit; if you are reviled, revile not again; if you are in trouble or affliction, bear it as a Christian, without murmuring. Seek no other interest but that of the *cause of Christ* and the *good of mankind*, by doing good to their souls and bodies. By this you will *honour God*, and he will *honour you in your work*, and crown your labours, more or less, with his blessing." p. 30.

1. *The Amulet : a Christian and Literary Remembrancer.* Edited by S. C. HALL, pp. 312.—Westley.

2. *The Juvenile Forget-me-not : a Christmas and New-year's Gift or Birth-day Present, 1832.* Edited by Mrs. S. C. HALL, pp. 224.—Ackerman.

THESE works of taste and genius combine, as heretofore, very powerful attractions. Without venturing upon any comparison either between themselves or with their competitors, whether foreign or domestic, we shall content ourselves by stating it as our conviction that they possess, on various accounts, strong claims to public attention and patronage. Among the contributors will be found names uniformly associated with distinguished talent and exalted merit; whose literary energies, refined taste, and correct principles have often been successfully exerted in liberal attempts to improve the understanding and regulate the affections. The number of subjects occupying the elegant pages of the "*Amulet*," amounts to thirty-five: of these twenty-four are sacred to poetry. As a specimen we select the following:—

"THE EVENING STAR.

"By L. E. L.

"How beautiful the twilight sky,

"Whose starry worlds now spread,

"Amid the purple depths of eve,

"Their glory o'er my head!

"And there is one—a radiant one—

"Amid the rest shines he,

"As if just risen from his sleep,

"Within the mighty sea.

"The clouds fall off in glittering flakes

"Before his shining brow;

"So moves a ship that flings the waves

"In bright foam from its prow.

"I marvel not in former days,

"Ere purer light was given,

"That men fell down and worshipped thee,

"A spirit-king in heaven.

"But now that knowledge great and high

"Is kindled in man's soul,

"We know thee but the glorious part

"Of a more glorious whole.

"Oh, mysteries of night! that fill

"The mind with awe and love!

"How visibly the power of God

"Is manifest above.

"Oh! might and majesty that reign

"Upon the midnight sky!—

"Creed of my hope! I feel thy truth

"Where'er I gaze on high." p 215.

The subjects in prose are some of them very touching, others are striking, and all are interesting and instructive. As to the twelve embellishments, their style of execution is well calculated to sustain the reputation in which this Annual is universally held.

There are, in the "*Forget-me-not*," twenty-four articles, besides a poetical preface; and eleven engravings, which will call into animated expression the sparkling eye and interesting countenance of many a youthful reader. It is by no means difficult to imagine such a pleasing effect produced by looking for a few moments at the seventh plate, and then reading the following lines.

"GOING TO THE WELL.

"By Isabel Hill.

" 'I'll not come and be drest! I'll not go and be taught!

"In fact, I'll do nothing at all that I ought.'

"Hush, hush! my young, lady—before you refuse

"For your own good to act as your elders may choose,

"Only list to a few simple words, as they fell

"From the lips of yon little girl going to the well.

" 'I own, I would rather,' she said, 'go and play:

"Where the bright sun smiles out on the hills far away;

"Where the cattle with breath like the cowslips around,

"Their beds and their dinners together have found;

"But my bare feet and tatters, too plainly they tell,

"How poor are my parents—I'll go to the well.

" 'Tis little I can do, as yet, to reward

"Those who early and late for my sake work so hard;

"Though the pitcher were heavier, the way twice as long

"From our cottage, to think upon them makes me strong;

"And fond of my duties my cares—if they dwell

"In my mind, they but steady it. Come, to the well!

"I'll not loiter to hear the birds sing from the trees,

' Nor choose the gay moths ; but toil on
 like the bees ;
 " And pray for the years when my actions
 may prove
 " To my father—my mother—how truly
 I love :
 " And what good resolves in my heart used
 to swell,
 " When in childhood I went with my dog to
 the well !
 " Now, if *she* is so patient, what ought you
 to be,
 " Who dress and fare better, from menial
 tasks free ?
 " What gratitude owe you your parents in
 heaven !
 " Go, promise amendment, be kissed and
 forgiven ;
 " And think, when you next are inclined
 to rebel,
 " On the poor little cottager going to the
 well ! " p. 101.

1. *Daily Verses*.—Tract Society.
2. *Daily Prayers and Promises, from the Holy Scriptures*.—Tract Society.
3. *Daily Incense; consisting of Scripture Prayers and Praises, with Reflections for every Morning and Evening in the Year*, pp. 300.—Tract Society.
4. *Advice to a Young Christian, on the importance of aiming at an elevated standard of piety*. By a VILLAGE PASTOR; with an *Introductory Essay*, by the Rev. Dr. ALEXANDER of Princeton, New Jersey, America, pp. 184.—Tract Society.

On behalf of these small but elegant publications, we certainly think it is not at all soliciting too much, to request that they may be admitted, at least, to rank as minor Annuals. Inferior in size and price, but, in excellency of design, and importance of subject, yielding to no superior, however imposingly announced, or magnificently executed. The first contains a verse of devotional poetry for every day in the year, to which is prefixed an appropriate text, which the reader is particularly desired to read and consider ; thus,

" January 1.—Luke xiii. 7.

" See another year is gone !

" Quickly have the seasons pass'd !

" This we enter now upon

" Will to many prove the last.

" Mercy hitherto has spar'd,

" But have mercies been improv'd?

" Let us ask, Am I prepar'd

" Should I be this year removed?"

The second presents us with an ejaculatory petition for every day in the year, encouraging the expectation of the supplicant by the presence of some corresponding assurance; thus exhibiting, in beautiful harmony, the duty of prayer, and the privilege of confidence. As,

" March 23. — Prayer. Withhold not thy tender mercies from me, O Lord. Ps. xl. 11.

" Promise. No good thing will he withhold from them that walk upright. Ps. lxxxiv. 11."

"Daily Incense," the third article in the above list is considerably larger than the two former, and contains for every day in the year the words of two passages of Scripture, with a short comment upon each, selected from various approved expositors. The following is a specimen :

" May 4.—PSALM lxviii. 1. Let God arise, let his enemies be scattered ; let them also that hate him flee before him.

" Though we are to pray for our enemies, as such, yet we are to pray against God's enemies, as such : against their enmity to him, and all their attempts upon his kingdom.—Henry.

" ISAIAH xxvi. 18. O Lord our God, other lords beside thee have had dominion over us ; but by thee only will we make mention of thy name.

" If sin, or Satan, or the world, should lay their commands upon me, and insist upon my compliance, as formerly, I will tell them that I have changed masters, and am no longer their servant, but that I have devoted myself to the service of God.—Lavington."

The last of these publications, besides Dr. Alexander's Introductory Essay, contains twenty-nine letters, the titles of which are,

" On the importance of the Formation of an elevated Christian Character—On Temptations peculiar to young Christians—On the same Subject—On Prayer—On the same Subject—On Earnestness and Sincerity in Prayer—On the Necessity of Faith and Confidence in Prayer—On what should be the Subject Matter of Prayer—On the Seasons best adapted for Devotion—On the same Subject—On Self-examination—On stated and occasional Self-examination—

Further Remarks on Self-examination—On superficial Examination—On the same Subject—Cautions relative to Self-examination—Some further Remarks on Self-examination—On the same Subject—On the same Subject—On Self-examination at stated and peculiar Seasons—On Preparation for the Lord's Table—On the diligent perusal of the Scriptures—On religious Literature—On a systematic perusal of the Holy Scriptures—Cautions against a careless and irreverent perusal of the Scriptures—Hints relative to the perusal of the Scriptures—On the same Subject—On the Importance of an elevated Standard of Piety—On social Obligations, and the relative Duties of Life."

Those who, from the absence of leisure, or other causes, may be unable either to compose or to compile for the rising generation, will find, in these small volumes, such a supply of moral and religious instruction, attractively communicated, as, we doubt not, they will be anxiously concerned to place, without delay, in the possession of the youth by whom they may be surrounded.

The Missionary Annual for 1833. Edited by WILLIAM ELLIS, pp. 300.—Seeley.

IN the accession of this new and elegant production, the already numerous family of the annuals, receive an interesting addition. Its appearance, we think, will by no means disappoint the expectation excited by the announcement of its approach. Those persons especially, whose views and efforts are principally occupied in Missionary transactions, will derive peculiar gratification and increased stimulus from the authenticated facts and pictorial representations of this volume. And it is even possible that some, who hitherto have been too indifferent to the obligations Christians are under to concern themselves in the evangelization of the world, may be induced, by the attractiveness of this work, to examine more closely the claims of the heathen, and ultimately to become zealous and liberal coadjutors and supporters in the glorious undertaking of preaching "the Gospel to every creature."

"The Missionary Annual," contains more than forty articles, which, however miscellaneous, have either a direct or indirect reference to the great object indicated in the title. We exceedingly regret

that our limits will not permit us to extract any one of the highly interesting prose subjects, but, from the poetical department, we must make room for the following specimen :

"Thou art the King of Glory, blessed Lord !
 "The Father's everlasting Son ;
 "Eternally the co-existent Word :
 "And now, for victories won
 "In human flesh, Thee all the heavens adore,
 "Who at the Father's right hand reignest
 evermore.
 "All power in heaven and earth Thou wieldest
 there.
 "The Lord of Hades and of death,
 "The keys of that dark empire Thou dost bear.
 "O'er all things that have breath,
 "Thy rule extends, by hell in vain opposed :
 "Thou openest, none can shut, nor force
 what Thou hast closed.
 "Not yet are all things put beneath Thy feet ;
 "Not yet the kingdoms of this world
 "Are Thine ; nor yet consummate his defeat,
 "The Prince of darkness hurled
 "Down into hell's unfathomable void,
 "Nor death, man's final foe, with death's
 dark king destroy'd.
 "But heaven, and earth, and hell, or with
 glad zeal
 "Or blind concurrence, work Thy will.
 "The day that shall the perfect scheme reveal,
 "And all Thy word fulfil,
 "Is drawing on ; and earth is ripening fast
 "As for the sickle. Soon shall sound that
 signal blast.
 "We know that Thou art coming, mighty
 Lord !
 "To be the judge of quick and dead ;
 "To give Thy faithful servants their reward ;
 "To crush the Serpent's head.
 "Lord, in thy merits and thy grace unbounded,
 "I put my trust ; O let me never be con-
 founded." p. 90.

We must not omit to mention that the engravings, of which there are seventeen, are, of their kind, very excellent, and we sincerely hope the worthy editor will find, that, in preparing this tasteful publication, neither himself, nor those who have co-operated with him, have laboured in vain.

An Address to the Dissenters of England on the Subject of Tithes. By a DISSENTER.—Wightman.

THE writer says, p. 23, "It comes then, to this, that the tithe system is an invasion of the rights of conscience ; and unwarranted on the plea of expediency."

1. *The Reign of Grace from its Rise to its Consummation.* By ABRAHAM BOOTH. A new edition, pp. 319.—Book Society for promoting Religious Knowledge.
2. *The Travels of True Godliness.* By BENJAMIN KEACH, pp. 179.—Book Society for promoting Religious Knowledge.

THESE two works must have been long known, and, we hope, justly appreciated by all our readers. The reputation of the former is deservedly high, and the latter is admirably adapted for extensive usefulness. We are much gratified by perceiving that the Book Society is preserving the even tenor of its way, and, in conformity with the obvious design of its venerable founders, augmenting its publications, by the addition of such books, whether ancient or modern, whose contents are most likely to promote the interests of genuine religion; entirely irrespective of the particular denomination to which the writers may have been respectively and conscientiously attached.

1. *The best Things reserved till last.* By THOMAS BROOKS, late preacher of the Gospel at St. Margaret's Fish Street, pp. 107.—Book Society for promoting Religious Knowledge.
2. *The Power and Pleasure of the Divine Life: exemplified in the late Mrs Housman: a new edition,* pp. 177.—Book Society for promoting Religious Knowledge.

IN the first of these eminently pious publications the reader will find that spiritual savour, evangelical sentiment, and holy earnestness, which characterizes all the writings of this distinguished nonconformist. The second is such an expression of devout feeling and experimental religion as we have only met with in certain extraordinary instances of the most elevated and ardent piety.

The Obligations of the Pastoral Office, and the Glorious Results of their faithful discharge. A Charge intended to be delivered at the Ordination of a Son. By the late Rev. WILLIAM WILLIAMS, of Norwood. *With a brief Obituary Notice of the Author.* By JAMES WILLIAMS.—Richard Baynes.

THE memoir is interesting, and the charge is very evangelical, judicious, and well written. We heartily wish it may be extensively read.

A Saint indeed; &c. By Rev. JOHN FLAVEL, A.D. 1687.—*Considerations for Young Men.* By the Author of "Advice to a Young Christian."—*The History of our Lord and Saviour Jesus Christ, in the form of a continuous Narrative, &c.*—*The Cholera and its Consequences.*—*Memoir of Nathan W. Dickerman, who died at Boston, North America, January 2, 1830, in the 8th year of his age.*—Religious Tract Society.

How shall we keep pace with this indefatigable Committee? One might suppose that every member, like the fabulous giant *Briareus*, had a hundred hands. Flavel needs no recommendation from any one. The American "Considerations for Young Men," we think elegantly written and well fitted to be useful. The others will speak for themselves wherever they go.

Questions on St. Paul's Epistle to the Romans, with Practical and Explanatory Observations suited to the Capacity of Children: upon the Plan of Mr. Fuller's Scripture Examiner.—Holdsworth and Ball.

WHATEVER contributes to promote Scripture knowledge must be valuable. And we rejoice to see in this tract the reasons for putting the *Epistles* as well as the *Gospels* into the hands of a child, well stated and defended. The explanations are from the most esteemed commentators, Scott, Henry, and Burkitt.

Account of the Proceedings of the Annual Meeting of the Ministers and Members of the Baptist Denomination in London, 1832: with a comparative Table of the State of the Denomination in 1790 and 1832.—Wightman.

WE recommend this little article, which has been prepared with great labour, to all our ministers, with a hope that they will contribute to its improvement in years to come.

Questions original and selected, on the Gospel according to St. Matthew, intended chiefly for the use of Heads of Families and Teachers in Day and Sunday Schools. No. I. and II. pp. 24.

THESE two neatly printed numbers, contain series of questions on the first four chapters of the Gospel by Matthew. They appear to us well adapted to accomplish the end proposed.

OBITUARY.

MRS. ANN MOORE, ILFORD.

Mrs. Ann Moore died at Ilford in Essex, August 25, 1832, aged about 78 years. It appears by some papers found after her decease, that her parents were Roman Catholics at Lynn, in Norfolk; that for more than thirty years she was a stranger to religion, and was devoted to the amusements and vanities of the world; that when it pleased God to change her heart she endured considerable opposition from two fond brothers, but through grace was enabled to persevere and prevail. In the year 1800 she was baptized at Eagle Street, and joined that church, of which Mr. Smith was then pastor. On his decease she removed her communion to Keppel Street, where her membership continued till death. The last twelve or fourteen years of her life were spent chiefly at Ilford, where she enjoyed occasional communion, and was much attached to the ministry and to several of the members of the church. On the Lord's day previous to her death, she attended public worship three times, and a prayer meeting on the Monday evening. On the Friday, hearing she was unwell, I called to see her, and instantly perceived that death was near. In reply to my inquiries, she said, "I am almost well—almost home—flesh and

heart are failing; it is needful they should, they are not fit for heaven. Thank the Lord I am not now asking, for the first time, 'What must I do to be saved,' that has been settled long ago." She requested me to write a few lines for her to her daughter, saying, "My hand refuses to hold the pen." On my making a few observations upon some of the first verses of John xiv. and praying with her, she said, "Thank you—'tis very refreshing." On my proposing to go and fetch her daughter, as I thought her end was very near, she said, "It is unnecessary; if you write she will come to morrow; every thing is settled: if I don't see here her I shall see her in heaven." Without delay, however, I fetched her daughter (the wife of the Rev. Wm. Rag-dell, now of Brentford), who had the mournful gratification of witnessing the last peaceful moments of her beloved mother early on the Saturday morning. Her death was improved according to her desire, from Ezek. xvi. 8. A text which was blessed to her conversion between forty and fifty years ago. Thus the promise made to Abraham has been fulfilled to her, as well as to many other old disciples, "Thou shalt go to thy fathers in peace, thou shalt be buried in a good old age."

Ilford.

J. S.

MISCELLANEOUS.

SELECT SENTENCES,

From Thomas Fuller's "*Pisgah-sight of Palestine*." 1662.

1. My people, saith God, are like a speckled bird, Jer. xii. 9; and therefore being of a different feather from other fowl in point of divine worship, no wonder if their neighbours flocked about them, to flout at them, hooting at their strange devotion: though such mocked at by men for owls, may be made of by God as nightingales.

2. Jacob, being in the prime of his youth,

sole and single with God, and his staff, travelled in a day from *Beersheba* to *Bethel*, no less than sixty English miles, a tough journey, and yet the wonder is lessened if we observe,

1. No doubt he set forth early (probably in the dark to prevent discovery) and travelled till after the sun was set, Gen. xxviii. 11.
2. He fled from his brother Esau; and fear makes good foot-men.
3. He went to fetch a wife; and so welcome an employment made him mend his pace.

3. Reuben, eldest son of Jacob by Leah, forfeited his birthright by defiling his father's bed. For which fact he was cursed that *he should not excel*. Whereupon came such a dearth of eminent persons of this tribe, that neither king, judge, priest, nor prophet, descended thereof.

4. Now to prove that places sometimes are termed by their ancient inhabitants, though some hundred years after; we that live in London, need go no further than the *Old Jewry*, so called from the *Jews* once dwelling there, now banished thence three hundred years ago.

5. Others, in a mystical meaning, make *God* the emblem of God's children, who, after many intermediate frights, fights, and failings, come off with the conquest at last; I say *at last*, a word which fully recompenseth its long delays in coming, when come with eternity of continuance.

6. Such difficulties [in Scripture-history] were not casually scattered, but purposely

placed to improve our industry, and teach us humility. For the best answer man's wit can produce, is no salve to the text, which, of itself, is whole and entire, but a plaister only to our own crazed understandings.

7. Low shrubs growing on high hills, or crooked thorn-trees set by the highway side, are more conspicuous in the eye, and frequent in the mouths of travellers, than straighter and fairer trees which are obscure in the midst of the wood.

8. Matt. xvii. 27. Give the money (saith he to St. Peter) unto them for me and thee. As rates in London are divided betwixt landlord and tenant. Hence Peter was sent to sea, where a fish, which probably had plundered a piece of money out of the pocket of some shipwrecked fisherman, lost his life for the fact, and the felons goods found in him were justly forfeited to Christ, Lord Paramount of sea and soil.

(To be continued.)

INTELLIGENCE, &c.

FOREIGN.

SERAMPORE MISSION.

ACCOUNT OF A PUNDIT OR HINLOO BRAHMUN, &c.

[Extracts from the Periodical Accounts, No. 9.]

From Mr. Smith, 19th July.—“Through the goodness of God I am still enabled to go on labouring among the heathen in this idolatrous city. This is my heart's delight, notwithstanding all the discouragements which I meet with.

“Last month it pleased the Lord to draw a Pundit from the shackles of idolatry and superstition. He has given up his caste and solicits baptism. He appears a true penitent. May the Lord carry on his work of grace in him to the end. He reads the scriptures with the greatest ease, and is well acquainted with Sanscrit. The other evening after worship he delivered his *juunao* or *poita* to me, which I have the pleasure of enclosing. I am very sorry to say that Mr. Robertson has not been well for some time, in consequence of which I have not had an opportunity of preaching in Britkaul chapel for several weeks past. I was however busily engaged last month in making known the

pardoning love of Jesus Christ to crowds of people at the following places, Britkaul, Mankurunka, Choukhumma, &c.”

From Mr. Smith, 15th September.—“I am very sorry to say that the poor brahman has been under a heavy trial. His father-in-law kept him in close confinement for three weeks, and employed two persons to watch over him that he might not escape, but some how or other he did, and came over to me on the 3d instant with his Hindoo Testament. Immediately the two persons employed to watch him followed him to my house, with the intention of taking him away, but he refused to go with them. In the evening his father-in-law came to him with a respectable brahman, and endeavoured to persuade him to return home, telling him that he would be received into his caste again, provided he *denied* having given it up and having delivered his *poita* to me, before an assembly of brahmans who were to meet the next morning. To this he replied, ‘I have no inclination to tell a lie, for the good king Yoodhisteer was doomed to suffer a sight of hell for telling a falsehood at the instigation of Krishna, whom I formerly thought was a saviour, but now I see that he is a destroyer of holiness. Neither have I any inclination to return to my caste, therefore I beg you will not trouble yourself about

me, and I also beg you to inform the assembly of brahmans that I have nothing to do with their society. *God has broken the chain with which I have been fettered all the days of my life, and he has enabled me to see the evil of my sins, and the inability of the gods to deliver me from my sins and the wrath of God to which I was exposed. I have consequently taken refuge in Jesus Christ, the spotless being who gave his precious life for me that I might be delivered from sin and destruction, and not for me only, but for the whole world, that whosoever believeth in him should not perish but have everlasting life.*' The old brahman having heard him quietly, said, 'Well, as you are determined to make a public profession of Christianity, you will be *deprived of your inheritance*; and also the *pension* you are allowed by the Rajah of Chiturot.' To which he replied, 'What will it profit me if I gain the whole world and lose my own soul?' After this the old brahman requested me to persuade his son-in-law to return home. I said, 'If he is willing to go with you, you may take him, I have no power to restrain him.' The old man then said, 'Oh Sir! I know not what you have done to him, for all my entreaties are in vain.' After this the old brahman made his salam and went away."

*Letter from Dr. Carey to Mr. Hope.
Serampore, March 8, 1832.*

"MY DEAR SIR,

Many thanks to you for all the letters you have so kindly favoured me with. I believe the last, by the Princess Charlotte, was dated August 16th. The bills on Cockerell and Co. which were enclosed, will be acknowledged by Mr. John Marshman or brother Mack. For these supplies I trust we are truly thankful to God, and to our friends whom he has stirred up to contribute towards carrying forward his work in this country. On receiving the order for the last sum, we had a meeting, and after prayer to God, chose brother Robinson, who was then at Serampore, as a member of the committee to manage the affairs of the mission as connected with us. This step has given me much pleasure, and will, I hope, tend to increase the confidence of our friends in England in our management.

"Through great mercy my health is now perfectly restored, and I am considerably better than I was through the past year; I have resumed my customary avocations, and hope I may be enabled to continue the labours in which I am engaged. We had lately seven-

ral persons joined to the church by baptism, and have now one proposed to the church, a granddaughter of our long-tryed brother Gordon, a deacon of the church. The reports from the different churches in the country are, on the whole, encouraging. A young man (Mr. Paul) who had been at Serampore for several months, was sent to Dacca, to assist brother Leonard; and Mr. Parry is now in Jessore to fill the post vacated by the death of brother Buckingham. Mr. Williamson could not find his mind easy to leave Beerbhoom *unsupplied*, and therefore returned to that station, from whence we have heard of his safe arrival. Our hope of success is founded upon the power and faithfulness of God; and the atoning sacrifice of our Lord Jesus Christ is the ground of our expectation, that all that the mouth of the Lord hath spoken shall be amply accomplished, for all the promises are in him, yea, and in him Amen.

"I have anxiously desired to finish the new edition of the Bengalee Scriptures before my death. There is now a considerable hope that this favour may be granted; a proof sheet now lying by me brings it to 2 Cor. xii. 15, and another since brought carries it to Ephes. iii. 17. I therefore like Paul, when he saw the brethren from Rome, seeing it brought thus far through the press, thank God and take courage."

DOMESTIC.

ECCLIASTICAL REFORM.

The following articles, selected from different sources, will give our readers a general view of the movements of the public mind in relation to this important subject:—the first is taken from a journal which is universally regarded as a sort of political barometer—a correct indication of the national feeling.

(From the Times.)

The existing establishment of the Church of England is now in serious peril, and that peril becomes every hour more imminent. It was all very well so long as the question of tithes and church rates appeared to have stirred up agitation in Ireland only. The Irish Protestant church has for centuries formed part and parcel of the great fabric of English Government, and as a prominent member of those institutions, to the aggregate of which the native Irish people have all along imputed the mass of their manifold sufferings, the Church, unknown to the

Catholic inhabitants but by its imposts, has never ceased to be held in abomination.

The Established Church of Ireland, therefore, being objected to, specifically, because of its affording to those who maintained it no countervailing benefit, inasmuch as the Catholics were forced to subsist their own ministering clergy as well as the clergy of the Protestant state, who never troubled themselves at all about the pastoral office but at shearing time; this church, we say, might be attacked and overturned upon principles not involving, in the eyes of an ordinary observer, the stability of the Established Church of England. The Irish Catholics, constituting 4-5ths of the nation, might well remonstrate with the legislature upon the harshness of loading them with the support of a Protestant church establishment, vast enough in frame and machinery to serve the whole kingdom, had it been of a single faith; and still the opposition to such a church implied, seemingly, no rottenness in the foundations of that of England, where, it was said, the bulk of the people, being Protestant, could urge no complaint against a homogeneous hierarchy. But it has not so turned out. The English people may be Protestant, but a very large portion are not Protestants of the Church of England, and by those who dissent from her doctrines, and have abandoned her rites, the Irish Catholic argument begins now to be generally adopted, viz., that the Protestant congregations of the Established Church ought to support that church from their own resources exclusively; those who partake of the benefit, and they alone, being rightfully chargeable with the burden: therefore, that Protestants, in a state of dissent, have a title to be discharged from all rates and contributions for the support of the church, heretofore levied on them and on established churchmen indiscriminately. This sentiment spreads through the country with fearful speed, and tends, by no indirect or circuitous operation, to the overthrow of a uniform church establishment. That church rates are prescribed by law is certain; so were the Catholic disabilities; and so were the rotten boroughs. It will therefore be a question of high state policy with the Government, whether to press the enforcement of the law in this case upon a determined people, at the risk of their inveterate resistance, or to make a timely and substantial concession to the public voice, and lay the charge of supporting the current church expenses on the shoulders of those who continue to be members of the establishment. The meeting which took place the other day at Birmingham, where church-rates, not amounting to more than 900*l.*, were posi-

tively refused by the parochial representatives of 100,000 people, and in the teeth of an undisputed statement, that there were not funds in hand to meet the expenses of more than a single week; there is nothing satisfactory in such an occurrence; there is much to inspire uneasiness. It helps, with other facts well known, to enforce the necessity of instantaneous measures, at the very first moment after Parliament meets, to settle, on just principles, the affairs of the Church in both divisions of the kingdom, on pain of seeing its most important interests thrown into the hands of those who will treat them the reverse of tenderly, or sacrificed amidst uproar and confusion. It cannot be denied that the prevalence of corrupt patronage throughout the whole of our ecclesiastical system, the subserviency of bishops to ministers and patrons, and the political character thence imparted to the whole institution, must be regarded as the main and living source of that strong current of animosity with which most church offences have been contemplated. It is not merely the reason of the country which rejects what is indefensible in the groundwork of the system, but its indignation, which is justly roused at the vileness of the ends, and of many of the parties for whose sake these abstract vices in the ecclesiastical constitution have been cherished. It will be wrested out of their guidance, if Government and the legislature do not grapple with this grave subject at once. The connexion of Church and State, instead of a maxim of policy, has already become a popular by-word

CHURCH REFORMATION SOCIETY.

(*From the Provisional Committee.*)

Exeter Hall, October 8th.

"Sir,—The Provisional Committee of the Church Reformation Society beg respectfully to call your attention to the annexed statement of its principles and objects. They consider the dangers which at this moment threaten the Church of England to be of great magnitude; but feel assured, that by the prayers and united exertions of moderate and pious men, they may still be averted. They think that the surest mode of attaining this end is some prompt and holy effort, under the Divine blessing, to reform existing ecclesiastical abuses; and they desire to see such effort conducted by persons who are influenced by religious rather than by political considerations.

"The Provisional Committee earnestly solicit any observations or suggestions which you may be pleased to communicate, and will be gratified by your becoming a member

of the Society. I have the honour to be,
Sir, your obedient and faithful servant,

"HENLEY, Chairman."

"The Provisional Committee of the Church Reformation Society, in pursuance of resolutions passed at a meeting held at Exeter hall, on the 6th of September, 1832, submit for consideration the following summary of the principles of the Society, and the objects it has in view.

"It recognises as essential principles of its constitution, the firmest attachment to, and maintenance of, the articles, doctrines, and liturgy of the Church of England; the inviolability of the national Church as by law established; the inalienable nature of church property from ecclesiastical purposes; the integrity of all vested rights therein; and the support of the episcopal order as of scriptural and apostolical institution.

"Convinced that a strong and general desire exists in the country for a reform in the administration of the Church, and fearful lest that desire should manifest itself in a manner injurious to the cause of religion, this Society will be careful to prevent its proceedings from assuming a political character, and will seek to place any measure of reformation which it may propose, upon a purely scriptural and religious foundation.

"As it considers that the bishops and clergy should be themselves instrumental in preparing such measures as shall be brought before the legislature, the Society will, in the first instance, in order more effectually to advance its objects, recommend the presentation of petitions to his Majesty and both Houses of Parliament for such enactments as may render the convocation an efficient ecclesiastical synod, affording a full and fair representation of the clergy.

"The objects of the Society, are—

"1. To attain the gradual abolition of plurality of benefices with cure of souls.

"2. To put an end to the non-residence of all ranks of the clergy.

"3. By the abolition of all sinecure offices, and by some graduated scale of assessment on larger benefices, to remedy the inadequate remuneration of many of the clergy, to supply the deficiency of glebe houses, and the want of churches and ministerial instruction in populous districts.

"4. To suggest the necessity of a course of strictly professional study, and a period of probation for candidates for holy orders, so as to secure ministers duly qualified for their sacred and responsible office.

"5. To facilitate the endowment of places of worship, and to provide more ample and suitable accommodation for the poor.

"6. To provide for the superannuation of aged or infirm ministers.

"7. To remedy the evils of the present system of Church patronage.

"8. To devise the best mode of commutation of tithe.

"9. To remove the great disproportion of the Episcopal revenue, and thus preclude the necessity of commendams, obviate the temptation to translations, and provide for a division of the more extensive sees, and the revival of suffragan bishops.

"10. To consider whether the interests of the Church (after an efficient convocation shall have been established), require the presence of the archbishops and bishops in Parliament; and, if not, to recommend, that no prelate hereafter appointed have a seat in the House of Lords.

"11. To recommend a revision of the canons.

"12. To promote the establishment of a diocesan synod.

"13. To collect, through various channels, the opinions of well-informed, judicious, and religious members of the community, upon the various evils and imperfections in the administration of the Church, together with the best means of correcting the same.

"14. To ascertain the numbers of those who are favourable to an efficient and religious measure of Church Reform; the Society being convinced that a knowledge of their character and principles will remove many fears and suspicions which are now groundlessly entertained.

"15. To promote petitions to his Majesty and both Houses of Parliament; and memorials to the archbishops and bishops, as to the various measures necessary for the welfare of the church."

THE CHURCH AND DISSENTERS.

To the Editor of the Morning Advertiser.

"Sir,—A good deal of attention has been excited lately by a letter which first appeared in the *Bucks Gazette*, on the question of compelling Dissenters to support the Established Church. I am glad that the subject has just now been broached, although the course recommended by "Fides," the writer of that letter, does not seem to me the wisest which the Dissenters could adopt. If they can accomplish their object without setting the law at defiance, and without exciting all that ill blood which now, from the same cause, exists in Ireland, it would surely be wise to avoid doing so. The Dissenters and the Indifferentists, who would readily join the Dissenters, form, there can be no doubt,

an overwhelming majority of the people of this country ; what, then, is to prevent them, if they act with zeal and prudence, from sending to the next parliament men who, in addition to other recommendations, are eminent for their love of religious liberty, and who would be zealous in their exertions to relieve all who are not churchmen from the degradation of supporting a religious establishment from which they derive no benefit, and which they think it their duty heartily to oppose ? Mind, in recommending such a course to Dissenters, I do not think that everything else should be sacrificed to this one object, and that they should select men whose only claim to support is an acknowledgement of the principle for which they and their fathers have always contended ; but I do think, if they have any regard for consistency, and are really attached to the doctrines they profess, it is a duty they owe to themselves and to their children, not to neglect an opportunity of getting rid of what they must feel to be a gross injustice, and which, let it be remembered, they have always declared to be most injurious to the interests of real religion. I, for one, wish my faith to be supported by those only who conscientiously approve of it. If it cannot find such support, I say honestly, let it become extinct. Am I unreasonable in asking my fellow professor to yield me the same measure of justice, and not compel me to assist in supporting his faith ? And if he is not disposed to grant my request, am I not justified in using my best endeavours, fairly and constitutionally, to be relieved from so humiliating a burden ? I ask for no exclusive privileges ; I wish only, as regards civil and religious freedom, to be placed on a footing of equality with all my fellow-countrymen. More than this I neither ask nor desire ; with less than this, as a man and an Englishman, I cannot and ought not to be satisfied.

“ Your obedient Servant,
“ NONCON.”

RESOLUTIONS,

Referring to the present State of the Dissenters, passed by the Board of Baptist Ministers specially convened at Fen Court, Nov. 6, 1832,

The Rev. WILLIAM NEWMAN, D. D.,
in the Chair.

I. That as Protestant Dissenting Ministers they rejoice in the increasing attention now awakened in the public mind, to the rights of every part of the community.

II. That of all the rights which belong to them as British subjects, those which regard the spiritual interest, of mankind are deemed the most sacred.

III. That, therefore, whilst they admire the patience with which their forefathers endured those disadvantages which still remain on the Dissenters, yet they are compelled to declare that those disadvantages are unjust ; since God has ordained that religion should be free.

IV. That they, therefore, feel it a matter of injustice to be compelled by law to support a religion from which they conscientiously dissent, convinced as they are that the expense attending the support of Christian ministers, the celebration of Christian worship, and the extension of the Redeemer's kingdom should not be compulsory but free, and that the most honourable maintenance any man can enjoy, is that of the Christian minister, when, like his Saviour, he derives it from the spontaneous, liberal, and affectionate contributions of those who receive spiritual advantage from his instructions.

V. That the employment of religion as an instrument for purposes of political government, and the employment of political force in the support of religion, are alike unjust to the people, and derogatory from the dignity and worth of religion itself.

VI. That they hold it incumbent on them at all times, and especially at this time of high political excitement, to discountenance to the utmost of their power and influence, those measures (how good soever in their object) which are not legal, constitutional, and peaceable.

VII. That they entertain a lively confidence in his Majesty's government, and an earnest hope, that by means of a reformed parliament, all compulsory payments for the support and extension of the Christian religion will cease.

VIII. That they feel it an imperative duty which they owe to themselves, to their congregations, to their king and country, and, above all, to their Lord and Saviour, whose they are, and whom they serve, most publicly to make an avowal of those principles, which are deeply fixed in their own minds, and will, ere long, they doubt not, be the governing principles of all who worship the true God in every nation.

J. B. SHENSTON, *Secretary.*

It is expected that a day will be set apart by the several denominations of Dissenters in London for special prayer, on the account of our afflicted and persecuted brethren in Jamaica, of which previous notice will be given.—En.

BAPTIST HOME MISSIONARY SOCIETY.

[*Extract from No. 37, of the Quarterly Register of the above Society.*]

“ The committee of this Institution again entreat the devout regard of their Christian friends to the home department of the missionary field at the present time. Not only are the ‘ fields white and ready,’ but the state of public feeling is eager and restless, ‘ fast ripening for good or for evil,’ and requiring the minister to be at his post, and in a state of constant preparation. Whilst there is reason to hope that some public measures will lead to results most favourable to the liberty, purity, and usefulness of future generations; there is also reason to apprehend that political agitations will operate against the immediate spread and growth of piety. With these feelings, the officers of this society earnestly intreat the agents under their direction to abstain as much as possible from all prominence in the approaching election of members of parliament. Without interfering with the rights of any man’s conscience, or presuming to dictate the course which stated pastors ought to pursue among the people of their charge, this committee would feel wanting in their duty at the present time, did they not most seriously warn all their missionaries against frequent allusions to political subjects, which form no part of that instruction which it is their ‘ high vocation’ to communicate.

“ They trust it will not be deemed any infringement upon the liberty of a home missionary, to state that he ought rarely to introduce political subjects in the parlour, never in the pulpit or on the platform.

“ Be entreated, dear brethren, to keep in view the errand upon which you are sent. Your proper business is ‘ to win souls to Christ:’ and should you succeed in this, it will be the highest wisdom and most lasting honour.

“ With this object in view, *you are sent to preach the gospel to the poor.* Should you be solicited to meddle with those who aim at changes in the church and state, let the dignified reply of Nehemiah be yours, ‘ I am doing a great work and cannot come down to you.’ And see that you do your work well. Remember ‘ the schoolmaster is abroad.’— ‘ Intellect is on the march;’ the eyes of an educated public are upon you, and the time is come when the minister of religion that does the work of the Lord negligently, will be despised and deserted; and if he appears selfish as well as indolent, he will be abhorred of all men.

“ Again would the committee entreat you to ‘ suffer the words of exhortation,’ when the friends of religion receive you into their

houses, let your wants be few, your conversation edifying, and your whole deportment an exemplification of that *charity which does not behave itself unseemly—seeketh not her own, &c. &c.*

“ And do not indulge in any habit which would render it needful for an invalid or a delicate female to consult their own comfort by leaving the room. ‘ Give none offence, that the ministry be not blamed.’ Above all, let an ardent love to God your Saviour,—deep concern for the souls of men—and humble dependence upon the Holy Spirit attend you in all your work, and fear not, for ‘ your labour shall not be in vain in the Lord.’

“ At the close of another year, the committee call upon those friends of the Redeemer, by whose co-operation they have been enabled to send the messengers of mercy to so many of their fellow-countrymen, to consider the ‘ times that are passing over them;’ the claims of home missions upon the prayers and contributions of the Christian church, and the great necessity that still exists for a more adequate supply of evangelical instruction.

‘ In the breaches of the peace, the destruction of property, and the danger of human life, we see but the natural effects of popular ignorance and vice: the fatal consequences of neglecting the souls of men. What can be expected from such neglect? ‘ Do men gather grapes of thorns or figs of thistles?’ Let our British peasantry have a plain and faithful ministration of the gospel, their children be drawn into our Sunday Schools, and home missionaries resident among them, exerting the influence of ‘ good ministers of Jesus Christ,’ and a supply of the Holy Spirit which God has promised to them that ask him, and we shall find the most *effectual and lasting* cure for the wide spreading evils which we now lament.

“ The BAPTIST HOME MISSIONARY SOCIETY has now upwards of SEVENTY agents who are doing the work of evangelists, and that number might be greatly augmented, could the means of supporting them be obtained, their claims will amount to at least 300*l.* more than the treasurer has now in hand at the end of the present quarter.

“ Having good reason to believe that a day which was observed for special prayer at the commencement of the present year, was attended with a Divine blessing to many souls, ‘ the Committee respectfully request their friends, their agents, and all Christian churches, to *set apart the last day of the present month for similar purposes, viz. as a day of Thanksgiving to Almighty God that he has in mercy turned away the dreadful pestilence of Cholera, and earnest prayer*

that the remembrance of its ravages may be sanctified—that he would guide the counsellors of the King—redress the wrongs of our persecuted missionaries in the West Indies, and break the yoke of slavery—and for the honour of his Son, send forth the light of his gospel, and pour out the blessings of his Holy Spirit upon all mankind.

“Signed on behalf of the Committee,

“S. SALTER, Treasurer,

“J. EDWARDS, Secretary.”

Donations and subscriptions are thankfully received by the Treasurer, at No. 50, Newgate-street, or at the Missionary Rooms, No. 6, Fen-court, Fenchurch-street.

TRAFFIC ON THE LORD'S DAY.

A meeting of an interesting and important character was held on the 17th Nov. at the London Coffee House, Ludgate Hill, for the laudable purpose of forming an institution, to be designated the “City of London Society for the Suppression of Sunday Trading.” Sir A. Agnew, Bart., M. P., was called to the Chair, and the meeting was addressed by the chairman, the Rev. Dr. Fletcher, the Rev. Dr. Burder, Rev. H. Watkins, M. A., Rev. J. Pratt, B. D., Rev. J. Clayton, jun. M. A., Rev. G. Clayton, and Rev. D. Ruell, B. A., Mr. Ald. Venables, M. P., Mr. Sheriff Peacock, A. Pellatt, Esq., J. James, Esq., F. Williams, Esq., J. G. Chambers, Esq., Col. Torrens, M. P., T. Wilson, Esq., and a Mr. Lloyd from the mountains of Wales. Various resolutions were passed recognising the principles of religious liberty, the necessity, in order to the well being of the community, for a weekly day of rest, the inadequacy of the present Lord's day laws, and the desirableness and legitimacy of parliamentary interference for the promotion of the external observance of the Sabbath, and for the protection of those who conscientiously keep it, from the losses which the profanation of the day by the prosecution of business during its hours, by their neighbours, now entails upon them. The Society was fully established, and a most respectable committee of laymen was appointed. The clergy are to be at liberty, *ex officio*, to attend and vote at the meetings of the committee. The Society will not confine its labours to the city, but will extend them to the environs of the metropolis. We confidently hope it will meet with universal support, that local associations of tradesmen and the friends of religion will be formed throughout the country, to act in concert with it. This cause is a just and good one, and needs and demands extensive encouragement. Congregational

petitions should be poured into parliament at its opening, calling upon it to enact efficient and salutary laws for the protection of the conscientious observance of the Sabbath. Let it not be feared that the principle of religious liberty will be invaded by the intervention of the senate. What the parliament is solicited to do, is, to legislate for the external observance of the Sabbath, on civil grounds.

CHAPELS OPENED.

ST. AUSTLE.

The establishment of a Baptist cause in this populous town and neighbourhood having been, for many years, earnestly desired, and a favourable opportunity having at length occurred, the ministers of the Cornwall District Association offered to preach for a certain period, if the friends on the spot could obtain a suitable place for the purpose. A convenient room was promptly obtained, and opened on the first Lord's day in April. Such was the attention excited, that in the evenings multitudes were unable to gain admission, and the word was blest to the good of many.

After some time, an unexpected offer was made by a neighbouring gentleman of a substantial freehold chapel, formerly occupied by the Wesleyan Methodists, 66 feet by 30, with a front gallery, vestry, dwelling house, garden, and a leasehold meadow adjoining, for 500*l*. This eligible proposal, after much anxious deliberation and prayer, was accepted, and the premises have been purchased for the Baptist denomination; a few friends having undertaken to contribute and raise in Saint Austle 100*l*., and the remainder of the sum required for the purchase and fitting up having been promised by various individuals, free of interest for five years.

This commodious meeting-house was opened on Wednesday, Sep. 19th, when three sermons were preached,—in the morning by Mr. Spasshatt of Redruth, from Psalm lxxxvii. 5,—in the afternoon by Mr. Burchell of Falmouth, from Isaiah liii. 10, and in the evening by Mr. Nicholson of Plymouth, from Zech. xii. 10. The devotional services were conducted by Messrs. Beddow, Davis (Indep.), Steadman, Hale, (Wesleyan), Clarke, and Webb. The hymns were given out by Mr. Flood, late missionary in Jamaica, who had kindly consented to supply the pulpit while residing at St. Austle for the benefit of his health.

The indications of the divine presence on

this truly interesting day concur, with many providential circumstances which have attended the progress of this attempt, to inspire the confidence that this work is of God, and that he will send prosperity. The chapel has been subsequently well attended; and it is expected that a church will shortly be organised at this important station.

Truro.

**EASTFIELD-SIDE, SUTTON IN ASHFIELD,
NOTTINGHAMSHIRE.**

On Tuesday 11th, and Sunday 16th, of September, a new Baptist Chapel was opened at Eastfield-side, in the Parish of Sutton in Ashfield, by the Rev. Messrs. J. Edwards, of Nottingham, and W. Hawkins of Derby. The Rev. Messrs. Weaver and Foster (Indeps. of Mansfield), and the Rev. T. Roome (Indep. of Sutton), conducted the devotional services, and, in other respects, have kindly assisted in the establishment of this entirely new interest.

It may be gratifying to the friends of Home Missionary exertions to state, that the erection of the Eastfield chapel has originated solely from the mere casual efforts of *out-door preaching*, since the close of the summer, 1831;—that the prospects of usefulness are exceedingly encouraging;—that a Sabbath School, now containing upwards of 170 children, has been formed, and that additions are every Sabbath making to the number already admitted. The population of Eastfield is estimated at about six hundred, and contiguous to this, is another village containing about seven hundred inhabitants; neither of which places, until the present erection, had any dissenting place of worship, nor, of late, even a Sabbath-school. That the inhabitants of Eastfield and its vicinity appreciate their present privileges, and approve the undertaking, may be inferred from the fact, that, in addition to the aid afforded by the *free* use of their teams in carrying materials to the building, they have contributed, in connexion with the church and congregation at Sutton (including some little foreign help) upwards of *one third* of the total expenditure. The chapel at Eastfield has been built on ground belonging to the church at Sutton; and the congregation, &c. having been collected chiefly by the exertions of the Rev. C. Nott (the Sutton Minister), the *new* place will be considered as a branch of the *old* one, and in every respect identified with its interests. Arrangements, to divide the public services as nearly as possible have accordingly been made and the most encouraging inducements

have hitherto been afforded to persevere in the plan. The strictest economy has been observed in the building, and the place opened without pews. An appeal is humbly submitted to a benevolent public towards liquidating the remaining debt, and the smallest aid will be most thankfully received.

TILLINGHAM.

Tuesday, Sep. 11, a new Baptist chapel was opened at Tillingham, about ten miles east of Maldon in Essex, for the use of the church and congregation under the pastoral care of the Rev. G. Wesley. The Rev. J. Pilkington, of Rayleigh, preached from Haggai ii. 8, 9, and the Rev. R. Burla, (Indep.) of Waldon, from Acts xiii. 38, 39. The Rev. Messrs. Warrington, of Burnham, Blasket of Southminster, &c. engaged in the devotional exercises.

The congregation at Tillingham was raised by means of the Essex Baptist Association. The word of God has been eminently the instrument of the conversion of sinners, *fifty* of whom now constitute a christian church: amidst many discouragements arising from their poverty they have erected a plain substantial building, without pews; their pastor has been raised up among themselves, and labours with a very small income. Their former place of worship was only an enclosed shed, and was much too small, and they were thus compelled to incur a debt, for the liquidation of which they must shortly appeal to the religious public.

LEAMINGTON ANNIVERSARY.

The first anniversary of the Baptist chapel, Leamington Spa, was held on Lord's day, October 28, when three sermons were preached by the Rev. E. Steane, of Camberwell. Both the attendance and the collections were very encouraging. The increase of the congregation and church assembling in this Chapel, furnishes satisfactory assurances of the Divine blessing upon their peaceful and united efforts. They anticipate, with earnestness, the enlargement of the building; but in order to realize this object an appeal must be made to Christian liberality. The rising importance of the town in which Divine Providence has placed them, the circumstance of its becoming increasingly the resort of persons in the more influential ranks of society, and the kind interest which many friends have already expressed, induce the hope that such an appeal would be met with cordiality both by the Denomination and the Christian public at large.

SUBSCRIPTIONS FOR

The Uley Case.

Per Rev. J. DYER. £. s. d.

Church at Grittleton, Rev. J. Seymour	2	0	0
Ditto, Leeds, Rev. J. Acworth	2	0	0
Ditto, Berwick on Tweed, Rev. A. Kirkwood	2	0	0
Ditto, Ashby de la Zouch, Rev. J. Goadby (Gen. Baptist)	2	0	0

8 0 0

Mr. J. Kennerley . . . 2 0 0

The Orphan Family of the late Mr. Herring.

Per Rev. J. DYER.

Rev. W. Nichols, Collingham	5	0	0
Mr. Thomas Philpson, Islington	1	1	0
Miss Davies, Walthamstow	1	0	0
A Female Friend	0	10	0

7 11 0

A Country Friend . . . 1 0 0

To the names already given as receiving subscriptions for this destitute family, we are requested to add the Rev. Sham Evans, Bath, and the Rev. W. Jones, Frome.

Mrs. Wilson of Sligo.

Per Rev. J. DYER.

Miss Davies, Walthamstow	1	1	0
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J. Irons of Camberwell begs to acknowledge the receipt of 1*l.* by, the hands of the Rev. J. Ivimey, with the signature of O., for a poor Dissenting Minister, which has been duly forwarded to him.

NEW PUBLICATIONS.

Just Published.

A Letter to the Right Honourable Lord Henley, containing Remarks on his Plan of Church Reform, &c. By Rev. C. STROVEL, Dissenting Minister, Little Prescott Street, London.

The Harmony of Religious Truth and Human Reason Asserted, in a series of Essays. By JOHN HOWARD HINTON, A.M.

The Family Chaplain, or Preacher's Substitute; being a Series of short Sermons on the Essential Truths of the Gospel, designed for the use of those Families that cannot attend public divine Service. By AMOS SUTTON, Missionary in India

The concluding Volume of Robert Hall's Works, containing the Memoir by Dr. Gregory, and Observations on his Character as a Preacher. By Rev. J. FOSTER.

An accurate Abstract of the Public General Statutes passed in 2, and 2 and 3 William the Fourth, being the second Session of the Tenth Parliament of the United Kingdom of Great Britain and Ireland, with Notes and Comments. By THOMAS WALTER WILLIAMS, Esq., of the Inner Temple, Barrister at Law.

Kearstey's New Tax Tables, corrected to 1st of October, 1832; containing the several Alterations in the Assessed Taxes; the New Regulations as to Stage Coach Travellers, and Post Horses; also, the most material Clauses of the Reform Act.

Preparing for Publication.

Mr. T. Williams's long-promised "Private Life of Christ" is in the Press, in considerable forwardness, and may be expected early in the coming year.

Early in January in one volume, 12mo. a Brief Memoir of the late Rev. Richard Davis, of Walworth, with Selections from his Manuscripts, a Portrait of the deceased, and the Substance of the Funeral Sermon on occasion of his Death. By F. A. COX, LL.D. Compiled by his Son, the Rev. JOHN DAVIS.

India's Cries to British Humanity, 3rd edition enlarged, with a Book on Colonization in India. By J. PEGGS.

The Supreme Divinity of Christ, in connexion with his Human Nature, considered as the Basis of his Mediatorial Character. By B. QUAIFF, Author of "a Memento for the Afflicted."

Union of the BAPTIST MAGAZINE and the NEW BAPTIST MISCELLANY.

The Proprietors of these Magazines have great pleasure in announcing that arrangements have been made for their union. Upon a mutual agreement of the parties, henceforth THE BAPTIST MAGAZINE only will be issued, under the direction of a UNITED Committee of Editors, consisting of some of the present conductors of the two Magazines.

IRISH CHRONICLE.

DECEMBER, 1832.

THE letter from the Rev Stephen Davis, giving an account of his health, the acceptableness of his labours among our American brethren, the amount of his collections, and of his intention to go through the length and breadth of the States, has afforded the Committee great pleasure, as they consider it an answer to their prayers, and a most remarkable Divine interference in providing towards the pecuniary wants of the Society. That the *first* application from any Society in Britain to America for pecuniary help for propagating the Gospel should have been so powerfully and liberally met, augurs well for the future co operation of the churches of the New and the Old World, in promoting the kingdom of Christ, especially as to Ireland; in the evangelization of which they have a common interest.

*Extract of a Letter from the Rev. Stephen Davis to the Rev. J. Ivimey,
Dated New York, Sept. 27, 1832.*

“ MY DEAR SIR,

“ I send herewith to Mr. Millard two first Bills of Exchange, one for £100, the other for £150, for our Society. I hope the former bills, sent July 19th, for £111 13s. 6d. arrived safe, and the acknowledgment is on the way back. Please to acknowledge these also without delay. I hope Mr. Allen has succeeded in London, and that my lack of service in England is properly supplied. The cholera has been a great injury to my success, and I fear will be more so in other places. Above 3000 have died of it in New York only! But I am happy to say it has very greatly abated, otherwise I should have felt it my duty to return to Europe probably before this time; I hope, however, now, through the mercy of our gracious Preserver, to be more or less profitably employed for the Society through the winter. You must not expect great things, for, except one or two places, I apprehend I have visited the most likely to serve our object; but I trust to persevere while there is a prospect of advantage. I have lately heard from home, and I rejoice that the same gracious Providence that has been over my dear family so constantly during my frequent absences in the Lord's cause appears to be over them still, and this encourages me to persevere, and leads me to hope we shall after all meet again once more to raise our Ebenezer to the Divine praise. I have travelled more than 1000 miles by coach or steam boat in the New England States, and have preached or addressed meetings eighty-four times, in twenty different cities or towns, during the ninety-seven days since I landed in America. I have preached five collection sermons in this city, and expect two more next Lord's day, and have others in prospect; after which I propose to go to some principal places in the State, and then return and go to Philadelphia, Baltimore, Washington, and the Southern States.

“ I have been greatly surprised at one thing in America, viz., that I believe I have not yet seen ten Baptist ministers so old as myself! the majority, I am inclined to think, are scarcely older than my son that is the pastor at Weymouth. They are, however, a fine set of young men, and God is blessing various of them greatly. The union of sentiment between us, respecting both doctrine and order in our churches, delights me exceedingly, and there are above 200 students for the ministry in our churches in the several colleges! and I am greatly pleased with what I understand of the mode of their education.”

LINES WRITTEN BY MR. DAVIS,

Occasioned by a Visit to the Rock at Providence, Rhode Island, where Roger Williams first landed.*

Oh Freedom! how sweet is thy breath to the soul

That has felt the oppression of tyranny's rod;

'Tis a heaven of delight, to escape from control,

Where none can molest us in worshipping God.

To force my religion is hell's work refined!

The iron-bound conscience is Antichrist's slave!

Free as air or the light so too ought the mind,

This God's sole domain he demands, and should have.

* The founder of the State of Rhode Island in 1644. He had been banished by the Independents from Salem on account of his having opposed infant baptism, &c. and was the first Governor who supported universal liberty of conscience.

Is my worship mistaken? My judgment convinces,
 But punish me not for my thoughts or my deeds;
 That's Jesus' prerogative; He is my prince;
 My soul came from Him, and to Him it proceeds.

O Williams! thy name is embalm'd in my heart,
 Whate'er were thy errors, thy laws speak thy praise;
 Full freedom of worship to all they impart,
 Without cruel force, or restraint on their ways.

This, this was thy glory;—and couldst thou again
 Revisit thy State thou wouldst not repent;
 Thou wouldst witness religion, in liberty's reign,
 Thave fully accomplished the thing that thou meant.

Religion, unawed by the State, has its growth;
 However sects differ, all feel themselves free;
 Each follows whatever he thinks is the truth,
 And all feel delight at remembrance of thee.

*From Mr. Thomas Berry to the Rev.
 J. Allen.*

Essex, Oct. 16, 1832.

REV. SIR,

You see from my daily journal that the Lord has enabled me to proclaim salvation through a crucified Saviour to many of the inhabitants of the town and country. I have endeavoured, upon all occasions, to shew the consequence of sin, the impossibility of satisfying justice by the works of man, the unwillingness and incapability of man to work out salvation for himself, and then I directed their attention to Jesus, shewed that "He is the only mediator between God and man," and that "there was no other name under heaven whereby a man may be saved but the name of Jesus." I could not describe the attention that has been paid. Many of my hearers appear seriously convinced of sin, and turning their attention to a crucified Saviour. Persons who never attended preaching are now attending, and many who were neither "cold nor hot" appear zealous. When you come yourself you can only form an estimate of the spirit of inquiry that has arisen among the inhabitants of this town.

If there was a preaching house, there would be much good done here: our house is too small for the number of hearers, and the oppressiveness of the place keeps many away. After preaching I endeavour to turn a leisure hour to a good advantage and have endeavoured to establish family prayer in three families, namely, Mrs. M.'s, Mr. S.'s, and Mr. C.'s. This desirable object, I trust, has been accomplished; and morning and evening sacrifices ascend from family altars in each of these houses. I heard Eliza C. (the young girl whom you lately baptized) pray for the first time with her parents: could you have heard the fervent prayer that she offered up for the conversion of her father and sisters, the blessings she prayed for in behalf of Mrs.

Allen, the minister who baptized her, those who were baptized along with her, &c. you would be happy to have such a good girl added to your church, and you would thank God "who out of the mouths of babes and sucklings hath perfected praise." Her father who, with great reluctance, admitted her into his house after she was baptized, now idolizes her, and is a constant attendant at preaching and prayer meeting. Her mother will soon join the church.

I am instructing three persons to read Irish, Mr. D., Mr. P., and Mrs. P., who appear much attached to me. Mr. D. comes to my lodgings to converse with me. I called upon him to pray twice, and, I trust, he is a good young man. Mrs. P. invites me to her house, and I spend a considerable time in prayer, reading, and conversation with herself and husband; they, I trust, are not far from the kingdom of God. I cannot say too much for the zeal of my brethren Messrs. B., M., L. and H.; they are constantly engaged in doing good.

Every morning, at 7 o'clock, I hold a special prayer meeting in Brother I's. None attend but our brethren and sisters. The object of our meeting is to supplicate a throne of grace in behalf of our pastor, his family, and all our brethren and sisters in Ballina. We meet with the firm persuasion that our God hears our prayers, and to him, dear Sir, we commit you, your family and your church. We beseech a merciful God that he will avert the cholera from your dwelling. We return him our heartfelt thanksgivings for your providential recovery, and for having preserved yourself, your family, and all our brethren and sisters, from this terrific disease. Into his hands we commit you every morning; in his hands we leave you, knowing that, if he please, he will preserve you although a thousand should fall at your side and ten thousand at your right-hand: but should it be

his pleasure to remove you to a world "where all tears shall be wiped away," where disease will never make its appearance, his will be done. Cholera is daily approaching this town. There have been a few cases at Enniscrone, and I hear that one died yesterday in Finnod with symptoms of cholera. We expect the prayers of our brethren on our behalf. Should you have the kindness of sending me a few books, I would take particular care of them. Brother Mullarky knows the books I wish for. A few Bibles, Testaments, and Tracts, are much required, and would do much good.

I am rejoiced at Mrs. Allen's recovery and at the increase in your family. May God Almighty preserve your life for further usefulness. May he continue to protect you, and may his Spirit rest and remain with you.

I am, Rev. Sir,

Your humble and obedient servant,

THOS. BERRY.

P. S.—Whenever I pass the streets both Roman Catholics and Protestants make the most friendly inquiries after your health; and if brother Mullarky should write to me often, it would give me great pleasure and satisfy the inquirers after your health.

From an Irish Reader.

Limerick, Oct. 17, 1832.

REV. SIR,

Those persons who feel the advantages derivable from a moral, religious, and literary education, can alone duly estimate the blessings which so copiously flow therefrom, and they alone can enter into the feelings of one, who, when musing on the blessed results attendant on the education of our juvenile species, gave vent to his feelings in the following beautiful and well known lines:—

"Delightful task to rear the tender thought,
"To teach the young idea how to shoot,
"To pour the fresh instruction o'er the mind,
"To breathe the enlivening spirit and to fix—
"The generous purpose in the glowing breast."

This composition is beautiful when abstractedly considered, but when we take into account the objects it contemplates, much more so. Notwithstanding the Christian need not forsake that which is the man of his counsel, to seek for direction and encouragement, to other sources on the subject of education—for it is engraven on its sacred pages as with the point of a diamond,—"*Train up a child in the way he should go, and when it grows old it will not depart from it.*"

Present feelings have given rise to the preceding remarks, from the conviction of experience, that BIBLICAL EDUCATION ALONE

can secure to the rising generation of the Emerald Isle, that happiness which moral worth and intellectual utility can convey, and of which their ancestors have been long destitute, by the imposition of those *spiritual* manacles of ignorance, viz., superstition and strong delusion by which their minds and intellectual energies have been fettered. Having paid a visit to the Society's school at Ballycar a few days ago, I was led to contrast not only the present circumstances but the future prospects of those children who receive a gratuitous education there and elsewhere, with others, who, from causes which it would not be very difficult to guess at, are growing up to be men and women as ignorant and unbroken as the "wild asses colt!" My constant endeavour is (where avocations, which have not a higher claim upon my time and exertions do not interfere,) to stir up those children whom I may meet with, to a sense of the advantages and blessings of education. Two boys that I conversed with on my way to Ballycar, though from 14 to 16 years old, did not know even so much as the alphabet! Having spoken to them on the utility of learning to read, I related to them a little Scripture history, explained also the nature and effects of the fall of Adam, the redemption of sinners by Christ, &c. The eldest said, in answer to questions proposed by me, he never heard of Adam, Eve, &c. but, more awful to relate, never heard (as himself declared) any thing about Christ! The Society's school at Castle Connell, was also visited by your agent in company with brother Wall, on Tuesday last, and surely my heart rejoiced in the contemplation of the good which has been done, and the blessed prospect of what may yet be done. God blesses those means which are of his own appointment—even little children from the ages of three to six years in this school are very well acquainted with the principal anecdotes, and leading doctrines of the BIBLE. I find I have given my thoughts, instead of detailing my labours, but I trust the omission will be forgiven, inasmuch (as I should think) by being so deeply interested in the religious instruction of youth, is not inimical to the objects and interests of the Baptist Irish Society. Those haunts of filth, misery, and iniquity, situated in that part of the town, the abbey, have been divided into districts by your agents for the purpose of visiting; and as it would risk their personal safety to proceed to read and converse there openly—another plan (as a trial) has been adopted, viz., folding sheet tracts on "Hell," "Eternity," "The Good Old Argument," &c. &c. &c. in the form of letters; and leaving them at their wretched habitations. Praying that God may bless this weak

and imperfect attempt to his own glory and and their souls' eternal benefit, my paper admonishes me by calling upon me to conclude ; I beg to do so, in the words of Thompson, substituting the pronoun *HE* for *fate*,

"Should *HE* command me to the furthest verge

"Of the green earth, to distant barbarous climes,

"Rivers unknown to song ; where first the sun

"Gilds Indian mountains, or his setting beam

"Flames on the Atlantic isles ; 'tis nought to me.

That I may live to his praise, who died for my salvation, is my only and most earnest desire, now and ever.

Yours, &c.
JOHN TURNER.

Limerick, Oct. 19, 1832.

From the Rev. W. Thomas to the Secretaries.

MY DEAR SIRS,

I have been preaching and inspecting the schools established by the Society under my superintendence. I have the pleasure and satisfaction to state to you, and to their kind and benevolent supporters, that, notwithstanding every prejudice and opposition, they are in a very prosperous condition, and that though sometimes threatened to be swept away, they float like Noah's ark on the raging billows. On the part of the people there never was any prejudice or opposition, but, on the other hand, gratitude for such advantages. The children, I am happy to say, have made great and important progress, and the number in attendance have greatly increased ; the Bristol school at Ballycar has almost incredibly advanced ; and the same may be justly said of others. The benefits afforded are incalculable, which, with the blessing of the Lord, a future day will develop. It would be a lamentable thing, as well as a matter of fearful responsibility, to allow them to sink for want of support ; they are exactly adapted to the circumstances of Ireland, and, it is hoped, that their former kind supporters will not only continue their benevolent assistance, but redouble their exertions, and use their influence on their behalf.

I have continual applications for schools. A Protestant clergyman came to request one this week. I could increase them greatly did the more than exhausted funds of the Society admit.

I am, my dear friends,
Yours most affectionately,
WM. THOMAS.

From the Rev. James Allen to the Secretaries.

Ballina, Oct. 22, 1832.

MY DEAR BRETHREN,

In my last, I mentioned that we had had an addition to our number by baptism ; and that a branch church had been formed at Easky. Since then, I have baptised eight other persons ; four of whom have been added to the Ballina church, and four to the Easky branch. I have preached at Easky but once since the cholera made its appearance amongst us ; but I would refer you to Mr. Berry's Journal, who has been preaching there almost daily for the last month. I could not bring my mind to leave my family at night, whilst this disease has been raging amongst us ; but, in addition to preaching most days in Ballina, I have preached in several of the neighbouring villages, from which I could return in the evening to my family.

The work of the Lord is going on. Six more candidates for baptism ; some of them originally Roman Catholics. Could you send us some Tracts ? One or two chests we could distribute without delay. Can we begin the same number of night schools as last winter ? They would do great good.

J. ALLEN,

CONTRIBUTIONS.

Received by Mr. Ivimey.

	£.	s.	d.
Collections at Speen - -	6	0	0
Mrs. Crowskey, for Rye School	5	0	0
By a pair of Shoes sent last month by an Unknown Friend sold for - - -	0	10	0
Mr. Burgess, Walworth, (Ann.)	0	10	6
From the Rev. S. Davis -	250	0	0
Some pieces of printed cotton for the Mary's Philanthropic School, from Mrs. Fernie, Tottenham			

For Mrs. Wilson of Sligo.

A Friend, by Mr. Birrell -	1	0	0
Mrs. Bane, Potter's Street -	1	0	0
N. Roberts, Esq. - -	2	2	0

Subscriptions received by W. Napier, Esq., Grand Junction Wharf ; Mr. S. Marshall, High Holborn ; Mr. P. Millard, Bishopsgate Street ; Messrs. Burls, 56, Lothbury ; Rev. J. Ivimey, Devonshire-street, Queen-square ; and Rev. G. Pritchard, 4, York-Place, Pentonville, gratuitous Secretaries ; by Messrs. Ladbroke and Co. Bankers, Bank-buildings : by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh ; and by P. Brown, Esq. Cardigan.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CEYLON.

The following account of operations in Ceylon, by our brother Daniel, for the first three months of the present year, would have been published earlier, but for the constant press of other matter.

January, 1832. As a long time has elapsed since I made any regular entry in my diary, I think it may be beneficial to recommence it. But as the scenes through which I pass are very uniform, — those of one week being a sample, in a measure, of another, — it may be more expedient to make a monthly, than a daily entry, and to notice any particular occurrence which the review of a month's labour may dictate as worthy of notice.

The first Tuesday in the year our monthly Missionary Meeting was held at Brother Clough's. A variety of interesting statements were detailed to the Meeting, which indicate the progress of the Redeemer's kingdom in the island. A very excellent and animated address was delivered by Brother Hardy, from 1 Cor. xv. 58. I think we all departed benefited by the intercourse of the day.

Our usual English and Singalese service both at the Pettah, the Fort, and Grand Pass place of worship have been attended to. On the first Friday in the year I preached in the Pettah, my annual sermon to young people from Eccles. xii. 1. I had the pleasure the last Sunday in the month to baptize one English person and three Singalese, who have been, I hope, brought to God by his blessing on my feeble labours. At my first coming here, he was pleased to own my efforts for the good of my own countrymen, but any fruits of conversion among the natives did not appear. Now, I hope, both in Colombo and in the country his Spirit has been at work on the hearts of the natives.

May they remain steadfast to the end, and be only a small sample of what he may graciously effect.

My preaching in the villages during the month have been continued without interruption. So that, with the exception of about three or four days, each day during the month I have been employed either in the town or country in making known the Gospel of God. Frequently when I go out into the country I preach twice on the same journey, at two different places; this is done to save expense as well as to economize the time. Journeys here cannot be taken as in England: without a covered conveyance in the middle of the day, the heat of travelling would soon lay the strongest Englishman on the bed of sickness, and some of the tolls we are to pass are charged very high, so that we are obliged to do the most work we can in a given proportion of time.

In village excursions the distribution of religious tracts forms an important part of our labours. With these I have been liberally supplied both by the Colombo Religious Tract Society, as well as by the Church Missionaries at Cotta. Some thousands of these important auxiliaries of missionary labour I have put into circulation since I have been in this country. In one of our village excursions during the month, we met a priest—I mean a Boodhist priest: on a tract being presented to him on Boodhism, I asked him if Boodha knew of the worship and offerings presented to him? He confessed he did not. Then I inquired of him how he could encourage people to come and worship an image which could pay no attention to him? He said such things were required in their sacred books, and, therefore, they attended to them. I asked of him what good would accrue to the worshippers in consequence of such service? He replied, they would augment their kusal, or merit. I enquired, since Boodha, in Neewanee, knew nothing, or could do nothing, who was to give them the benefit of their merit? This he was unable to answer. I then spoke to him of the folly and wickedness of idolatry, and the awful effect of it in

another world. He said things would happen to people according as they believed : i. e. if men believed as the Boodhist believed, things would happen to them accordingly. I attempted to mention the folly of concluding that a man's believing a lie, could make that lie a truth ; e. g. if a man took a quantity of poison, supposing it to be a good thing, would it not, on that account, kill him ? He allowed he must die, notwithstanding his false belief. So I assured him, that if he persisted in idolatry, though he might conclude it was harmless, it would be followed with eternal woe. I then begged him to hear me with attention, and preached to him the true God, and the way of salvation by Christ. I told him if he received and followed what I delivered, good would come to him ; if not, his blood was on his own head, I had delivered my soul. On parting with him, he promised carefully to consider these things.

JAMAICA.

Since our last Number was published, the following letter has reached us from Mr. Kingdon, carrying forward the history of the affair at Savanna-la-Mar up to the 10th of September, the day on which it was dated at Kingston.

My last letter informed you of the imprisonment of a number of my friends and myself, for having, as was alleged, fired upon a party assembled to attack us, &c. It was not till last Monday that we were liberated on bail, to take our trial at the Montego Bay assizes, which will commence *November 5th*. On the 28th ult. a Mr. Davies, whom the attorney-general had sent down, commenced an examination of us prisoners, as to what we knew of the occurrence on the 8th ult., with the view, as he said, to the attorney-general's deciding which party should be prosecuted. From several circumstances we perceived in him a disposition to act unfairly ; he put questions which were designed to criminate the person answering, and in many cases the evidence given was somewhat differently stated by him in writing. Although he did examine our witnesses, much they had to say he suppressed, and threatened some of them ; but, besides all this, he did not examine one opponent, though he had promised to do so, resting satisfied with their affidavits which had been prepared by the clerk of the peace, our enemy. We were bailed, it is true ; Messrs. John and Aaron Deleon and I, in 500*l*. ourselves respectively, and 500*l*. in

sureties, and our other friends in smaller sums : so that after all the threats, insults, and murderous attacks made upon us, and nearly a month's imprisonment (during which we were exposed to the tyranny of a jailor, who assisted both in destroying the chapel and Mr. John Deleon's house, and were for many nights expecting to be butchered by the sanguinary white mob), we are held forth to the world as felons, and are to be tried as such. Every obstacle was thrown in the way of our being bailed ; Dr. Distin said Mr. Deleon, sen. should not bail to a greater amount than 1000*l*. in all, though he could have done so to ten times that sum. As the mob were greatly exasperated at our liberation, I was obliged to ask permission to remain in jail till a means of escaping might be found ; but my kind friends, the Deleons and others, said I should not remain there alone, lest the mob should break into it according to their vow, and so they stayed in jail Monday night. As our kind friends, Messrs. Lewin and Manderson, were pursued on their return to Montego Bay from visiting us, and escaped being murdered by going an unusual way, we found it necessary to escape by water if possible ; so we hired a canoe to take us to Black River, that there we might get into a larger vessel if we found one, or if there were none, to proceed hither by the canoe. On Tuesday morning, the 4th instant, while nearly twenty of our bitterest enemies were at the Court House to answer to a complaint against them by a Mr. Case, whom they had assaulted, we made our escape, first, to a dwelling house from jail, and next to the sea shore, having heard that the canoe was ready. As we proceeded down a back street to the sea, our faith was put to the test, on seeing some of our enemies, on observing us, run away towards the front street as if to get up a mob ; and as we went on further we were insulted by some enemies, but not attacked. When, however, we reached the shore, the canoe had not come round ; and for a full quarter of an hour were we detained there, during which the number of people were increasing about us, and we fully expected that the posse of assailants would, in being conducted to jail, discover us, and break away from the constables and take revenge. But our gracious Father rescued us on this occasion ; and we left, with deep regret for an affectionate and sorrowful flock, Savanna-la-Mar, on the day three months that we arrived. Why we were permitted to go thither where it proved vain to attempt to work, we know not ; and yet my dear wife and I have experienced so much of the goodness of God in delivering us from our enemies, and comi-

forting our hearts, that we are thankful on our account we were taken thither: but it is painful to think of having occasioned a bitterer persecution against the female members of the church who reside at Savanna-la-Mar, and the poor slaves on the estates, and for having occasioned our friends the Deleons and others great losses. I should hope that if justice be not done here, it may be obtained at home; but for the generous exertions of Mr. John Deleon and other friends, we must have sunk under an impious gang long ago.

I know not but that some persons will censure me for remaining at my post after my lodgings were mobbed, on the 14th July; but I might assure them it would have been far easier to flesh and blood to have gone away, than to abide the perpetual menaces of a rabble of whites: yet it was our trust that the attack might be prevented by my friends' meeting on public days, as on the evening of the 14th July, and we hoped that the poor souls might again have the gospel preached amongst them, and to have left them would have greatly encouraged the enemy. We have abundance of testimony that the attack was commenced on us, and that, also, the other party fired on us; there were, I believe, two or three shots returned by some one after they received the volley, but certainly I neither did fire, nor see any of our friends fire at all. It appears that the rocket was not on fire when placed underneath, and that the water prevented their setting it on fire; as soon as the first volley was over, a party went off for a cannon, which is kept in the Court House yard, that they might blow down our house, but through mercy they could not get it out. There were but two persons wounded, one of them by the opposite party; but both are quite well again.

We have little to hope from man in the ensuing trials, although our evidence is abundant and highly credible; but God will be with us, I doubt not, and be equal to our wants and circumstances. From what we hear there will be counter prosecutions,—both parties will be tried; but the utmost we can hope for is, that we shall be honorably acquitted. It is not at all likely that a true bill will be found against our assailants, who also demolished so much property.—Since our arrival here, on Saturday the 8th, we have not heard from our kind friends, and are anxiously waiting the next post, as it is said one of the Deleons has been obliged to escape, and the other remains in jail with his sick wife.—We hear this morning that brother Taylor is stopped at Old Harbour by the Magistrates; and I fear that very shortly all the brethren will be.

The following extract from Mr. Tinson, dated July 4th, deserves attention, not only for the information it communicates, but also for the spirit which it breathes.

It is also very pleasing to know that we are considered guiltless of rebellion by the British government. I hope, as British subjects, we shall neither do nor say anything to forfeit those kindly feelings they appear to entertain concerning us. There are many here among the free, coloured, and black population, who are not religious, ready to protect us, as innocent but injured men; these deserve our gratitude, but our trust must be in God. They would fight for us, but we want a bloodless victory. Never did we so much need the special guidance of God. I do hope, our friends at home will not cease to pray that we may have much of the wisdom that is from above, which is both pure and peaceable. I am confident that our enemies, particularly in the west of the island, would rejoice in a *skirmish* for the protection of a missionary; but should such an event occur, I do not think it would end in a *skirmish*. There is no calculating on its issue. Once let slip the dogs of civil war amongst the enfranchised, and there are thousands who would instantly unite in a crusade of revenge against their former oppressors: the slaves would be sure to join them, and terrible anarchy would follow.

Our readers will learn with pleasure, though without surprise, that the decidedly favourable opinion entertained by his Majesty's Government as to the entire innocence of our Missionaries of the crimes basely laid to their charge has been confirmed by all the subsequent information received at the Colonial Office. *The writer states this on the very best authority.*

HOME PROCEEDINGS.

CORNWALL.

The services of the twelfth anniversary of the auxiliary in this county, were held in the month of July, when the claims of the mission were most kindly and forcibly advocated by Mr. Murch of Stepney, and Mr. Flood, late of Jamaica, the deputation from the parent Committee, and by various brethren of our own and other denominations.

We have also learned, with sorrow and dismay, that some of these outrages have been perpetrated under the immediate sanction and with the active assistance of certain magistrates and other officers in the direct violation of those laws which it was their bounden duty to uphold.

We cannot, therefore, entertain a hope that these grievances will be redressed by the colonial authorities without the interference of the British government; and the more are we convinced of this, inasmuch as a large number of influential persons in the island of Jamaica have recently formed an association called "the Colonial Church Union," the avowed object of which is the systematic persecution of the Missionaries and their friends; and have laid themselves under solemn obligations, collectively and individually, to use all means in their power, even at the hazard of their lives, to expel the Missionaries from the island.

We, therefore, in the most perfect reliance upon the paternal care of our revered Sove-

reign, do humbly implore your Majesty to adopt such measures as may speedily correct these evils—evils which press so heavily on the immediate sufferers, and which are so deeply deplored by a very large proportion of your Majesty's faithful subjects.

It was most gratifying to witness the spirit which pervaded this Meeting, and to listen to the constitutional sentiments which were uttered on the occasion. We have reason to think that meetings of a similar character will be held elsewhere. Indeed, it is impossible that the systematic violations of English liberty, which have now for several months been permitted to disgrace the island of Jamaica, can be continued without rousing the indignation of all genuine patriots throughout the kingdom.

LIST OF LETTERS LATELY RECEIVED.

EAST INDIES.....	Rev. W. H. Pearce	-	Calcutta	-	Nov. —, 1831.
	United Missionaries	-	Ditto	-	May 25, 1832.
	Rev. Andrew Leslie	-	Monghyr	-	Feb. 10, 1832.
	Ditto	-	Ditto	-	May, 14, 1832.
	William Carey	-	Cutwa	-	April 9, 1832.
	James Williamson	-	Sewry	-	May 15, 1832.
WEST INDIES.	John Lawrence	-	Digah	-	Feb. 7, 1832.
	Rev. Josiah Barlow	-	Anotta Bay	-	June 3, 1832.
	Ditto	-	Ditto	-	July 12, 1832.
	W. Whitehorne	-	Kingston	-	July 12, 1832.
	Ditto	-	Ditto	-	August 18, 1832.
	Joshua Tinson	-	Ditto	-	July 4, 1832.
	Ditto	-	Ditto	-	August 17, 1832.
	W. Dendy	-	Ditto	-	July 9, 1832.
	Ditto	-	Ditto	-	July 13, 1832.
	T. F. Abbott	-	Montego Bay	-	July 5, 1832.
	Ditto	-	Ditto	-	August 16, 1832.
	Joseph Burton	-	Morant Bay	-	July 2, 1832.
	Ditto	-	Kingston	-	July 13, 1832.
	Ditto	-	Morant Bay	-	August 15, 1832.
	Ditto	-	Kingston	-	Sep. 11 (2 letters)
	Samuel Nichols	-	Mount Charles	-	July 12, 1832.
	Ditto	-	Kingston	-	Sep. 10, 1832.
	H. C. Taylor	-	Spanish Town	-	July 2, 1832.
	Ditto	-	Ditto	-	August 17, 1832.
	Ditto	-	Ditto	-	Sep. 3, 1832.
	T. Gardner	-	Kingston	-	June 23, 1832.
	Ditto	-	Ditto	-	August 16, 1832.
	John Kingdon	-	Savanna-la-Mar	-	July 30, 1832.
	Ditto	-	Ditto	-	August 17, 1832.
	Ditto	-	Kingston	-	Sep. 10, 1832.
SOUTH AFRICA	Edward Baylis	-	Port Maria	-	August 21, 1832.
	Baptist Missionaries	-	Kingston	-	Sep. 7, 1832.
	Joseph Bourn	-	Honduras	-	May 10, 1832.
	Messrs. Kidwell and others	-	Graham's Town	-	July 20, 1832.

**Contributions received on account of the Baptist Missionary Society.
from September 20, to November 20, 1832, not including individual
Subscriptions.**

	£.	s.	d.		£.	s.	d.
Aylesbury friends, by Mr. Reynolds	3	0	0	South Wales, Churches of the North-			
Buchan Bible Society, for circulating				ern Association in the Eastern Dis-			
the Scriptures in India	8	0	0	trict, by Rev. John Evans	8	11	8
Shropshire, by Rev. M. Kent.				Journey by Rev. Joseph Ivimey,			
Brosely	22	0	0	additional			
Oswestry	4	7	8	Carmarthen, Ta-			
Shrewsbury	22	0	0	bernacle	3	7	0
Wellington	14	0	0	Bethlehem	5	1	0
Wrexham	9	13	0				
	68	0	8		8	8	0
Bridgenorth, Collections and Subscrip-				East-Lothian Society for promoting			
tions, by Rev. James Coultart	30	10	10	Christianity, by Mr. Hunter	8	17	6
Newton (Montgomery), Collection and				Chatham, Juvenile Society, by Capt.			
Subscriptions, by Mr. S. Morgan, jun.	20	5	6	Pudner, 2 years	24	0	0
Carmarthen, &c. Collections, by Rev.				Romsey, Collection and Subscriptions,			
J. Watkins	3	17	6	by Rev. W. Yarnold	12	17	0
Cornwall Auxiliary, by Rev. Edmund				Devonshire Square Auxiliary Society,			
Clarke.				by Mr. E. Smith	36	2	7
Falmouth Branch	41	10	2	Potter Street, Friends, by Rev. John			
Helston Branch	9	3	2	Gipps	1	14	0
Marazion Branch	5	19	7	Wingrove and Aston Abbots, by Rev.			
Penzance Branch	16	14	6	T. Aston	4	8	6
Redruth Branch	35	15	5	Brighton, Collections, by the Rev.			
Truro Branch	61	15	8	Eustace Carey	16	17	1
	170	18	6	Olney, Subscriptions, &c. by W. An-			
Previously acknowledged	58	0	0	drews, Esq.	12	19	0
	112	18	6	Derby (35 <i>l.</i> 13 <i>s.</i> 9 <i>d.</i>). Burton (9 <i>l.</i> 7 <i>s.</i> 6 <i>d.</i>),			
Cambridge, Auxiliary Society, by Edw.				by Rev. W. Hawkins	45	1	3
Randall, Esq.	75	0	0	Bristol Auxiliary Society, by Robert			
Ladies (Female Education)				Leonard, Esq. Treasurer (<i>W. I.</i>			
by Mrs. E. Foster	7	16	6	Fund, 30 <i>l.</i> Translations, 2 <i>l.</i>)	230	6	9
South Devon Auxiliary, on account,				Portsmouth, Portsea, and Gosport			
by Rev. S. Nicholson	60	0	0	Auxiliary, on account, by Mr. B.			
Dorsetshire, by Rev. W. Knibb.				H. Hinton	100	0	0
Poole	17	15	0	Suffolk, collected on a journey by Rev.			
Wimborne	20	11	8	James Flood.			
	38	6	8	Ipswich	64	4	10
Colechester and East Essex Auxiliary,				Capel	1	0	0
by Thomas Blyth, Esq.	160	0	0	Aldringham and			
Tewkesbury Collection and Subscrip-				Aldborough	2	0	6
tions, by Mr. Jones	43	10	6	Bilderston	3	5	4
Hull and East Riding Auxiliary, by				Clare	2	11	7
John Thornton, Esq.	153	0	2	Stowmarket	15	15	7
Clipston, Collections, &c. by Rev. T.				Bury St. Edmunds	15	2	0
Burchell	42	17	9	Diss	5	0	0
Nottingham, Collections and Sub-				Shelfanger	3	5	11
scriptions, by Mr. Lomax	90	16	0	Stoke Ash	2	9	6
Norwich, St. Mary's, do do. by Mr.				Eye	11	4	0
James Cozens	78	4	6	Otley	6	14	9
Brighton, Sunday School, Bond-st.				Grundisburgh	3	7	0
by Mr. Bailey	1	0	0	Walton	6	4	9
South Africa, Graham's Town Aux-				Winston	1	1	0
iliary	84	0	0	Battisford	1	1	0
Oxfordshire Auxiliary, by Mr. S.				Preston	1	1	0
Huckvale.				Woodbridge	1	10	6
Banbury	1	1	0		146	19	3
Burford	2	0	0	A small Tradesman, wish-			
Fairford (moiety)	3	13	9	ing to express his grati-			
Farringdon (do)	4	6	0	tude to the God of Pro-			
Kingston Lisle (do.)	3	10	0	vidence whose hand has			
Naunton	12	0	11	been with him, in com-			
Woodstock	5	0	0	pliance with Prov. iii. 9.	10	0	0
Chipping Norton	9	0	9		156	19	3
	40	12	5				

By the following list our friends will perceive that some additional donations have lately been received towards the debt. Probably the comparatively small amount wanted may have caused this subject to be overlooked in some quarters, especially as no other mode of application has been resorted to. All must be aware, however, that it is desirable, without further delay, to secure the extinction of the claim in question, which a very slight effort would now be sufficient to effect.

DONATIONS							
Towards the Debt.							
	£.	s.	d.	Mr. B. Ward, Standground, near Huntingdon	£.	s.	d.
				Bank Note, No. 2133	10	0	0
Already acknowledged	1935	0	10				
'Gratitude,' by a newly-married couple	5	0	0	A. Stone, Esq. and Family, Chatham	5	0	0
Banister Flight, Esq.	10	0	0	Mr. D. Dewar, Dunfermline	2	0	0
Aquila	21	0	0	Mrs. Bayley, Market Drayton	1	11	6
Mr. Rogers, Walworth	5	0	0	Rev. J. Cornford, Maidstone	1	0	0
R. C. by Rev. Joseph Ivimey	20	0	0	Mr. Jonah Harris, Walworth	2	0	0
Mr. Thomas Leigh, Harith	10	0	0	A Widow's Mite, ditto	0	10	0
				Mr. Swinscow	1	0	0

TO CORRESPONDENTS.

Mr. Philipppo has requested us to acknowledge the kindness of friends at Northampton, who have raised the sum of 68*l.* 17*s.* 8*d.* by means of a Bazaar, for the school at Spanish Town; and also a parcel of rewards from the children of the Haworth Sunday School, for the pupils in the Spanish Town Sunday School.

A parcel of bags for Calcutta, from a family of young ladies at Birmingham, has been received, and shall be duly forwarded to Mrs. William Pearce.

A parcel of trinkets from Miss Jutson, Warminster; necklace and clasps from a lady, by Mrs. Hinton, Reading; and Magazines from Rev. Samuel Blackmore, of Kingston, have also been thankfully received.

TRINITARIAN BIBLE SOCIETY.

A LETTER

ADDRESSED

TO THE EDITOR

OF

"THE RECORD" NEWSPAPER,

ON THE PROCEEDINGS

AT THE

FORMATION OF THE ABOVE INSTITUTION,

AS REPORTED BY HIM.

WITH A POSTSCRIPT,

REFERRING TO THE SPEECHES, ON THE SAME SUBJECT, AT THE

"WESTMINSTER AUXILIARY TRINITARIAN BIBLE SOCIETY."

BY THE

REV. JOHN SCOTT, M.A. HULL.

SECOND EDITION.

LONDON:

SOLD BY

HATCHARD AND SON; SEELEY AND SONS; COCHRAN AND KEY
AND HOLDSWORTH AND BALL.

1832.

R. Watts, Printer, Crown Court, Temple Bar.

ADVERTISEMENT.

THE following Letter would reach the Office of "The Record" on the morning of Saturday, Dec. 24. In his Publication of the Monday evening following, the Editor announced that it had not yet "been in his power to read it:" and on Dec. 29, that he "could not insert it," "for reasons which he would explain in his next." On seeing this last announcement, I wrote, by the first post, a protest against it, as "a flagrant breach of confidence," if he should "at all advert to the contents" of a Letter under a real signature, (proclaimed by himself,) which he had refused to print. I observed, that the Letter had been put into his hands on the condition of his either printing or returning it: "in the former case, of course, to make what comments he thought fit; in the latter, certainly to do nothing more—unless and until it should have become *publici juris*, by being in some other way given to the world." This protest he would receive on the morning of Monday, Jan. 2: when, lo! in the Paper of that evening comes forth a long article on my Letter, of which his readers were permitted to know nothing but through his representations! He may probably plead, that my protest came too late to allow of alteration in his Paper. But the fundamental principle of common justice, "Doth our law condemn any man before it hear him?" or, Is a party to be heard only through the medium of his opponent? ought to have been sufficiently at hand with him, to prevent *the injury*.

He does, indeed, give to his readers my closing paragraph, on the conduct of his Publication; which I had allowed him to *withhold*, if he chose, even though he should print the rest: telling him, however, at the same time, that it expressed the sentiments of almost all with whom I conversed or corresponded. But he gives the charge without any fair exhibition of the grounds on which it stood; thus creating a prejudice in his own favour and against me: and even proceeds to give sentence in his own cause, in the following words: "Our correspondent only exhibits another example of what is continually seen in the world—of a man being wholly disliked, and all he does being viewed with a jaundiced eye, from having opposed another in some great and darling object."!! To this I shall say nothing, but that the judgment of myself and my friends certainly

extends to his treatment of many other subjects besides the Bible-Society Question.—Under these circumstances, he scarcely leaves it to my option, whether to publish my Letter or not.

He further takes occasion to bring me forward, as having, in common with “various other excellent men,” “actively supported the practice of the Bible Society—of circulating as the *pure, unmixed*, Word of God, that which was NOT the Word of God at all!”—The Italics and Capitals are his own.—I must tell him, that the charge is grossly exaggerated, if not absolutely untrue. It is another sample of that “boldness” which ventures on broad and strong assertions, without stopping to inquire whether they are true or not.

With respect to the following Letter, I shall probably be censured for animadverting on the “imperfect or erroneous” reports of “The Record”—virtually acknowledged to be such by the Editor himself—who now refers me to “the speeches in their corrected form” to be “published,” as it is understood, “by the Society.” Certainly no *speaker* is amenable to my remarks, further than he really delivered the sentiments imputed to him: but the Editor of “The Record” (whom I address) is answerable for what he sends forth to the world and applauds. And, with respect to these “corrected speeches,” will they be more nearly what *was* spoken, or only what the speakers, on reflection as to consequences, may wish *had been* spoken? It is with the former, and with what has thus gone forth throughout the empire, that I have to do, much more than with the latter.—Jan. 4, 1832.

I have now had the opportunity of examining the Speeches as published by the Society itself. I find no alteration in those of Mr. Gordon and Mr. Philips (at least in the parts I have animadverted upon,) beyond the simple correction, “insinuation uniformly,” p. 8, line 17 from the top. The others are changed, several of them considerably: but, with the exception of Mr. Platt’s and Mr. Rhind’s, changed so as to render them even still more open to censure than before. Mr. Melvill retains both his “sledge-hammer” and his “paper and sheep-skin;” and, so far from softening, even aggravates his charges against the Society.—JAN. 16, 1832.

TRINITARIAN BIBLE SOCIETY.

TO THE EDITOR OF "THE RECORD."

SIR,

AS you have not only favoured us with a copious report of the proceedings at the formation of "The Trinitarian Bible Society," but in a great degree committed yourself to the approbation both of the Institution itself and of the pleadings of its advocates, I beg leave to propose to you a few questions on what passed, as recorded in your own report. Though you "dislike" the name* of the new Society, you yet affirm, that "there is too much substance and character in its leading principles, to permit it to be materially affected by a name." "The foundation on which the Society is constituted," you say, "is broad, and well defined." "It appears that the proceedings were conducted with a degree of order and harmony truly delightful; while the solemnized spirit, which pervaded the Assembly, seemed to indicate that the important objects of the new Association were deeply felt and duly appreciated." "We shall say nothing," you add, "of the speeches of Mr. J. E. Gordon and the Rev. G. W. Phillips, as our readers will have an opportunity of estimating their striking excellency in the Report that is in preparation." This, I presume, means your own report, which followed in your next Paper. Such being your avowed sentiments, I think I may *claim* of you, as of one who would guide public opinion aright, and not mislead it, the insertion of my Queries, with such Answers to them as you may think proper to return.

1. The first thing which forcibly strikes my mind, as pervading numerous speeches delivered, and indeed spreading itself more or less over the whole of the proceedings, is a charge brought against the British and Foreign Bible Society of giving currency to corrupt, perverted, heretical Versions of the Holy Scriptures. This is implied by Mr. Sinclair, Mr. Lockhart, Mr. Labouchere, Mr. Platt, and even by Mr. Perceval—led away, I presume, by what he had heard from so many witnesses. But by Mr. Melvill and Mr. Thompson the charge is broadly made, and in the strongest terms. The Society, the former says, "had promulgated and supported Neology on the Continent, *by sending forth heretical and mutilated Versions*

* No wonder the name is felt to be highly objectionable. Mr. Howells cautions his friends against "calling Socialists, Unitarians," because it implies that Trinitarians are not the worshippers exclusively of One God. The term "Trinitarian," assumed, and applied distinctively to this Society, in like manner casts the slur of Anti-Trinitarianism on the Members of any other Bible Society. How, also, does it indicate the other equally-marked feature of the new Society, the exclusion of Roman Catholics. If there is any propriety in it, it implies, that, at least, all who are excluded are not Trinitarians. So long as it is a *Trinitarian Bible* which we, of the British and Foreign Bible Society, circulate, I will maintain that we, too, are a "Trinitarian Bible Society."

of the Scriptures." "Mutilated and imperfect copies of the Holy Book were circulated on the Continent; while Prefaces and Notes had been introduced, which desecrated the Sacred Volume, and attacked the great truths which it taught." In support of this accusation, the old story of the Strasburg Preface is adduced. "These," it is added, "were some of the many fruits of the constitution adopted by the British and Foreign Bible Society."—Mr. Thompson thus argues: "If the other Bible Society *distributed the Word of God in a corrupt manner*, it became the more imperative on the body he was now addressing to circulate it in its purity. If they (it) *sent forth false Versions of the Scriptures*, those around him were bound to exert themselves in the circulation of true ones. If the other Society employed false Ministers and Agents, and *gave their support to false doctrines*, it was the duty of the new Society, so far as in them lay, to remedy the evil."*—The first of these reverend speakers asked, almost in the same breath, "Who could, for a moment, contemplate the separation" they were making, "without feeling the awful responsibility which attached to such a step, and without maturely weighing its consequences?" Now, did my reverend brother pause to contemplate "the awful responsibility" of bringing accusations like these, against such an Institution as the Bible Society, on grounds which will not really bear them out? I am not to be told to how low a meaning any of his expressions, or of Mr. Thompson's hypothetical arguments, may be reduced by an evasive explanation. The question is, What impression are they all calculated to make? What *will* they make, wherever their extravagance does not cause the mind to throw them off at once? Must I not add, What impression were they *designed* to make? We have not here to do with *oversights* which the British and Foreign Bible Society, amid the immensity of its concerns, may have committed—not with bare *errors* into which its Managers may have been betrayed. To escape positive *criminality*, the man who brings such charges must be able to shew that the Bible Society wilfully countenances such corrupt Versions—circulates them, where it can do it without detection or offence—screens them—persists in retaining them. But, I demand, is not the reverse of all this the fact? Has not the Society investigated every suspicious case, as soon as it was pointed out, and taken care to correct any errors into which it might, in any of its dependencies, have fallen? Has it not manifested as sincere a zeal and anxiety to circulate only pure Versions, as even the promoters of the new Society can do? To what fraction of its issues will any deviation, from the purest Versions that could be obtained, amount?—It is to be observed, that we have nothing to do here with the Apocryphal Question: that is settled and done with, and all allusion to it was properly abstained from at this Meeting.—My first question, then, to you, Mr. Editor, as an honest man, is, *Was not the Ninth Commandment broken to a*

* Retained in the "Corrected Speeches."

fearful degree, and by a succession of speakers, in this highly-lauded Assembly? The question is not to be blinked, either in proposing or in answering it.—It is not an ardent zeal, in what we may have ever so fully persuaded ourselves is the Cause of God, that will justify a glaring violation of some of the plainest and most fundamental moral rules.

2. The next passages to which I wish to call your attention are those that lay down the principles on which the Society is formed, which you affirm to be both “broad and well-defined.” The Provisional Committee “define the true bond of union in a Christian Society”—which is avowed here to mean not a Church, but a Society formed, for instance, to distribute the Scriptures—the true bond of union they define to be, “a common Confession of Faith, and acknowledgment of the Truth as it is in Jesus.” The Rev. G. W. Philips, the Secretary, says: “It is essential that the opinions of the uniting parties should be distinctly defined;” and that this is to be done by “Articles of Religion.” “In every such coalition,” he argues, “there is necessarily implied an unity of mind, as to what the Truth is. If there be a diversity of sentiment about the Truth itself, these persons have not *the same object* in view.” Will there, then, be all this “unity of mind and sentiment” in the Members of the new Society, merely because they are to be Trinitarians, and not to be Papists;—for that is all the “defining” of their ground which is introduced all that their “common Confession of Faith,” their “Articles of Religion” extend to? But I forbear to press that question. But with respect to “the object in view,” and the necessary agreement “as to what the Truth is;”—in a Bible Society, the “object” is, the distribution of the Bible; and the “agreement,” that it is true and important, deserving the homage of being thus distinguished from all other books in the world. I purposely state it thus, to take in the case even of him who does not believe the full inspiration of what he circulates.—Now, surely, this object and this agreement may be *common* to persons who differ in their interpretation of its contents? ‘Here, and here only,’ they say, ‘we consent to waive our differences: let the Book go and speak for itself.’—I dare trust it to do so:—dare not *you*, Mr. Editor, without either Dr. Marsh’s *corrective* of the Prayer Book, or the *safeguard* of this new Society’s “Confession of Faith?” They, however, as we shall see, dare not do this.—But, for the present, I turn back to the position, that persons of different sentiments, uniting to circulate the Bible, “have not the same object.” That is, I suppose, one hopes it will spread *his* sentiments; and another hopes it will spread *his*. So, then, the common-sense meaning “of the same object,” for the same act of circulating the same Book, does not satisfy these Gentlemen: but they must enter upon the work, either of “searching men’s hearts,” or metaphysically analyzing their motives, before they can concur with them in an act unquestionably good, and right to be performed by all men!—I the more particularly notice this, because I have

repeatedly found the same principle enter into the reasonings of this party. Thus, for instance, a Correspondent of the *Christian Guardian* argues the unlawfulness, it would seem, of even receiving a Socinian's guinea—an extravagance to which the new Society does not advance, and from which therefore, we must conclude some of its advocates have receded. He argues it from this consideration, that "the money offered by a Socinian to the Bible Society is, to all intents and purposes, *offered to an idol*" (!!)—not meaning, however, that the Bible Society is his idol, but that he consecrates himself and his gifts to an imaginary deity. Now, Sir, what I here wish to ask you is, How far are refinements and scruples of this kind, relating to other men's motives, to carry us? We seem to be getting back infinitely near to the old Popish notion of the *intention* of the priest being necessary to the efficacy of a sacrament! The lawfulness of our uniting with a person in any act, it seems, depends not on the quality of the act itself, and what we are persuaded will be its tendency and effect, but on *his* motive in performing it, and what *he* hopes will follow from it! Not only so, but—as we shall immediately see more fully avowed—the *effect* of the Bible itself depends not on the contents of the Book, and on God's blessing upon it, but on the purpose or the principles of the giver.

3. On the following sentences of Mr. Gordon and Mr. Philips, as implying, if not asserting, something very nearly approaching this, I am anxious, in the third place, to ask your opinion. "He (Mr. Gordon) would next advert to the effect which the union (in the Bible Society) was calculated to produce upon the *character of the Bible itself* . . . He would assert, that the Book, as presented by the Society, *reached the hand of the receiver in an apocryphal and unauthenticated form.*"—Should these sentences appear to convey a meaning so remote from all ordinary apprehensions, as to make the reader doubt whether he rightly understands them, Mr. Philips may remove the doubt. He says, "The evil of such a Society (as the British and Foreign Bible Society) is, that *the Bible must appear a mass of contradictions in the eye of those to whom it is sent.*" Now, Sir, what say you to these sentences, in the two speeches whose "striking excellency" you select for special commendation? For myself, I will avow, that the present appears to me precisely one of those instances of the utter failure of sobriety and sound judgment, which, occurring often in critical circumstances, threaten to nullify the effect of Mr. Gordon's protests in public life against evil, and in behalf of what is good: for which protests, I, for one, otherwise tender him my humble meed of thanks.—Why, Sir, we have here got back precisely to the positions of the first High-Church assailant of the Bible Society, the "Country Clergyman," whose reveries were with so much felicity exposed by the late Mr. Owen, under the designation of a "Suburban Clergyman." A review of the two works may be seen in the *Christian Observer* for April, 1805. The former roundly asserts: "It is to be expected, that each Member of your

heterogeneous Society will draw his portion of Books [exclusively Bibles of the Authorised Version] for the promotion of his particular opinion; *for it is easily seen, that a Bible given away by a Papist will be productive of Popery. The Socinian will make his Bible speak and spread Socinianism; while the Calvinist, the Baptist, and the Quaker will teach the opinions peculiar to their sects. Supply these men with Bibles—(I speak as a true Churchman)—and you supply them with arms against yourself.*—“Is there any thing whereof it may be said, See, this is new?”

4. Next, I would fain learn your sentiments on the following argument of Mr. Philips, to shew, that, though it is necessary to exclude heretics, it is not necessary to make any provision against the admission of the immoral and profane. “This may be affirmed,” he says, “that the suggestion of some grave Divines, that a law should be made to exclude the profane and immoral, is an indirect libel on the practical power and influence of the Truth. It is an insinuating uniformity* contradicted by the Scripture, which declares it to be profitable for all godliness.” I must suppose the latter of these sentences to have suffered in the hands of the Reporter, as I can make no sense at all of it. But what is “the Truth” relied on to correct whatever profaneness and immorality may, or might otherwise, insinuate themselves? Is it the Truth conveyed in the Scriptures distributed? or is it something more powerful in the “common Confession of Faith” of the distributors? If the latter, I shall offer no remark whatever. If the former, then (1) I observe, it is nothing but what is common to the old Society with the new one. (2) I ask, Are the Scriptures less powerful to teach *truth*, and expose *error*, than to reform *vice*? Would it not be “a libel” on them to say so? And (3) as to “the suggestion of the grave Divines,” if it is not that found in 1 Cor. v. 11—against eating with one “called a brother,” who is “a fornicator, a covetous, or a railer, &c.”—it certainly comes so near it, that the latter is in danger of being identified with it.

5. I would ask you, what you think of the *fairness* of Mr. Gordon’s continuing to quote, from Ezra iv, the rejection of the **INSIDIOUS** offer of “the adversaries of Judah and Benjamin” to join with them in building the Temple; while he still never adverts to the acceptance, with thanksgiving to God who had put it into their hearts, of the concurrence of heathen people in furnishing materials and utensils for the sacred edifice, and even sacrifices to be offered at it, as recorded in chapters i, vi, vii, of the same book? or to the proofs by which it has been abundantly shewn that his other passages are inapplicable to the purpose for which he adduces them—the main one of all (as it appears to be thought, from its being constantly cited—2 John 10, 11), referring not to persons uniting to circulate the Scriptures of Truth, but travelling about

* See Advertisement.

to teach heresy? What also to his taunting insinuation (followed by the cry, "Hear! hear! hear!") concerning "Socinian sovereigns," which the new Society proposes to receive as well as the old one, and which it may probably soon receive to an equal amount?

6. I farther beg seriously to ask your opinion of all that was said on *the failure of success* in the exertions of the Bible Society? "Why was it," Mr. Melvill asked, "that, after this mighty Society had been so long in operation, so little had been effected? Why was it, that, after so many Bibles had been circulated throughout the world, the darkness of error still brooded over almost every land?" Mr. Melvill gives us one reason, that the Society "has been saying to the nations, 'Behold the Book!'" instead of summoning them to behold their God:" (the very office of a Bible Society is to say, 'Behold the Book!'—the Book supplies the rest, and says, 'Behold your God!')—and he subjoins another sentence which I shall not quote here, but reserve to my next head.

Mr. Philips speaks to the same purport concerning the want of success: and so also A. Pringle, Esq. M.P.—"In looking back," on the history of the Bible Society, "one must be struck with the great hopes which had been raised as to its probable effects, and how little the result had corresponded with those hopes. No doubt much good had been effected, but *nothing* compared with what they had *a right* to expect."—Now I must crave leave to tell these Gentlemen, that every considerate and experienced Christian will say, 'Ye have not pronounced wisely concerning this matter. Your speech tends to sadden the heart of many whom God would not have to be made sad—of many a faithful and devoted servant of Christ, who has been often ready to complain in the words of his Divine Master, (Isa. xlix. 4.) "I have laboured in vain, and spent my strength for nought and in vain:"—yes, and to strengthen the hands of the profane: for has it not ever been the taunt of the Infidel against Christianity itself, that, after the lapse not of 28 years, but of 1800 years, it has wrought so little "deliverance in the earth?" Has it not ever been held rash and presumptuous thus to judge from the visible results of a few or even of many years? The twenty-eight years of the Bible Society's existence may comprise a large proportion of the period of Mr. Melvill's recollection, and perhaps of that of his friends; but the time is little indeed for the effecting of such works as he alludes to! Has he forgotten the admonition of St. Peter, "A thousand years is with the Lord as one day, and one day as a thousand years?" Have not those, who have ultimately proved the most eminently useful of men, often long sighed over the want of success in their labours? Yea, has it not become almost proverbial in the Church of God, that discouragement must ever be expected to hang at first, and perhaps for a long time, over all undertakings which are destined at last to effect great things? It is necessary to the humility and the safety of the instru-

ments that it should be so—necessary to the dependence of the creature upon the Creator—necessary to the glory of God, who will thus teach all men, that, “not by might, nor by power,” but only by “His Spirit,” can the great consummation be wrought.” I ask, Sir, are not these the sentiments which must rise in the breast of every well-instructed Christian, on reading the “hard speeches” referred to?—Yet, truly, my fears for the Bible Society would rather be from the other side: for, after all, it appears to me to present well nigh the most marvellous instance of successful operation that the Christian world has ever seen, since the cessation of miracles. In these *few short* years it may be said to have set the world in motion. It has sown the seed of a future harvest in almost every land, and raised up those who will go on to sow it. I myself heard the able and judicious Mr., now Bishop, M’Ilvaine trace the extraordinary revivals in America, (of which he still continues to give the most delightful accounts,) in great measure, and in the first instance, to the Bible Society. And what wise man thinks himself capable of calculating the effects produced, and to be produced, by probably two-thirds of the Bibles now in the world, which have issued, directly or indirectly, from the Bible Society?

7. Lastly, I beg to ask you what you think of the several detached sentences which follow.—*Mr. Melvill*—“He wanted to know why, whenever he touched upon the Bible Society, a *nest of hornets flew about his ears*? (Hear! and laughter.)” Again: “Much talk there was about the splendour of its (the Bible Society’s) doings; and it might have been supposed that a *Millennium was to be manufactured by a certain quantity of paper and sheepskin*. (Laughter.)” Are these, Sir, specimens of the “solemnized spirit” for which you commended the Meeting? I should conceive Mr. Melvill might easily find the answer to his inquiry, in the manner in which he “touches upon the Bible Society.” Had there been more reason for that inquiry than there is, the sort of *insult* conveyed in the last sentence might well have supplied the answer.—What, again, Sir, do you think of these additional sentences from the same Gentleman? “At home, it (the Bible Society) had given heresy a dignity, and *struck at truth with a sledge-hammer*. (Hear!)” it “went to dignify heresy, and throw a mantle over falsehood, while truth was vilified and insulted.” “The tocsin of delight was sounded over the burial of the differences” between the orthodox and the heretical.—Our thoughts are here again necessarily recalled to the Ninth Commandment. *A. Haldane, Esq.*—“The very name of a Bible Society on the Continent was almost synonymous with that of a confederacy of Neologians, Arians, and Socinians—of those who denied the inspiration of the Scriptures, and blasphemed the divinity of the Son of God.” Is more than a tenth part of this statement true? Or, even if it were all true, and such men so formed the mass of society that scarcely any other agents could be found, would it not be wel-

that they should be doing somewhat (especially under the check which is held over them,) to disseminate the Book which is to counteract all their errors?—Are the following sentences wise? *G. Sinclair, Esq. M.P.*—“ I hold, that more real good can be done by the circulation of one Bible containing God’s Word in its purity, than by sending out 500 volumes from impure and unhallowed hands. (Hear! hear!)”* Is it not here supposed, not that the 500 volumes are other than “ God’s Word in its purity,” but only that they pass through “ impure hands?” Is it assumed, then, that such is the proportion of the impure to the pure in the Bible Society—500 to one? And is it not forgotten, that the copies sent out from “ impure hands,” though unaccompanied by the prayers of the individual distributor, yet go forth, like all the rest, with the devout prayers of all pious members, and of the whole Church, for their success?—*Mr. Gordon* again draws forth “ loud applause,” by the observation, “ The British and Foreign Bible Society, as a Society, could neither strive for the inspiration of Scripture, nor for the canon of Scripture, nor for the doctrine of Scripture.”—Sir, I feel more and more disposed to concur in the sentiment of him who asked, ‘ What foolish thing have I said, that the people so applaud me?’ The fact is, a Bible Society, even the Trinitarian Bible Society, “ as a Society,” has nothing to do with “ striving” about any of these things: it properly leaves that work to others—for itself *assuming* the two former, and leaving the Book to *speak for itself* as to the last of the three. (See the Rules even of the new Society.) Individual speakers may here, perhaps, enter more into debate: but making speeches is not “ the object” of a Bible Society: and will the new Society, “ as a Society,” enter into the controversy? If not, why raise a shout against another Institution for not doing what is confessedly beside the purpose of either one or the other? *Rev. G. W. Philips*—“ Let us expose the fallacy of that pernicious sentiment, (*Query*: Where is it to be found?) that nothing is *religious*, but what is fettered by human systems, cradled in human infirmity, or infected with human error. Let us disclaim the shallow thought, that Divine Truth must be thrust into the egg-shell of Sectarianism, to give it life, power, substance, and security.” I should have supposed the reverend speaker to be directly pointing his discourse against “ Articles of Religion” and human “ Confessions of Faith,” had I not previously found him distinctly insisting on the necessity of them, even for a Bible Society!—Sir, you specially commended this speech. It really appears to me throughout to need the aid of your explanatory remarks to render it intelligible.

Are the following sentences becoming the speakers? *Mr. Philips*—“ That such Institutions should at this time exist, must be ascribed to the *profound ignorance of Christian principle* so generally prevalent.”—*Lieut. Rhind*—“ For himself, he was of opinion, that the world was *never at a lower state of Christian feeling than at pre-*

* Somewhat altered in the Corrected Speeches.

sent. This was to be observed in all the Religious Societies established since 1800."* Let Mr. Rhind acquaint himself a little more with the history of the Church in times past, and with the real state of things at present—taken with all its imperfections, but seen with a single eye, and not through a distorting medium—and I trust he will find abundant reason to retract so rash and censorious a decision.—Finally, I will ask your opinion of a sentence, injuriously, as I must suppose, put into the mouth of Mr. Perceval, in ‘the admirable and very impressive speech with which (you say) he closed the proceedings.’—“Let them go forth in this great undertaking, and leaning as it were their backs against the strength of the Lord Jesus, who has grown up, as it were, as a man behind them.”†

And now, Sir, having done with the Speeches, let me offer one word on your sanction and commendation of them, and of the proceedings at large. Taking the present as a specimen, can you wonder that many of us should lament that you have disappointed our hopes, and turned aside frequently to countenance and exemplify that which is intemperate, dogmatical, censorious, and unjust? It is said, that a Newspaper succeeds best by taking *a strong part*: but, even though you should have found it so, yet, if such as I have stated is really the character of much that you promote, you will not, I am persuaded, on receiving conviction of the fact, deliberately rejoice in your own success.‡

I am, Sir, your obedient servant,

HULL, Dec. 20, 1831.

JOHN SCOTT.

* *Dropped in the “Corrected Speeches.”*

† “You must each go forth as single men, and just lean your back, as it were, against the strength of your risen Lord that is behind you.”—*Corrected Speeches.*

‡ It was left to the Editor’s discretion to omit this paragraph concerning himself and his Paper.

POSTSCRIPT.

SINCE the above Letter was written, and transmitted to “The Record,” the Report of the Proceedings at the formation of the Westminster Auxiliary to the New Society has appeared in that Paper (Dec. 26); with the preparatory announcement that those proceedings were even superior to the former. They are, however, precisely of the same character; bringing the same unfounded and cruel accusations against the British and Foreign Bible Society; making the same representations of its failure; and frequently deviating into the same extravagance of language and sentiment. It is painful indeed to hear the Rev. Mr. Howells speaking (on grounds which would imply that the whole body of Quakers never pray at all, because they do not offer united oral prayer,) of its founders and

managers "having forgot God when they began the work," and His having in consequence, "in judgment, suffered them to commit an act of suicide, unparalleled in the history of the universe."!!—But a few points may be a little more distinctly noticed.

1. Is it not quite amusing, while all the mighty effects produced by the British and Foreign Bible Society in arousing a slumbering world to action, in gaining patronage, in raising Auxiliaries in all lands, in collecting funds, in issuing *many millions* of Bibles in 150 different Languages—while all this is not admitted as any proof of the Divine Blessing, or even of success, or of the absence of almost total failure—is it not amusing, while this is the case, to hear both Mr. Rennie and Mr. Gordon pronouncing their own undertaking to have been "prospered by the Lord with extraordinary success," because they already count a considerable number of Subscribers, and several Local Associations among their supporters! It would have been surprising if they had not done this, considering the excited state of the times, in Religion as well as Politics, and how many are always ready to be led away by bold and plausible assertions—*decepti specie recti*.

2. Again: how sensitive to any reflection cast upon them is Mr. Labouchere, when he "regrets that any such expressions—uncharitable expressions—should have been used by Members of the British and Foreign Bible Society," as attributed to them "precipitate measures and mistaken zeal:" while, for aught that appears, he could listen with perfect composure to the immediately previous speaker (the Rev. G. W. Philips,) unequivocally thundering forth against the old Society, "Cursed is he that doeth the work of the Lord deceitfully," and pronouncing "its success to have been commensurate with" its misplaced reliance on "an arm of flesh"!

3. Mr. Platt is represented (in conformity with an extraordinary peculiarity pointed out under the 2d Query of my Letter,) as lauding the new Society, because it did not, like the old one, define its "object" by the *act* for which its Members associated, but by the *principle*, the *motive*, from which that act was to be performed! "The Members ought to have a ready and short answer to those who sought the reason of their separation from the Parent Society. That answer was this—The second Rule of this Society was, that its *objects in circulating* the Bible were, the glory of God, and the salvation of men. The second Law or Rule of the British and Foreign Bible Society was—that their object was solely the circulation of the Holy Scriptures." Alas! Is no one then to join it, till he is sure that his motives are thus pure and heavenly? Then the best men will be most apt to suspect their own fitness.—I confess I am very prone to distrust a man just in proportion as he avows his confidence of the purity of his own motives. I always suspect he has not looked much into his own heart.—The Provisional Committee were so "unhesitating" in their "declaration" of the pure spiritual objects at which they had "uniformly" aimed, as to produce "hesitation" in my mind.—Luke ix. 55.

4. Mr. Haldane still adds confirmation to the remark I have made

in the body of my Letter, on the applause often called forth at such Meetings. "The lack of *charity* was chargeable on the old Society, as well as a principle of *exclusiveness* The charity which leads away from faithfulness to God and his Truth . . . was *not the charity of God, but of the Devil.*" But how could the old Society be termed "exclusive"? It was so, "*because, systematically and of necessity, the Lord Jesus Christ was excluded.* (Loud cheers.)"—They "had banished Jesus Christ from the Society, prayer from their Meetings, and the Bible from their platform. (*Hear! hear!*)"—O give me the old *spirit of prayer* pervading Bible Meetings, and called forth by humble, pious, affectionate addresses, rather than *oral prayer* introducing and following such speeches as these!

5. It was one of the *unexpected* novelties (as far as I am informed) of this new Society, and one which had certainly not been provided for in its *name*, that Papists as well as Anti-Trinitarians were to be excluded from circulating the Book, which might counteract and correct their own errors. The infatuation of this uncalled-for step, especially in the present state of Ireland, has been elsewhere well pointed out*. All I shall here observe is, how manifestly embarrassing this measure (introduced, we may suppose, as a compromise with Edinburgh) was felt to be, even by Mr. Thelwall, and much more by Mr. Gordon. "They wished to keep," said the former, "at equal distance, Popish idolaters, who put human inventions in the place of the Holy Scriptures." And therefore, forsooth, they would confine them to these human inventions, or, at least, not let them circulate even Protestant Bibles, which might expose and supersede the human inventions! Mr. Gordon felt himself called upon to explain from the Chair, on this subject:—"While he concurred in the decision," which excluded "the Roman apostate," "he was sure he spoke the sentiments of the Committee when he said, that they ought to make a distinction between that apostate Church and many who nominally belonged to it, but who, nevertheless, acted in a pure and godly spirit. For he was certain, that if ever he should have the happiness of being called to dwell in the presence of God, he should find there Roman Catholics much nearer to God than himself. He was anxious that they should not confound in the Roman apostacy all those who nominally belonged to that faith."—But the Society can, and does, make no such distinction: it "confounds" and excludes all in the mass: and whereas the complaint lately was, that pious men had to co-operate with those whom they could not hope to meet in heaven, now they are precluded from acting with those on earth, even for the distribution of the Bible, who are to be "much nearer to God" in heaven than themselves!—Alas! for the hallucinations of the human mind!

6. One thing more I must add.—The platform has been thought to present the point of difficulty, as respects the Bible Society; and, accordingly, it is continually adverted to in these speeches;—though, as I formerly observed, the Bible Society was not made for speech-

* *Christian Observer* for December, p. 763.

making, but speech-making was introduced to serve the Bible Society. It has been a scaffolding to the building: but I would never throw away my building for the sake of the scaffolding; or restrain the distribution of the Word of God, in order to listen to the words of man. But now I venture to affirm that the old Society stands upon a better and safer ground, even as to this, supposed to be its weak point, than the new Society does. And I prove it thus: (1) After all Anti-Trinitarians and all Papists are excluded, numerous classes of persons holding very objectionable sentiments will still be admissible—Pelagians, if not Swedenborgians, Antinomians, the impugners of justification by faith, persons infected with all “the corrupt leaven of Regent Square,” &c. &c. &c. Then (2) it appears to be the principle of the founders of this new Society, much more than I supposed when I wrote the *last* Query of my Letter, that the Members should be allowed to maintain the doctrines they deem Scriptural and important, to quote Scripture, and argue from Scripture, in support of them, on the platform;—otherwise, what means all the declamation in the several speeches of Mr. Philips, Mr. Thompson, and Mr. Browne, against the old Society, for not suffering persons to quote and argue from Scripture in its Meetings?—Quote they certainly may: *the text* is always admissible, though not perhaps *the comment*;—and the former *alone* has been found very efficient for the very purpose here sought, of driving away persons of heretical sentiments. But if what has been stated is to be the rule, what sort of Meetings will the new Society be likely soon to present, in times like those in which we live? But (3) in the old Society, no such rule being admitted, a person cannot proceed perhaps in asserting truth, but neither can he proceed in advancing error, after the course he takes has been objected to. But then, when is this objection to any Scriptural truths, which we may wish to deliver, likely to be made on the platform? Let facts answer. So far from its being true, as Mr. Gordon asserted, that “if a Christian Minister should testify publicly his belief in the Lord Jesus &c. some Socinian was sure to *elongate himself* (!) on the platform, and call him to order”—so far from this being the case, I venture to say it has not occurred at one Meeting in 5000: and it is daily less likely to occur—or at least was so, before so much was done to give importance to the insignificant, by those who have excited the present commotion.

It is extremely painful, and may be deemed extremely presumptuous, to take the part I have here done. But I will venture all this, where the Bible Society is at stake, to counteract, as far as I am able, the *delusion* of which even good men may be made the instruments. —*Amicus Socrates, amicus Plato, sed magis amica Veritas.*

The public will judge, whether they will find the *safer guides* in the makers of such speeches, or in the sober-minded men of God who used to take the lead in the Religious World.

January 3, 1832.

J. S.

TRINITARIAN BIBLE SOCIETY,

ESTABLISHED 7th DECEMBER, 1831.

REPORT of the Proceedings at a PUBLIC MEETING held at EXETER HALL, STRAND, LONDON, the 7th of December, 1831, for the purpose of establishing a BIBLE SOCIETY upon SCRIPTURAL PRINCIPLES.

Upon the motion of CAPTAIN HOPE, R. N., seconded by J. E. GORDON, Esq. M. P.—SPENCER PERCEVAL, Esq. M. P., was unanimously called to the Chair.

THE CHAIRMAN then said, I beg to call upon the Rev. Mr. THELWALL to lift up his heart to God in behalf of this Meeting, and for the purposes for which we are here assembled.

The following Prayer was then offered by the Rev.

A. S. THELWALL:—

Holy, Holy, Holy, Lord God Almighty! we thank Thee and praise Thee that Thou hast revealed Thyself to us poor sinners, as Father, Son, and Holy Ghost, fulfilling various offices of love and mercy in the work of our deliverance from sin, and death, and hell; and that Thou hast called us to know Thee, love Thee, and worship Thee, as the Triune Jehovah, the God of our salvation, to whom be glory for ever!

We thank Thee, O Heavenly Father, that Thou hast called us to maintain the honour of Thy Son, to contend earnestly for the Faith once delivered to the saints, and to labour for Thy glory, and the welfare of immortal souls, by the circulation of that holy Word, which is able to make us wise unto salvation, through faith in Christ Jesus. And, feeling and confessing our own ignorance and helplessness, how should we thank Thee and adore Thee that Thou hast promised Thy Holy Spirit to them that ask Thee; and taught, encouraged, and commanded us to draw near with faith, and come with boldness to a throne of grace, that we may obtain mercy, and find grace to help in time of need, through Him that loved us and gave Himself for us.

And now, O Lord, our God and Father, Thou only knowest what difficulties, dangers, and temptations beset us and await us,—what especial need we have of Thy help, direction, and blessing in this our meeting together. Prevent us, O Lord, in these and all our doings, with Thy most gracious favour, and further us with thy continual help, that in all our words and works, begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally, by Thy mercy, obtain everlasting life, through Him that helpeth us!

We confess and bewail, O Lord, the evils and scandals that have arisen from strife and divisions among the disciples of Christ. Forgive us all that is past. Be present in the midst of us *now*, in the power of Thy Spirit; and take away from all our hearts, and from the hearts of all Thy people, all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so may we henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord, who, with Thee and the Holy Ghost, liveth and reigneth ever, one God of our Salvation, world without end! *Amen.*

Mr. PERCEVAL then addressed the Meeting to the following effect:—

LADIES AND GENTLEMEN,

I feel I ought to say, that till now I have had no part or concern with the proceedings of the Provisional Committee, under whose summons you are called together this day. I am therefore unacquainted with the course that they have pursued, I mean with the details of the course that they have pursued, with respect to the Bible Society. I have been called upon very recently; a very short time ago I received a note from those who have had this work long upon their hearts, requesting me to take the Chair. I have consented to do so, and with this view—that I believe they and you are gathered together for the purpose, as much as you can, and according to the light and wisdom that is in you at present, to glorify and to exalt the blessed and holy name of our Lord and Saviour, Jesus Christ, to whom be all glory for ever and ever, our God and our Saviour, our Brother. It is in this view that I take this Chair willingly; for every hour, I thank God, I grow in

the conviction, that there is but one object to live for, and that is, the glory of that holy name. Let us then, throughout the whole of this meeting, look unto Him crucified for us—look unto his rent flesh and his streaming blood, for the washing out the sin of the world. Let us look to Him as the Lamb of God that taketh away the sin of the world. Let us bear in mind that by looking at Him, and learning of Him, we can learn that great mystery, the mystery of godliness—God manifest in the flesh. Let us bear his name and his dying upon our hearts; and may his blessing rest upon our thoughts and upon our words. May He in his mercy, whose name in our weakness we are met to glorify, pour down on us abundantly that Holy Spirit, without which we cannot think, we cannot speak, we cannot act, worthy of his holy name. May He, in short, live in us, move in us, and speak in us.

I have been requested to read this Resolution which was passed this day by the Provisional Committee:—

Extract from the Minutes of the Provisional Committee, at a Special Meeting held on the morning of the 7th of December, 1881:—

“RESOLVED,

“That the Chairman at the General Meeting intended to be held this day, be requested to announce to those Christian friends who may be assembled, the earnest desire of the Provisional Committee that the whole of the proceedings of the day may be conducted in the spirit of unity, peace, and concord: that as those only have been invited to attend who are friendly to the objects for which the meeting was convened, no person can claim or be allowed the right of opposing either the principles or the object of this meeting:

viz. The formation of a Trinitarian Bible Society, composed of Protestant Christians. But as it is probable that in so large a meeting some persons may be present who do not concur in these principles or objects, it is necessary, for the sake of order, and to avoid disorder, to announce that such individuals may be considered as present only by courtesy, and as having no claim to speak or vote upon the present occasion."

I will now call on one of the members of the Provisional Committee to read a brief statement of their proceedings.

Major OLOKE then read the following statement :—

The Provisional Committee of members and friends of the British and Foreign Bible Society, in submitting to the present Meeting the object contemplated by them, and the means by which it is proposed that that object should be accomplished, would invite their Christian brethren to weigh with unbiassed mind, in the balance of the sanctuary, the principles by which they have been influenced in their present undertaking, and the measures by which they have already endeavoured to effect it.

The Provisional Committee can unhesitatingly declare that the glory of God their Saviour, and the spiritual interests of his Church, have been the objects at which they have uniformly aimed throughout their proceedings.

A conviction that the decision of the last Anniversary Meeting of the British and Foreign Bible Society, had a direct tendency to dim the lustre and impair the power of scriptural truth, essentially connected with the glory of God, first urged the members of the Provisional Committee to form themselves into a united body, for the purpose of inducing a reconsideration of that decision.

The various steps that have been taken for this purpose, not only with regard to the Committee of the Parent Society, but also in reference to its Auxiliaries, are too public and well known to need any lengthened detail at this time or in this place. Suffice it to say, that during a period of three years, applications had been made to the Committee of the Parent Society at different times, by various respectable individuals, urging upon their attention the duty of prayer, and bringing before them some of the abuses or errors connected with the operations of the Society, without any corresponding effect. Six months have now elapsed since these efforts have been renewed in a more systematic form, under more urgent circumstances, and by a large number of individuals, long and sincerely attached to the Society. Every attempt, however, to induce the Committee of the British and Foreign Bible Society, either to retarce their steps, or to convene a special meeting of their constituents for the calm and dispassionate discussion of the important points at issue, having proved abortive, and the remonstrances of the Provisional Committee, no less than those of numerous Christian friends throughout the country, having been alike neglected, and all hope having failed of obtaining any further attention on the part of the Committee in Earl-street, to the expression of the religious and conscientious scruples of many of their warmly-attached members and friends, the Provisional Committee seeing no probable advantage likely to arise from further

delay, after mature deliberation and earnest prayer, have adopted the resolution of convening a General Meeting, for the purpose of forming another Bible Society. To this alternative they have been reluctantly impelled, not only from the circumstances already stated, but also from there being no provision in the existing laws of the British and Foreign Bible Society, empowering any given number of members to require a Special General Meeting, under any emergency whatever.

Having failed in their attempt to convince the Committee of the Bible Society, that the decision of the last Anniversary was an actual infringement of the constitution of the Society, or to induce them to adopt scriptural principles in the future management of its affairs, the Provisional Committee, rather than consent to relinquish the duty and the privilege of uniting to promote the circulation of the pure Word of God, find themselves reluctantly obliged to withdraw from the British and Foreign Bible Society, and in separating from what they conscientiously deem an unscriptural and unholy alliance for a religious object, to join with their Christian brethren in this day establishing a Bible Society, which, whilst it would be truly Catholic in its spirit, might also be strictly scriptural in its principles, and decidedly religious in its constitution and operations.

Having thus briefly laid before the Meeting the grounds whereon the Provisional Committee came to the decision of calling you together upon the present occasion, the Committee hope to exonerate themselves from the charge of culpable delay on the one hand, or of precipitancy on the other. To both of these charges their conduct has been exposed, and with what truth they will cheerfully leave to the decision of this Meeting, trusting that the explanation already given will prove satisfactory, and conduce to that unanimity of mind, and zealous co-operation of practice, which may best evince our love of the truth, and most tend to its reception by our fellow-creatures. In deference, however, to the opinions of a few valued friends, who have intimated that further time might perhaps have been allowed, with some distant prospect of ultimately producing a favourable impression upon the Parent Society, the Provisional Committee feel it their duty to state, that the formation of a new Society could not have been longer delayed, without seriously impeding the local distribution of the holy Scriptures in several Auxiliary Societies and Bible Associations which have entirely separated from the British and Foreign Bible Society; and, further, that the measure has been urged upon them from various quarters, upon the ground that many warm friends of Bible circulation who had already withdrawn from the Parent Society, with others who felt their consciences wounded by continuing in such a union, were at a loss what to do for want of a rallying point, and that therefore it became an imperative duty at once to unite in cordial co-operation those Christian brethren whose hearts' desire it is, efficiently to promote the circulation of the holy Scriptures upon scriptural principles and by scriptural means.—Without entering into any lengthened details of their proceedings, since their formation on the 20th of May last, the Provisional Committee desire, as concisely as possible, to put the

present Meeting in possession of the leading facts connected with their efforts, up to the present time, and then to direct their attention to the ulterior measures, recommended to the prayerful consideration and to the deliberate adoption of this Meeting upon the present occasion.

The Provisional Committee are not unmindful of the solemn responsibility which rests upon them ; they have not rashly determined upon the measures to which they have felt called upon to resort, and they can, in humble confidence, make their appeal to the Searcher of hearts, that each step they have taken has been with earnest prayer that the Lord would direct and counsel them, and overrule all for His glory and the good of immortal souls. For more ample details than it would be well to detain this Meeting to receive, the Provisional Committee would refer their Christian friends to the extracts of their correspondence already printed, Nos. 1, 2, and 3, which will be completed, up to the present period, in No. 4, now put to press, and this will close the published statements of their operations as a Provisional Committee.

An extended correspondence has been opened and maintained with Christian friends in almost every part of the kingdom; and the Provisional Committee feel deeply thankful for the blessing of God that has so evidently attended their efforts, and in the midst of surrounding difficulties, from the scoffs of some and the slander of others, they have derived the most heartfelt satisfaction from the warm, Christian, and brotherly affection of their numerous friends, whose correspondence has been so strikingly characterized with a spirit of genuine piety, accompanied with assurances of zealous support and co-operation. The Provisional Committee have found it necessary to give extensive circulation to various pamphlets and tracts, bearing upon the momentous question under discussion, in answer to urgent enquiries for information from almost every part of the country, and the impression upon their minds is, that even now the majority of the members of the British and Foreign Bible Society have not duly weighed, in the balance of the sanctuary, the importance of the principles advocated by the Provisional Committee.

After frequent deliberations and much prayerful discussion, the Provisional Committee have prepared for the approval and adoption of this Meeting, a code of laws and regulations for a Bible Society established upon scriptural principles, and they will no further anticipate their general tendency than by stating, that they have deemed it essential to discard the principle of making money, as heretofore, the sole or prominent test of membership in a religious work, and to define the true bond of union in a Christian Society, to be that of a common confession of faith, and an acknowledgment of "the truth as it is in Jesus."

Whilst, however, the associated MEMBERS of the new Society can comprise those only who are of the professing Church of Christ, the operations and the benefits of the Society may embrace the whole race of Adam ; and it will be the aim of the Institution to give the widest possible circulation to the inspired Word of God, that, as far as in them lies, the Gospel may be proclaimed to every creature, in the name of the Father, and of the Son, and of the Holy Ghost ;

and in furtherance of this blessed end, it is in contemplation in drawing up the regulations for the future sale and distribution of the Holy Scriptures, to enable all persons without distinction to purchase them upon the easiest possible terms. The Provisional Committee contend that the Society must and ought to retain the right of choosing their associates whilst engaging in a religious work, but that work being to promote the glory of God, and the salvation of man, by the circulation of the everlasting Gospel, every effort ought to be made by the Society to extend the boon without reserve to every creature under heaven. May the Lord in mercy pardon and remove far away the mis-statements, the prejudices, and angry taunts of those who have gone about to impugn the motives, and to charge the proceedings of the Provisional Committee with inconsistency; with them it is a small thing that they should be judged of man's judgment: to their own Master they stand or fall, desiring only to provide things honest in the sight of all men, and in godly sincerity, in faith, in love, and with fervent prayer, zealously to work while it is day, knowing that the night cometh when no man can work.

First Resolution, moved by J. E. GORDON, Esq. M. P., seconded by the Rev. G. W. PHILIPS:—

That it is the opinion of this Meeting that a Society engaged in circulating the pure word of God, and upon which devolves the responsibility of preparing and issuing new translations of the Holy Scriptures, must be considered decidedly a religious Society, and one that should be conducted on scriptural principles; and that those only who are Protestants and acknowledge the scriptural doctrine of the Holy Trinity, can consistently be admitted Members of such a Society, or be fit agents to conduct or carry on such a work.

J. E. GORDON, Esq. M. P.

It is not my intention to occupy the time of the Meeting by any reference to the scene which was exhibited within these walls upon a former occasion, and the same reason will prevent me from advertng to anything which has been said or written in the shape of commentary upon the proceedings connected with that scene. I shall also pass over that sustained discharge of gross and malignant vituperation of which I have been personally the object, and proceed at once to the public grounds on which I and those around me differ from the principles of the Institution from which we are about to separate. The Resolution, which I have just read, states that a society engaged in circulating the pure Word of God, and upon which devolves the responsibility of preparing and issuing new translations of the Holy Scriptures, ought to be considered a religious Institution, and conducted on scriptural principles. Now the very hinge of the difference between us and the

British and Foreign Bible Society consists in the principle laid down by this Resolution—the question, in fact—whether a Society for the circulation of the Word of God is or is not a religious Society. This question can only be answered by a reference to the character of the book which it is the object of the Society to circulate. Is the Bible a religious book, or is it not? If the Bible be a religious book, then the object at least of the Society is a religious object. If so, the obligation to promote that object must either be expressed or implied in the Bible itself. This directs us at once to the contents of the book, and there we learn—not indeed that we are commanded to establish a Bible Society, but what is equally intelligible as a rule of duty with respect to the circulation of the Bible. It is there we discover that the Bible is the gift of God to his rational and morally-accountable creatures—that mankind are commanded to search and

to study its contents—that it is the appointed instrument of the sinner's conversion from darkness to light, and from the power of Satan unto God—that it is the means of instruction, comfort, and sanctification to the believer: that it is the only infallible rule of faith and practice to the Church—that it is the Christian's weapon of offence and defence in the warfare in which he is engaged with the world, the flesh, and the devil—that it is the fountain-source of all saving knowledge, and that error in doctrine, and inconsistency in practice, are charged upon an ignorance, or a perversion of its contents. Can it admit of a question whether the Christian is, or is not, under an obligation to exert his influence in promoting the circulation of the book which contains these discoveries? But if he be, on what ground can he advocate the work of a Bible Society, but on the ground of the discoveries which give value to the book, and render its circulation a duty? I will then put it to the Meeting whether the Christian, in the statement of those reasons, can concur, either in principle or sentiment, with the man who denies the inspiration of the volume, mutilates its contents, and repudiates the divinity of the Saviour whom it reveals. The question is not whether a Bible Society be at liberty to enter into a contract with a type-founder, or a paper-manufacturer, or a book-binder, who is a Socinian, but whether it be at liberty to admit to a partnership in the circulation of God's Word, and the advocacy of Christ's Gospel, the man who has mutilated and perverted the contents of the one, and stript of his essential Deity the author of the other. I will now proceed to examine this momentous question in the light of Scripture, and in doing so I must claim the indulgence of the Meeting for the imperfection of my references, as I have just discovered that I have forgotten my pocket Bible, in which the numerous texts which had been selected were marked, as well as the heads of the observations to which they led. [Here the Rev. Mr. Howels inquired, whether the Bible was in London; to which Mr. Gordon answered in the affirmative, but said, that he should do the best he could without it, having obtained one from a friend.] The first reference which I shall make will be to that passage in Ezra, where the proffered services of the Samaritans, in the

building of Jerusalem, were rejected. It reads thus: "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel, then they came to Zerubbabel, and to the chief of the fathers, and said to them, Let us build with you, for we seek your God as ye do, and we do sacrifices unto him since the days of Esarhaddon, king of Asshur, which brought us up hither. But Zerubbabel and Joshua, and the rest of the chief of the fathers, said unto them, Ye have nothing to do with us, to build an house unto our God, but we ourselves together will build unto the Lord God of Israel." These half-paganized tribes, who had continued for years to gaze upon the ruins of Jerusalem, without an attempt to place one stone upon another, no sooner saw the true Israel of God engaged in the work than they offered their services. And mark the expression by which the offer was accompanied, "We worship the same God as ye do, and we do sacrifices unto him." They could plead a relation to the God of Israel, and to the services of his temple, just as the Socinian can do; but mark the answer of faithful Zerubbabel: "Ye have nothing to do with us, to build an house unto our God, but we ourselves will build him an house." It is probable that many a liberal, and many a charitable Israelite, felt offended at being thus deprived of the labour of these auxiliaries, and we can easily imagine them asking such questions as these: "What possible harm could result from employing these people in the mere masonry of the temple? Can any one be so absurd as to suppose that heathen hands could contaminate the stones of the structure? We are not agreed, it is true, with our brethren upon many points of doctrine, but let us not on that account reject their offered services in a work which requires no compromise of our principles." Such might have been, and such probably was, the reasoning of many an Israelite who was more intent upon the building of the temple than the character of the instruments employed; but he who had the Spirit of God to direct him would consent to no such unhallowed alliance.

One of the principal arguments employed by our opponents is, the inconsistency of rejecting Socinians, and retaining others whose title to Christianity may be equally equivocal; but I meet that argument, as I would every other

of the same stamp, by the Word of God. We learn from the testimony of both Ezra and Nehemiah, that there were many unspiritual and many profligate Israelites employed in rearing the temple of God, while those who were not ostensibly of Israel were not permitted to lift up a building implement upon its walls. Upon the same principle, many a man who subscribes to the Bible Society may resemble such Israelites in character, while he is outwardly identified with a scriptural Church and a sound creed. Such a man enters the Society as a professor of Christianity, and it is upon that profession that he is received. The Socinian enters it with blasphemy inscribed upon his forehead. The next case to which I shall advert will be that of Amaziah, king of Judah. "He, [Amaziah] hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver. But there came a man of God to him, saying, O king, let not the army of Israel go with thee, for the Lord is not with Israel, to wit, with all the children of Ephraim. But if thou wilt go, do it, be strong for the battle, God shall make thee fall before the enemy, for God hath power to help and to cast down." Here we have an instance in which the king of Judah, when engaged in a righteous war, was commanded to dismiss from under his standards a people who were under the malediction of heaven; and if he had not done so we have the authority of the Bible for saying, that God would have left him to perish before his enemies. But there is a very instructive supplement to this history. The king of Judah had given an hundred talents for the services of these godless mercenaries, and let the supporters of Socinian connexion mark well the verse following those which I have quoted, "And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel?" And is there no question of talents in the present case? Has the consideration of Socinian sovereigns nothing to do with the question of separation? Let those who are influenced by such a consideration listen to the message of God to Amaziah, "The Lord is able to give thee much more than this." 2 Chron. xxv. 6, 9. These are among the things which were written for our instruction; and although I cannot refer to other passages, which I had marked in the Old Testament,

without the assistance of my Bible, I would observe generally that almost every instance of idolatry upon the part of the professing people of God, is traceable not to a principle of unbelief, but to an act of prohibited intercourse. Almost every deviation from the highway which led to the Temple of Jehovah, towards the by-way that conducted the apostatizing Israelite to the temple of Baal, had its origin in this source, and the transition process is very instructively marked in the 106th Psalm. There we are told that the children of Israel first mingled among the heathen, then learnt their works, and afterwards worshipped their idols. Such was, and such will ever continue to be, the effect of prohibited intercourse. The first concession extorted from the believer is claimed on the score of common courtesy, the second on the ground of Christian charity, the last by positive error in matters of faith. The effects of such intercourse are well illustrated by the case of those Jews, who "took to themselves wives of Ashdod," and of whose offspring it was said, that "they spoke half in the speech of Ashdod and could not speak in the Jews' language, but according to the language of each people." In passing to the New Testament I have still greater reason to regret the absence of my Bible. There all intercourse with apostates from the faith is strictly forbidden, as will appear from numerous passages that might be quoted. In the 15th Chapter of the first Epistle to the Corinthians, the Apostle Paul, after a splendid demonstration of the truth of the doctrine of the resurrection, in opposition to certain heretics who had denied that doctrine, concludes with these words, "Be not deceived, evil communications corrupt good manners." Here he rests the danger of heresy on this great fundamental truth—not upon intercourse with mere unbelievers, for that in certain cases he had previously sanctioned in the same Epistle—but upon communication with heretical teachers. In the first chapter, and at the seventeenth verse, of the Epistle to the Philippians, Christians are commanded to "stand fast in one spirit, with one mind, striving together for the faith of the Gospel." The striving for the faith, in the passage which I have quoted, does not refer to preaching, as the Epistle was addressed to a body of laymen. But in a corporation of Socinians and Christians, there is

one mind nor one spirit, and it is impossible that they can strive for the vindication of any truth, or establishment of any principle. Nay, more, they cannot strive together for the truth, or integrity of the very book which they have let themselves to circulate. Let a body of Mahomedans be assembled from all winds of heaven, and while they would strive together for the truth and the integrity of the Koran, they would tell us that there is no God, and that Mahomed was his prophet. Let a body of Papists be collected from all four quarters of the globe, and they would strive together for the doctrinal canon of the Church. Let the outcasts of Israel, who are scattered out and trodden down from one point of the earth's diameter to the other, be brought together, and they will strive for the integrity and the inspiration of their canonical books. But the British and Foreign Bible Society, as a Society, can neither strive for the inspiration of Scripture, nor the canon of Scripture, nor the doctrine of Scripture. The passage to which I shall refer you, will be found in the 6th Chap. of the 2d Epistle to the Corinthians, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

It is scarcely necessary to remark, that the yoking together prohibited by the passage applies to intercourse generally, and not to a matrimonial compact exclusively; and I would ask, is the practical comment upon that text by the composition and conduct of the Bible Society? Why, no; for that righteousness may have fellowship with unrighteousness, provided only that it be for the purpose of circulating the book which forbids that fellowship. That light may have communion with darkness, in circulating the command which forbids that communion. That Christ may have concord with Belial, provided that it be to advance the circulation of his own Word. And that the infidel is perfectly at liberty to co-operate with the Christian, in distributing the Word, which forbids the co-operation. The only passage with which I can distinctly remember my memory, will be found in the 2d Epistle of St. John, addressed to the elect

lady, and if it had stood alone, and unsupported by any other text in the Bible, it would be perfectly decisive of the question at issue. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that bid-deth him God speed, is partaker of his evil deeds." If the pen of inspiration itself had been employed to embody a rule of conduct bearing upon the very case in point, I cannot conceive any thing more pertinent or decisive than the text which I have quoted. The person addressed by St. John was a Christian, and the persons concerning whom he wrote were deniers of the Divinity of the Son of God. The instructions respecting the conduct of the former towards the latter are express, and such as could not be misunderstood. The "elect lady" was not to receive them into her house, nor to bid them God speed in their work. The Bible Society has received them into its corporation, and must bid them God speed in their work. But perhaps we shall be told that the Apostle's instructions did not prohibit a co-partnership in the work of the Church, and that the person to whom he wrote would have been at perfect liberty to have employed these God-denying heretics, in transcribing and circulating copies of His Gospel. How would such a construction of the Apostle's meaning have sounded in the ears of the Christian Church of that day? But not a whit more monstrous or more extravagant is the attempt to reconcile the injunction of the Apostle with the conduct of the British and Foreign Bible Society. So far I have confined myself to the view of the subject which is afforded by the Word of God, and shall now proceed very briefly to examine it in the light of experience. The very first consideration that would strike the mind of a common reasoner on the subject is, in my judgment, perfectly decisive of the question, even if Scripture were silent on the subject. If the Socinian be received as a member of the Bible Society, he is at perfect liberty to give his opinion on all questions connected with its management and advocacy, on occasions where members are permitted to express their sentiments. They cannot accept his guineas, and deny him the privilege of stating the reason why he subscribed his guineas. He is entitled, as a member of the Society, to a voice and to a vote in its general management, and this pre-

negative alone, if claimed and exercised by the Socinian, would put an instant stop to the Society's proceedings, or turn every one of its Public Meetings into an arena of religious controversy. If the minister of the Gospel claim his right to advocate the cause of the Society on Christian grounds, the Socinian teacher may equally claim his right to advocate its cause upon Socinian grounds; and if the one be entitled to the protection of the Chair and the attention of the Meeting in the uncompromising statement of his sentiments, so is the other. I have before stated and proved upon this same platform, that Socinians have objected to the statements which were made by ministers of the Gospel while advocating the cause of the Society, and if its Meetings are not generally exposed to such anomalous and unseemly exhibitions, it is either because the Socinian chooses to forego his right, or because, in the assertion of his right, he is likely to be borne down by the insulted feeling of numbers about him. The fact that the Socinian possesses such a right, and that it might be consistently exercised at every public Meeting, detects the existence of a vicious principle, which, if called by circumstances into more general action would of itself be sufficient to dissolve the present framework of the Society. I will now advert to the effect which the union is calculated to produce upon the character of the Bible itself. It is generally assumed in this country, that the Bible contains an inspired communication of the mind of God to man, and it ought to be assumed by Christians at least that it teaches the doctrine of a triune Jehovah, but what I will ask is the natural inference to be deduced from the fact that persons who differ upon these great fundamental truths are leagued together in circulating the book? Would not the man who was personally unacquainted with the truth on these questions be warranted in coming to the conclusion, that it taught any thing or every thing according to the fancy of the reader, and that it had just as much to say in support of the Socinian as the Christian doctrine? I assert, therefore, that the book as presented by the Society, reaches the hand of the receiver in an apocryphal and unauthenticated form, and if the Society, as a Society,

were to attempt to give the character to the book which it claims for itself, the members would immediately split upon the question of its inspiration, its integrity, and the Deity of the Saviour whom it reveals. But while the Society, in its present form, divests the Scriptures of the character which they claim for themselves, it invests the Socinian with a character, which the Word of God denies to the blasphemer of the Saviour of sinners. The Bible has stigmatised the Socinian as Anti-Christ. The Bible Society calls him a Christian, and it is under the frank and sanction of such a designation that he is recognised and received by the ignorant part of society. Nay, I do not hesitate to assert, that the increase of Socinianism in some parts of the country, and its actual existence in others, is mainly attributable to the character which Socinians have acquired by their connexion with the Bible and other Societies. If they stood out to the eye of public observation, as unmasked blasphemers, a salutary horror of their character and their principles would be felt by society at large, and where they are now permitted to insinuate the poison of their doctrine as Christian men and Christian teachers, they would be avoided as a moral pestilence. Such are the sentiments and the convictions which have decided me in my separation from the British and Foreign Bible Society, and it only remains that I should thoroughly acquit those brethren whom I am about to leave behind me, of any conscious or wilful participation in the awful consequences of the system which they support. If they are to blame for still adhering to that Society, I am to blame for having so long adhered to it; and if they do not see their way to the same conclusions which I have formed, it becomes me to exercise towards them the charity which is due from so recent a convert to such conclusions. I give them full credit for the sincerity of their motives as well as the purity of their intentions, but as I am perfectly satisfied that purity of intention is no guard against either error in principle or inconsistency in practice, I will not any longer incur the guilt or the blame of a participation in their conduct.

REV. G. W. PHILIPS.

ly would I have declined the office imposed upon me, and yielded to another better qualified to place this Resolution before the meeting: but I feared that in thus shrinking from a duty for which I am but ill-qualified, I should appear indifferent to the cause we are led to promote. I stand here as a Minister of Christ, to uphold the truth; and in weakness I will rejoice to bear my testimony, feeble, to the power and value of that

In entire accordance with the sentiments of my friend Mr. Gordon, I would say, that misapprehension evidently exists in us as to the ground of union in religious associations, no less than as to the end to be attained by them. The ground of an union of description must be, a conviction of the great value of religious truth, which is the basis of coalition, in order that more rapid and extensive diffusion of it may be effected than can be done by any individual efforts; but by such coalition there is necessarily, as to the end to be attained, an unity of mind as to what the truth is, and there be a diversity of sentiment about the subject in view; if a difference of opinion as to the best means of promulgating it, no uniform measures can be pursued: and if an union as to the end to be attained, no uniform results can be anticipated. Without an unity of mind, no combined exertions for the diffusion of the truth can possibly exist: it is, therefore, essential, that the opinions of uniting parties should be distinctly defined in order that the practicability, as well as the terms and extent, of the union may be ascertained. In worldly matters, such a definition is called articles of partnership—in religious matters, articles of religion: these, in their extent, must correspond with the objects of the proposed union. In church-fellowship not only the principle of Divine truth must be acknowledged, but its practical application in the administration of the sacraments, of worship, discipline, and other points connected with such a fellowship, necessarily form part of these articles. In associations of church-fellowship is not contemplated, the acknowledgment of the essential truth is all that can be required. Every religious Society founded on this principle, is scriptural; every Society not so constituted is a mere

worldly confederacy: it undertakes the work of the Lord without his sanction or the acknowledgment of his authority; it is attempting to move the wheel of his providence, not in subordination to his will, or for the manifestation of his glory, but by means independent of that will, and subversive of that glory. In such an association, the honour of man, and not the honour of God—the creature, and not the Creator, is made the chief end. That such institutions should at this time exist, must be ascribed to the profound ignorance of true Christian principle so generally prevalent. Without true Christian principle, zeal is but a blind impulse, often as pernicious in its effects, as misapplied in its exertions, and defective in its causes. Glory to God in the highest, is to be the primary, powerful, exclusive motive of religious exertion: every object is to be made subservient to this. The Divine work of redemption was completed, and the gracious work of sanctification continued, to implant and fix eternally in the bosom of every true believer this Christian principle. We are bought with a price, and become the temple of the Holy Ghost, that we may glorify God in our bodies and spirits, which are his. (1 Cor. vi. 20.) This is the scriptural and eternal order of spiritual things. The very duty of promulgating the Gospel is only imperative and paramount, because that Gospel affords the most striking display of the Divine perfections, and offers the best means of promoting the Divine glory,—the salvation of men is a secondary object. On earth peace and good will is to be proclaimed wholly in subordination to the ascription of glory to God in the highest. In proportion, therefore, as the end is higher and more valuable than the means conducing to it—in proportion as the living God is above the living temple in which he is served—in the same proportion is the salvation of men to be sought wholly in subserviency to the glory of God. To the neglect, or rather inversion, of this order, must be ascribed the failure, at this time so obvious, in the labours of religious Societies constituted like the British and Foreign Bible Society. One evil of such a Society is, that the Bible must appear a mass of contradictions in the eye of those to whom it is sent. If the Romanist affirms it sanctions his idolatrous superstitions, and the Socinian equally affirms it contradicts the

infidel and impious notions, and these persons are found in an union with the true believers, must not the Heathen, to whom the Bible is presented, consider the book which can produce such contradictory views, as undeserving their regard? Will not the truth itself, which the Bible contains and reveals, appear so doubtful or insignificant as to render its belief and reception a matter of little consequence? Will not the very design of the Society be thus frustrated, if indeed such a Society can be supposed to design the promulgation of the truth? Is not the God of the Bible thereby dishonoured, and can a work so conducted deserve or receive his blessing? But the specific evil of this Institution is, that it professes to be neither secular nor religious, but that it attempts to blend in one mass these heterogeneous things, and thus to unite what God for ever has separated. These things are, and whilst this world lasts must continue, as distinct in their character, as they are diametrically opposed in their essential properties. We are to perform all our secular duties in a spiritual frame, but they are not thereby rendered spiritual duties; nor are our spiritual duties, though performed in a secular frame, thereby rendered secular. We may implore the blessing of God upon the gifts of his providence in a secular frame of mind, and partake of them in a spiritual frame, without thereby changing the respective character of these actions. To pray, though in a worldly manner, is yet a religious act; and to eat, though in a religious frame, is yet a worldly act. The secular refers to earthly, the religious to heavenly things,—the first to temporal, the second to eternal concerns. We circulate the Bible, not to teach men how they may be eating, and drinking, and planting, and building, marrying, and giving in marriage, but how they may seek the means of safety and find a refuge in the ark of the covenant, when the great floods of Divine wrath will be poured down upon an ungodly world. Such a work, then, we consider, decidedly, a religious and spiritual work, which should be marked not only with religious feeling, but religious forms—not only with a spiritual mind, but spiritual measures—not only with the belief of the truth in our hearts, but with the acknowledgment of it on our lips. In this Society, therefore, (according to the terms of the Resolution I am to second,) we must primarily acknowledge; ~~the~~ the great doctrine of

the Holy Trinity as the bond of union. In using this word we desire not to introduce scholastic terms or hard names, nor to represent the truth comprised in it as an unmeaning or mysterious piece of theology; we desire that it should not be treated as a dogma of Christianity, repulsive to common sense, and, as some have blasphemously asserted, to be ranked with the fables of mythology, or the fictions of Mahomedanism; but we desire to uphold it as the most sublime truth, the belief of which is as necessary to righteousness as the confession of it is to salvation—(Rom. x. 10)—a truth which, though removed to an immeasurable distance beyond the full apprehension of the most perfect creature-intellect, is yet equally a theme of praise, wonder, and admiration to the highest archangel, as to the humblest believer. The truth comprised in this doctrine, proves the mode of God's existence as a triune Jehovah, to be essential to the manifestation of the Divine perfections, and the happiness of all intelligent creatures. For it may be inquired of these Socinian rationalists, how would it be possible for a being whose characteristic is infinity, ubiquity, and eternity, to be placed within the apprehension of finite intelligence, did not the mode of God's triune existence afford the means of manifesting himself to his creatures, and falling within the reach of their capacity. "He who only hath immortality, dwelleth in light, to which no man can approach; whom no man hath seen or can see"—(1 Tim. vi. 16); and from eternity to eternity He must have been impervious to all creature-intelligence, had he not condescended to their weakness, and brought himself into limitation in the person of Christ, that he might be both accessible and visible. How could Jehovah present himself in a form more lovely and attractive, more desirable and adorable to a guilty creature, than in that of a God and Saviour, a guide and sanctifier? or what scheme so perfect for reclaiming the affections of a ruined and apostate world? So far then, is the doctrine of the Trinity from being, as Socinian infidels declare, irrational or incredible, that the declaration it contains of God's existence, is precisely that which alone could afford the sinner a rational hope of pardon or reconciliation. What mind, conscious of guilt, would not shrink from the contemplation of a being infinitely holy and powerful, except that of the madman or infi-

Who but such would hang the destinies of humanity upon any but the arm of Omnipotence?

It is precisely because the title to a heavenly heritage is perfect in Christ, and a mass for its enjoyments completed by the Holy Ghost, that the converted sinner does not lack the full assurance of hope, and can rejoice with joy unspeakable and full of glory. This glorious doctrine, therefore, comprises the solid substance of all revelation. It is essential and pre-eminently "the Truth," the belief in which, as already stated, is as indispensable to true piety as the confession of it is to true religion. It is the truth which frees the sinner from the bondage of Satan and the power of sin, which restores to Jehovah his justice, and to man his forfeited privilege. Truth alone can deprive the world of its idols, the death of its terror, the grave of its superstitions, and hell of its victim; and, therefore, it can ever form the great bond of union in all our associations, and its acknowledgment is deemed indispensable to an admission into this union. As this Resolution declares, we maintain, that none can be permitted to set up a standard who do not acknowledge its authority and appreciate its value, and who are not ready to consecrate their lives in its defence, and for its honour. We will enrol only those who do not profess their allegiance to any other power, to any other god, to any other immortal and invisible, the only wise God, our Saviour, the Triune Jehovah, lest the conflict become arduous, and the victory uncertain. When the floods of error come in like a flood, the Spirit of the Father is not present to lift the standard against them, and thus its honour be soiled in the dust, its glories trampled under foot, by the enemies of the truth who might cumber our ranks. Nevertheless, we feel that a Catholic spirit will essentially conduce to the success of our undertaking. When the testimony yielded to the truth shall be as extensive as it is consistent, as cordial as unanimous—then will the truth go forth with power. When every portion of the professing Church of Christ shall speak with one consentaneous voice to witness its fidelity to the truth—when all inferior considerations are forgotten—when all minor points are subordinated in this centre, then will the truth stand forth in this great doctrine of the Trinity in an imposing attitude, and command that attention which is due to so high, so holy, so precious a revelation. Then it will become the keystone of Immanuel's triumphal arch, the

dimensions of which shall compass the extreme boundary of the globe, whilst its point shall reach the highest heavens: its scaffolding the pure Word of God, its materials the living stones of the divine temple, its workmanship wrought by the Holy Ghost, its foundations laid in time, that its superstructure may endure throughout eternity an everlasting monument of the Redeemer's victory! Let, then, the magnitude of the object be accompanied with a spirit somewhat commensurate to the undertaking. Let the narrow policy of sectarianism be banished. Let the intolerant spirit of bigotry be laid aside. Let us come to our work with a love as large, a zeal as ardent, and a mind as expanded, as the work is great, and good, and glorious; let us expose the fallacy of that pernicious sentiment, that nothing is religious but what is fettered by human systems, cradled in human infirmity, or infected with human error. Let us disclaim the shallow thought that divine truth must be thrust into the eggshell of sectarianism to give it life, power, substance, or security. It is divine, and infinitely beyond the scanty resources of man's feeble reason. Too bright to need the glimmering rays of reason to render it visible, and too solid to require the impotent arm of flesh for its support. Eternity alone can unfold its excellence, declare its power, and confirm its value; when the universe will reflect its glory, be gladdened by its beams, and exist in its light; when all the ransomed creation shall unite to praise the electing love of the Father, the redeeming love of the Son, and the sanctifying love of the Spirit. Let, then, this glorious doctrine be the centre where the rays of divine truth may be converged, and shine forth with a steady, bright, and expansive radiance; a beacon to guide Zion's pilgrims amidst the darkness and tempests of this fallen world. But the desire of a Catholic spirit must not supersede the necessity of a scriptural principle. In our efforts to obtain a consentaneous testimony, we must cautiously exclude that which would, by its doubtful character, only invalidate the true testimony. Whilst seeking to obtain the widest basis and largest support for our fabric, we must be careful not to go beyond the true foundation, nor build with unhallowed materials. Whilst collecting the scattered rays from every quarter, we must exclude the smoky vapour which would but dim the lustre

OPERATIONS.

III. This Society shall circulate the **HOLY SCRIPTURES**, as comprised in the Canonical Books of the Old and New Testaments, **WITHOUT NOTE OR COMMENT**, to the exclusion of the Apocrypha: the copies in the English Language shall be those of the authorised version. In promoting and editing new translations, and selecting versions in Foreign Languages, the competency of the translators employed, and the faithfulness and Christian character of the versions shall be ascertained by the Committee, before the publication or circulation of such versions is in any way aided by this Society.

GENERAL CONSTITUTION.

MEMBERS.

IV. The **MEMBERS** of this Society shall consist of **PROTESTANTS**, who acknowledge their belief in the **GODHEAD OF THE FATHER, OF THE SON, AND OF THE HOLY GHOST, THREE CO-EQUAL AND CO-ETERNAL PERSONS IN ONE LIVING AND TRUE GOD**; and who unite to support the Society by contributing **ONE GUINEA** or upwards annually, or **TEN GUINEAS** or upwards at one time.

OFFICERS.

V. The Officers of this Society shall consist of a **President, Vice-Presidents, a Treasurer, Secretaries, and Committee**, being **Members** of this Society.

COMMITTEE.

VI. The Committee shall consist of **TWELVE MINISTERS OF THE GOSPEL OF CHRIST** and **TWENTY-FOUR LAYMEN**, being **Members** of the Society; they shall fill up any vacancies in their own number in the interval of the Annual General Meetings. The **PRESIDENT** and **OTHER OFFICERS** of the Society shall be considered, *ex-officio*, **Members** of the Committee. The Committee shall have power to call **Special General Meetings** of the Society: they shall appoint all officers, and be charged generally with the management of the affairs of the Society. The Committee shall meet at least once every month, and oftener as business may require; and seven **Members** shall constitute a quorum.

AUDITORS.

VII. Five **Auditors** shall be appointed by the Committee annually, for the purpose of auditing the **Accounts** of the Society: two shall be chosen from their own number, and three from the general body of **Members**; and three **Auditors** shall constitute a quorum.

AUXILIARY SOCIETIES.

VIII. All **Auxiliary** or **Branch Societies**, or **Associations** that unite or co-operate with this Society, shall adopt the **PRINCIPLES** set forth in its **Laws**, in order to their becoming an integral part thereof; and the **Presidents, Vice-Presidents, Treasurers, and Secretaries** of Societies so constituted, together

with such Ministers of the Gospel of Christ as are Members of those Societies, shall have the right of attending and voting at all General Meetings of this Society.

GENERAL MEETINGS.

IX. An Annual Meeting of the Society shall be held, when the proceedings of the foregoing year shall be reported, the audited accounts presented, and the Committee chosen for the ensuing year.

X. Fifty Members shall be competent to require a Special General Meeting of the Society to be convened; and upon their signing and delivering a written requisition to the Committee, specifying the nature of the business, or the occasion for such Meeting, the Committee shall call a Special General Meeting of the Society, giving not less than twenty-one days' notice thereof, by advertisement, in three public papers.

ALTERATION OF LAWS.

XI. None of the Laws of this Society shall be repealed or altered, nor any new Law established, except at the Annual General Meeting, or at a Special General Meeting called for that purpose; and the alteration or new Law proposed shall be specified in the notices of such General or Special Meeting.

PRAYER FOR THE BLESSING OF GOD.

XII. This Society, acknowledging the ignorance and helplessness of man, deems it a bounden duty to express its entire dependence upon the Blessing of JEHOVAH, the FATHER, the SON, and the HOLY GHOST, in its "work of faith, and labour of love, and patience of hope," by offering up Prayer and Praise at all its Meetings.

A. PRINGLE, Esq. M.P.

Being a stranger, Sir, and unexpectedly called on to take a part in the proceedings of this day, I am reluctant long to occupy the attention of the Meeting, and the time which might be much better bestowed in listening to the addresses of those who have taken a part in the arrangements for instituting this Society, and who have so long, maturely, and well considered the objects we are this day met to promote. But, Sir, I cannot help taking this opportunity of saying how cordially I concur in the principles on which it is this day proposed to found this Bible Society. Feeling it to be the bounden duty of all Christians to contribute, to the best of their ability, in promoting by all the means instituted by God, the diffusion of Christian truth throughout the world, I feel it is one of their highest privileges, as well as their most imperious duty, to further one of the most effectual of those means by circulating the revelation of God's word. The principles on which this Society is

founded for that object have long ago engaged my attention, having been the subject of much consideration and discussion in another part of the island, in Scotland, where the attention of the public was first called to the evils which were there considered to have arisen from the mode in which the British and Foreign Bible Society was proceeding in its great and holy design. When the opposition to the measures of the Society first commenced in that country, it was under circumstances of great discouragement and much unpopularity. But, Sir, I believe the foundation of that opposition was built upon truth; and this truth has prevailed so mightily, that the principles of that opposition, the same principles on which it is now proposed to found this Society, have been quite triumphant in that country; and I trust that, ere long, they will amongst all Christians throughout the world be triumphant also. Sir, in looking back to a period of now more than twenty years, when

the British and Foreign Bible Society was first instituted, and when Bible Societies were springing up all over the land, many of us must have remarked how very magnificent a prospect seemed then to be dawning on the world,—how it was hailed by Christians as the dayspring of a new era like the Reformation—when we had fondly hoped that the principles of Christianity were to spread with a rapidity unknown since the days of the first propagation of it by the apostles of the Lord. And yet, when we look back on that time of hope and promise, I fear but too many of us must confess how our fondest expectations have, in a great measure, been disappointed. Great progress has undoubtedly been made, and much good has been done in the diffusion of the Scriptures, and the translation of them into foreign languages; by the various Societies which have sprung up; but then, I think, it must be generally acknowledged, that the extent of the success has not been at all commensurate with the expectations formed at the time. And therefore, Sir, it well behoves us to look about, and to contemplate the history of all those proceedings, and consider whether we may not be able to detect the great cause of comparative failure. Sir, I think I have no need of hesitation in pointing out to this assembly that which I am in my own mind convinced, was the grand cause of this failure. The preparations for the diffusion of the Gospel were magnificent, but I fear we trusted too much to human means, and too little to spiritual assistance. Along with the immense crop of wheat which was then sown in Christendom, the enemy of souls was busy in sowing a large crop of tares. It was not his policy to oppose the work which was then going on, to stir up to it a powerful resistance which would stimulate the efforts of pious Christians; but other means were taken, against which those who were in earnest for the spread of the Gospel, were not so much on their guard, and their efforts were encouraged and apparently assisted by others who had no real heart in the great object of Christian love. The principles on which the Institution was then founded, were not sufficiently simple and sincere. Those were joined to the work who sought to add to the work of God; and those were joined who sought to take from it, and to subvert its principles. There was not sufficient unity of spirit, and I fear there was not

sufficient dependence on the power of the Almighty. We were apt to forget in the splendid prospect which then seemed opening before us, that it frequently pleases Almighty God to bless the most humble efforts, and the most, apparently, insignificant means to produce immense effects; and that the greatest array of human preparation and human effort must fall short of accomplishing any object whatever, if it be not accompanied by the blessing of God. I fear then, Sir, that through the whole proceedings of Christians, in furthering this great work, there was too much reliance upon the success of their own efforts, unaided by the Divine assistance; and that there was too little of the prayer of faith. I would, therefore, Sir, take this opportunity of entreating all who are engaged in the formation of this Society this day, ever to keep in mind how utterly insignificant are the greatest efforts they can make, without the Divine blessing. I would entreat them in the whole progress of their endeavours, to rely on that blessing alone. This accords with the example, as well as the instructions of our Blessed Redeemer, when he urged us, in the comprehensive form of prayer that he gave us, to pray for the coming of his kingdom; and I believe that the prayer of faith of the pious Christian accompanying his wife, may be more effectual in the promotion of your holy work than thousands poured into the treasury without the proper spirit in which they ought to be contributed. I would, therefore, humbly endeavour to impress on every Member of this Society, that he should never lose sight of the first of these principles, but consent to join with those who are engaged in this work, in praying for the blessing of God on our efforts, and, at the same time add, his own private prayers for the same object. It is only by such means that our efforts can be blessed; without them we are not warranted in expecting any success. But if these prayers are earnestly offered up in faith, and in humble and entire dependence on Divine aid, then I trust that the efforts now about to be made by the assembly this day met together, and by those who shall come after, will be followed by the blessing of the Almighty, and be successful in promoting the dissemination of the truth, and the glory of the Saviour, by extending the knowledge of the atonement which has been made for the sins of mankind, to the utmost corners of the earth.

G. SINCLAIR, Esq. M. P.

MR. CHAIRMAN,

I may state with truth, as my honourable friend has done before, that I entered this room on the present occasion without having the slightest intention to occupy the time of this assembly. I came here as a spectator, and not as an advocate; and am always anxious on such occasions to be swift to hear, and slow to speak, because I find it not only difficult to express my own sentiments, but impossible to do justice to the feelings of the Christian brethren around me. But as a Vice-President of the Bible Society which exists in the Northern Metropolis, I wish to state with how much satisfaction we shall hail the establishment of an Institution such as this. Sir, we wish in all the intercourse of private life to extend to our Unitarian countrymen every mark of courtesy and of kindness. But we shrink from all religious intercourse with those who, having no fellowship with God the Son, and no fellowship with God the Spirit, can have no saving fellowship with God the Father, or with that church which He, in whom dwelleth all the fulness of the Godhead, hath purchased with his own blood. They, Sir, may be considered as at issue with all who profess and call themselves Christians—for either they are not Christians, or they are the only Christians—either they are blasphemers, who reject God's own testimony concerning his own nature and attributes, or all other denominations of Christians are guilty of gross idolatry, by transferring to the creature that homage which is due to the Creator alone.

Sir, I feel the more exasperated from trespassing at any length upon your time, when I call to mind the powerful and splendid address of my honourable friend who is sitting near me, and whom, I think, the age in which we live in may well characterize "as the Defender of the faith," whether exposed to the raucous of our foes, or encouraged by the sympathy of our friends. Whether on the platform of religious discussion, or in the arena of Parliamentary dispute, he stands forward as the bold and uncompromising advocate of those truths which apostles lived to promulgate, and which martyrs died to confirm. I beg to express my cordial approbation of the Resolution which has just been read, because I am convinced that one single Bible, watered by the influence of the Holy Spirit, and distributed upon those principles which the word of God sanctions and commands, is far more likely to be attended with the Divine blessing, and be made instrumental to the conversion of sinners, than five hundred when distributed in an unhallowed association with those who trample under foot the very truths which the Bible was intended to reveal—who revile that great mystery of godliness, into which the angels themselves desire to look—and who would extinguish from the firmament of Scripture that glorious Sun of Righteousness which it is our highest and dearest privilege to worship and to adore.

Third Resolution, moved by the Rev. H. MELVILL, seconded by Lieut. RHIND, R. N.:—

That in humble dependence upon the Divine Blessing, and earnest desire to be directed of the Lord in the selection of fit persons to carry on the Lord's work, the following individuals be now elected officers of this Society, viz.

JOHN LABOUCHERE, Esq. *Treasurer.*

Rev. GEORGE WASHINGTON PHILIPS, *Honorary Secretary.*

And that the following be Members of the Committee, with power to fill up their number, viz.

Ministers of the Gospel of Christ.

Rev. H. H. BEAMISH

Rev. Dr. HOLLOWAY

Rev. JOHN REES

— F. ELLABY

— W. HOWELS

— A. S. THELWALL

— J. H. EVANS

— HENRY MELVILL

— JOHN WILCOX

— HENRY NICHOLMAN

— GEORGE MUTTER

Lay Members.

Mr. CHRISTIAN
Major OLOSE
Mr. FRERE
— GRAHAM
— HALDANE

Mr. HEYWOOD
— MARTIN
Capt. Hon. J. A. MAUDE
Mr. NISBET
— PLATT

Mr. QUILTER
— RENNIE
— UNDERWOOD
— URLING
— JAMES WILDER.

REV. HENRY MELVILL.

It strikes me, Sir, in reference to meetings of this class and character, that when two Resolutions have been brought forward, and ably discussed, the most difficult problem to be solved is, which is most nearly exhausted, the subject matter of debate, or the patience of the audience. I shall not detain the meeting long; and I can truly take up what my respected friend, Mr. Philips, has said, that if I were quite free to choose, I would gladly have been only a listener. But I feel that upon every Minister of Christ there does devolve a most solemn obligation, that though it may be feebly, though it may be faintly, yet he should faithfully lift up his voice on such an occasion as the present. I do not, Sir, conceive that the Meeting has been called for the discussion of a subject; we have rather assumed a principle, and upon this assumption we are to proceed to act. Nevertheless, it is a solemn and important matter which we have taken in hand, and we are bound therefore to state clearly the grounds upon which we proceed. I cannot look upon the fact of separating ourselves from a vast body of our fellow Christians without feeling that the business of this day requires to be weighed with the nicest deliberation. For my own part, I wish to say, in reference to all those from whom we propose to withdraw, that I do before God honour their motives. Amongst them are numbers whom I venerate and love; and I believe them to be as conscientious in adhering, as I trust they believe us to be in separating. And, therefore, do I most peculiarly desire, that what I may be led to say (for I know few things less under controul than a speaker's language, when he grows warm with his subject) may, in no degree, impugn the strictest Christian courtesy, and Christian charity, towards every individual so circumstanced. Let me further premise, that for all which I utter, I am myself individually responsible, and that none of those with whom I am associated, can be considered as pledged to the sentiments which I may express. I feel it necessary to

make a remark of this kind, because I perceive it to be the habit of the day, with a portion of the press, to fix on a body the opinions of an individual. When the Committee of the Naval and Military Bible Society entrusted me, at their last Annual Meeting, with the bringing forward a motion similar to that proposed by Capt. Gordon to the British and Foreign Bible Society, I gave it as my own sentiment, that it was our duty, in making the proposed separation, to make it thoroughly and not nominally, and to shut out all reception of money from the Specian. I opposed the principle of not allowing him to be a member, but, nevertheless, of allowing him to be a subscriber. But when I made this avowal, I did not consider that I necessarily carried my revered friend, Mr. Howells, and other most respected individuals, along with me. I did not suppose that because I had given utterance to a sentiment, that sentiment was ever after to be appealed to as the dogma of a party. And, therefore, I confess, that I was somewhat astonished, that a periodical, well known in the religious world, should quote my sentiment as though it were the registered sentiment of others, and thus accuse Mr. Howells and his friends of inconsistency, because, in Westminster, they have formed a Society, which does not recognise the principle for which I alone am fairly answerable. I protest against it as unmanly, and unchristian, and uncourteous, to take the opinions of one individual, who is not put forth as the organ of a party, and then to make a number of others responsible for all which he has uttered. If this be the conduct of a Christian Observer, then am I free to own my persuasion, that more of what is honourable and candid, and less of what is disingenuous and unfair, may be both looked for and met with, in those who claim not the lofty name, and who, therefore, at the least, bring not on it discredit.

But now to the matter in hand. I consider it right that I should in all simplicity follow Capt. Gordon in stating, as an individual, my

own reasons for dissenting from the British and Foreign Bible Society. I have two reasons for thus dissenting. In the first place, because I believe all union between believer and unbeliever in any work, which at all concerns the promotion of God's glory in the conversion of souls, to be unscriptural, and therefore unhallowed. This is my first reason. My second is, because even if I be mistaken in thinking that such a union is forbidden by Scripture, nevertheless, its practical consequences have been so disastrous, that I cannot conscientiously belong to a Society which allows it and sanctions it. I shall not vindicate, at any length, these reasons of dissent. The thing has been done so satisfactorily by Capt. Gordon, as to make it almost unnecessary for me to go into the details. As to the first ground of dissent, two or three passages of the New Testament, are, to my own mind, quite conclusive: "Be ye not unequally yoked together with unbelievers." "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received from us." These and similar texts, (for there is no need to multiply quotations,) have produced in my own mind the conviction, that the union in question is decidedly unscriptural. I know that it will be asserted that I interpret the passages wrongly. I shall be denounced as a very sorry commentator; and I shall be told that if I were gifted with a little more judgment, with a little more knowledge, and with a little more critical acumen, I should interpret them in a manner much more consistent with the system of Earl-street. But, Sir, if I have striven to give to the interpretation of these passages the prayer of my heart and the study of my mind, I know not why I must pin myself to the decisions of those who are opposed to us in this matter. I know not why I must give them my assent, when they say that the passages apply to Church-membership, and other things of high-sounding name; and I know not, therefore, why I may not pronounce myself borne out by the Scriptures in abstracting myself from such a union as that now under debate.

But I am ready to take the matter on the second ground, even that of the perilous and disastrous consequences of the coalition. Practice is against the system, if theory be not. It has not worked well; and this matter-of-fact argument ought to convince those who find no force in the other. I say it before God, and on the witness of the page of experience, that the British and Foreign Bible Society, erected as it was for a Colossus that should bestride the earth, and scatter the knowledge of Revelation all over the globe, has proved an instrument in many places of giving well nigh a death blow to vital Christianity. I do believe that on the continent, the British and Foreign Bible Society has been the nurse of Neology. I never was so amazed, I never was so utterly confounded, as when for the first time I heard that such things had occurred, so that the agents of this great Society had scoured the land in its length and in its breadth, and gathered the noble and the ignoble, the mighty and the mean, to assist in their enterprise, and swept the wealth of British Christians into their ample coffers, and yet that the outgoing over the nations of Europe had been, partly at least, in heretical versions, and in infidel prefaces, and in neological notes on the word of the living God. But, Sir, we know that such things have occurred. Witness the Strasburg Bible, published at the expense of the British and Foreign Bible Society, of which many thousands were circulated before the edition was recalled. Did not the preface (mark you, a preface from a Society whose fundamental principle it is to distribute without note or comment), did not, I ask, the preface to the Strasburg Bible most distinctly state, that the fall of man was nothing but a tradition; that the days of Joshua and the Judges, were just the heroic times of the Israelites, and that the Prophets were shrewd and keen-sighted men, who had certain presentiments of what was to happen? Neither is this instance of the Strasburg Bible a solitary instance. Might I not advance similar assertions, and that too without fear of contradiction, in regard to the Lausanne Bible, the Danish New Testament, and the Turkish New Testament? Were not these editions sent out from the press mainly at the charge of the Christians of this country; and were they not so blotted with heresy, that he who had opened them to learn the way to the Heavens

that, must have remained in ignorance, or have been led into the foulest delusions? Sir, I charge not the fault on the Committee, to whom was entrusted the management of the affairs of the British and Foreign Bible Society. I charge it upon the system, upon the constitution of that Society. I wish this point to be carefully noted. God forbid that I should lay the blame on the Committee. It were giving them a load to bear which might sink a navy on the waters of eternity. I charge the fault upon the system. I say the system threw the Society on the continent into the arms of the Socinian, and the Arian, and the Neologist. The system, therefore, is chargeable with the atrocious and awful results; and it may be allowed me to express my surprise, that conscientious men, and Christian men, can yet cling to a union which has occasioned the substitution of falsehood for truth, and the propagation of the vilest heresies under the garb of the Holy Scriptures themselves. A single instance such as I have mentioned seems to me sufficient to set the broad mark of infamy for ever on the system, and to hold it up as deserving to be exploded and execrated by the Christian philanthropist. I say again, and I would not have it forgotten—I throw the blame on the system, and not on the Committee. The unhallowed combination is as a millstone round their necks, and they cannot walk freely over the field of a righteous benevolence. The pounds of English nobles, and the pence of English peasants, have gone to the distribution of tenets, which making Christ a man, and nothing more than a man, leave the world in its ruins, unreconciled to its Maker. The thing has happened, and the thing may happen again. We have no warrant against its occurrence. On the contrary, the system, the applauded system, the idolized system, perpetuates the abomination. The Committee are in the power of agents of an infidel and heretical character. They cannot keep aloof from their controul. And therefore has it come to pass, that this Society, whose erection was hailed as forming a new era in the progress of Christianity, has virtually impeded her march; and in place of aiding her in her wrestlings with ignorance, has palsied the arm which it had sworn to strengthen.

But it is not merely abroad that a disastrous effect has been produced; we shall find it equally at home. I believe myself to be cor-

rect in saying, that the British and Foreign Bible Society has given dignity to heresy; that it has thrown a mantle over error, whilst at the same time it has struck truth with a sledge hammer. This Society accredits the Socinian minister as a Minister of Christ; and it is not the circulation of 10,000 Bibles which shall stand as a counterpoise to this fatal enfranchisement. I cannot enter at length into this matter; but I will challenge all the learning of the schools, and all the mathematics of the universities, to make it plain, that if, at a Bible Meeting, the vicar of the parish moves, and the minister of the Socinian chapel seconds, the effect on the minds of the parishioners will not be, that they will be led to consider that after all there can be no very great difference between the tenets of the reverend individuals. If I belong to the British and Foreign Bible Society, then on Sunday I may tell my people that Socinianism is a most pestilential heresy, awfully at variance with sound Christianity; and on Monday I may sit side by side with the preacher of that heresy, and call him brother, and say in the hearing of my flock, what a sweet thing it is that this noble Society merges all trifling points of distinction. And in truth, if I refuse to do this, then I must pass as a traitor to the great social compact; for one distinguishing characteristic of the British and Foreign Bible Society is, that on its platforms heterodoxy is to be as correct as orthodoxy,—truth to find no preference before error,—and Christ's deniers to make alternate speeches with Christ's servants, whilst their joint congregations shout bravo at seeing how well they agree in a matter which has to do with the saving of souls.

Upon these grounds, Sir, thus briefly stated, I separate from the British and Foreign Bible Society. Let me add, it is no very agreeable thing to do. It would seem that you are at liberty to form an opinion on a variety of other matters; but the moment you touch this Society, you have a nest of hornets about your ears. In circles where you have been sunned upon and caressed, you are then almost sure to meet with nothing but cold looks and colder words; and by daring to question the excellence of the Earl-street constitution, you put yourself under the ban of a moral excommunication. But, Sir, I wish to be informed why this is. I wish to know what there is in the air, or on the earth, or in the sea, which

identifies the existence of Christianity with the existence of the British and Foreign Bible Society. I would fain be told why it is that I cannot set myself to the correction of a system which I consider to be bad, without being quickly regarded and denounced as indifferent, if not inimical, to the circulation of the word of the Lord. Is it indeed true — where is the proof, where is the authority — that if this Society came to a stand still, so must religion? I, for one, am not disposed to take the platform calculus, and to measure the good effected by the quantity of Bibles distributed. It really seems to have been the prevailing idea that a Millennium is to be manufactured by the outlay of a certain quantity of sheep skins, and a corresponding quantity of paper. I remember it to have been remarked, that the fault has been, that we have said to the nations, behold the Book, rather than behold your God; and upon the principle that unless prayer for the teachings of the Holy Spirit be put up by a Society with every Bible which it sends forth, no blessing whatsoever can be expected on the issue, I am bold to break off from a union in which prayer must be omitted, because, alas! it might happen to be offensive.

But then we are to be met with all the illustrious things which the British and Foreign Bible Society has done, and we are to be tried by the record of its triumphs. How can you dare to oppose an Institution which God has most signally honoured? Such is the question with which we are constantly assailed. Now, Sir, I would not sit in assize upon a Society, and judge the excellence of its constitution by what it has done, or by what it has not done. But if the assize were held, and we did sit in such judgment, it appears to me that the verdict would be against the British and Foreign Bible Society. The progress of this Society, it might be shewn, has closely resembled that of the reformed religion; it went on triumphantly to a certain point, and there it has remained stationary, or thence it has retrograded. I think it fair to meet the favourite question with another; how is it that after all the endeavours of the Society, it should nevertheless have effected so little? Look at those vast countries over which the corrupted churches of Greece and Rome domineer, and are they not nearly as much closed against the operations of the Society, as they were some dozen

years back? Look again at the enormous territories of Russia and South America; has the Society obtained any footing there, or having obtained it, has it been able to keep it? Again, I say, I do not desire to prove the system bad by proving it unsuccessful. But when we are taunted with the magnificent achievements of the Society, and are told that it must be a sort of infidel thing to set ourselves against so honoured an instrument, why, then, I think it fair to appeal to the facts of the case; and if I cannot prove the system wrong by the paucity of the doings, there is, at least, nothing to prove it right in the splendour of those doings. Whether much has been done or little has been done, whilst hand-cuffed with Socinians, I am at liberty to believe that a hundred fold more would have been done had the foul manacles been shivered.

Sir, the Society which we now propose to establish enters its protest against idolatry, as well as against infidelity. In this it does well. Principle would be compromised if either were omitted. It was said on one occasion, by Mr. Frere, (who is so well able to produce sentiments of his own, that it will matter nothing if I borrow and never pay him back) that idolatry and infidelity are the two great pillars on which Satan's dominion rests; and that if you would overthrow this dominion, then, like Samson, at the temple of Dagon, you must put your arms, the one on the one pillar and the other on the other, and thus you may hope, by God's blessing, to accomplish your object. And well, Sir, am I persuaded that these are not days in which it can be safe to protest against infidelity, and to suffer idolatry to pass without censure. So far as I can judge with reference to Popery, liberalism in politics is eating Protestantism out of our senate, and liberalism in religion is eating the core out of Protestantism. We will arise, then, in the strength of our God, and we will do battle with his open and inveterate foes. We may be called bigots, and we may be denounced as the narrow-minded and the illiberal; but it is, at least, better to be spat upon and scorned by the heretic, than to receive his vote of thanks for the countenance you have given to his heresy. It is against liberalism, I care not under what form or aspect it appears, that every Christian is bound to set himself. I would trust, I am persuaded, that in the measures which we this day propose to take, there is no

violation of the strictest Christian charity. What is this charity? The Scriptures say of it that it "covers the multitude of sins;" and I believe it to be that which joins hatred of the sin with love of the sinner. I would hold no terms with that charity which is too expansive, and too unshackled, and too liberal to visit infidelity with its hatred, and heresy with its abhorrence. The broad distinctions of right and wrong are not to be covered. The mighty landmarks of truth, in the erecting of which a pious ancestry dared the stake and the scaffold, and the battle, these are not to be covered. If God hath given unto us a record of his will, and if he would have us contend for that record as a bridegroom for his bride, as a miser for his treasure, as a warrior for his chieftain, then that liberalism which is marching through the length and the breadth of the land, and drawing after it the cheers of the multitude, can be accounted nothing short of a base and an unblushing apostacy. Creeds are represented as all nearly alike; and fundamental doctrines are points about which it is quite irrational to dispute; and truths which our forefathers thought important enough and precious enough to be maintained with their life's blood, and graven on their sepulchres, these are nice and fanciful matters, which had better rest with the bigots of a less illuminated century. Aye, union of parties is the idol of the day, and if parties be united, it seems counted as nothing that principles are sacrificed. The sublime object of achievement appears to me to be to make men of all sects, and systems, and denominations shake hands, and call one another brethren. And if such achievement could be wrought out, and an association be formed of persons who differ by such gewgaws as heresy and schism, then a tocsin of delight would be rung out over this unrivalled burial of differences, and men would be so en-

chanted at having perfected a scheme inclusive of all, that they would care nothing and count it nothing that the terms of the compact excluded God from the monstrous amalgamation. No, Sir—So far as the charity of a religious ancestry could go, we will go. So far as the charity of apostles and apostolic men could go, we will go. We will love the sinner, the heretic, the schismatic, and the infidel. We will behave to him with tenderness, and we will strive to win him back to God by the fervour of entreaty, and the faithfulness of remonstrance. Yea, Sir, we will love the Secinian, and we will shew him our love by breaking up a union which deceives him as to our belief of the nature of his creed. But we will hate the sin with an unflinching hatred; and we will resist, as a land of liberty resists the invader, as a rock resists the surges, we will resist the effort to grind down the distinguishing characteristics of the Gospel; and though we will cover, and that too earnestly, and that too heartily, the multitude of sins with our prayers, we will not cover them (rather let us perish, rather let us die) with the treason-flag of the liberal, or the chameleon-cloak of the indifferent. Upon the principles which I have thus feebly announced, we take our stand. The might of the world may be against us, and the talent of the world may be against us, and the wealth of the world may be against us. Our simple protests may be met by ponderous declarations; and the crest, and the coronet, and the mitre may glitter amongst the signatures, "thick as the leaves which strew the vales in Vallombrosa." But we go forth in the might of our God, and we cry unto Him for succour; and I believe and am persuaded that we shall prosper, and not be discomfited. I will read the Resolution with which I am entrusted, and trespass no further on the attention of the Meeting.

LIBUT. RHIND, R. N.

MR. CHAIRMAN—CHRISTIAN FRIENDS,

It is but a very few remarks that I need to offer on seconding this Resolution; but if I were to sit down without any observation, I should be considered justly as a traitor to the cause—a cause into which I would not enter for mere form's sake, but from a deep sense of its vital importance. For the time, if ever, is come, when a man should stand out boldly and confess, with a voice that

might reach heaven, what his principles are, and not be ashamed of them in the midst of an ungodly and perverse generation. Therefore it is that I would stand up on the present occasion, desiring to catch the spirit which I believe, Sir, imbued your mind in opening the meeting, when you said that it should be a man's great work in this world to do the will of his God; and the greatest will (if we may so speak) of the God of our salvation is, to

endeavour to bring all men to the blessed Jesus, who died for all men and "who will have all men to be saved." Dear friends, are these your principles? are they mine? Do we really mean what we say, when we profess to love our neighbour as ourselves? Is it to be found in the Christianity of this day? When we find almost all men set against their fellow-men—when a man is made an offender for a word—when a man is looked upon as nothing if he does not come up to the standard set out for him—when men meet not to agree, but to disagree—ah, Sir, at such a time it is a glorious principle when we can meet, as on this day, in brotherly union upon fundamental points, and can agree to differ on those which are not essential.

The Resolution I have to support is for the nomination of the Committee; and I would make one remark in reading it, which is this: I believe, in all religious societies that have been formed since the year 1804, when the Bible Society commenced its career, never had a committee put on them so awful a responsibility as will be devolved on the Committee of the Trinitarian Bible Society this day. They set out standing by themselves, as it were; not, indeed, in an invidious sense—which, by the way I may remark, is the thing which we should most strongly strive to guard against, as, I believe it will be the temptation of the devil on our new Society to say, "Stand by thyself, for I am holier than thou;" and if encouraged, it will be a canker-worm which shall eat in and destroy it. If we give the glory to God to-day and to-morrow, and to the end of the day, it will be well; but if we give the glory to ourselves at any part of the

day, we shall crumble into dust, and God will raise up some other labourers in his vineyard, and we shall pass into the back-ground to give place to those who will give the glory to whom it is due. My dear friends, if ever men needed the indwelling power of the Holy Ghost, that they may walk as the people of the living God, it is now—and it is a good thing that men may know it is a religious work to sit down to the Committee of a Bible Society. Indeed, I would to God we had a deep conviction that all duties are religious duties—that there is no duty which can be held separate from Christ. I am to love my neighbour for Christ's sake—I am to do my duty to the irrational creation for Christ's sake—I am even in the slightest act of mercy always to have my eye fixed on Him, who, though he was rich, for my sake became poor, that I, through his poverty, might become rich. And, I believe, that until this is brought into the very front ground, till the love of Christ is kept deeply fixed before us, and our prayer is made for the baptism of the Holy Ghost, we shall be found walking as strangers, and not as citizens of the New Jerusalem; we shall be found alienated from God, and not filling up our part in the fear and in the love of God. Oh that "heaven may speed the canvass gallantly unfurled this day to furnish and accommodate a world" with the bread of life! May the Spirit of the Father and of the Son rest upon this day's work; and may the Committee act uprightly, as men fearing God, in all they think, in all they say, and in all they do; and then, in due time, the little one shall become a thousand, and the small one a strong nation.

JOHN LABOUCHERE, Esq.

MR. CHAIRMAN,

In undertaking the office of Treasurer of this Institution, I am speaking, I am sure, the sentiments of the Committee as well as my own, in assuring the friends of this new Institution of the feeling we have of the deep responsibility of the situation entrusted to us, and of our earnest entreaties that we may have the benefit of the prayers of the Members of this Society, that we may be enabled to discharge those duties entrusted to us in such a manner as may best promote the glory of our God. I cannot refrain from expressing my satisfaction that I see to-day the prospect of

the formation of a Bible Society on such principles as ought to ensure for it the cordial concurrence of every one who is anxious to promote the Redeemer's cause. I will not enter into any of the arguments in favour of the views adopted by the Provisional Committee, for they have been so eloquently brought forward by those who have addressed this meeting, that I feel it unnecessary to say anything on that subject. I shall only state that, in my mind, they appear quite clear and incontrovertible, and that they form a truly fair ground for separation from the Earl-street Society. I confess, that if the Bible Society

be not considered a religious institution, I know of none which has a just claim to that appellation. It appears to me to have a greater claim to that title than the Religious Tract Society, or the Hymn Society, or even the Sunday School Society. The doctrines which they are intended to diffuse, are taken from the Holy Scriptures. Surely, then, if we give that appellation to those Societies which convey the streams of eternal life to our fellow-creatures, we ought not to deny it to that noble Institution from whence the source of these streams is continually flowing. Having been a Member of the Committee of the British and Foreign Bible Society, I take this opportunity of expressing the regret it has occasioned me to be obliged to separate from that Institution. Sir, I am perfectly convinced of the fact announced by the Rev. Mr.

Melville, that many of the Christian supporters of that Institution are influenced in the views they adopt solely by conscientious, although in my opinion, erroneous motives. But finding that the Committee are deaf to all the prayers of many of its Christian friends—to all their remonstrances respecting a separation from unbelievers, and commencing their proceedings with prayer—I think we are bound to form a Christian society in a Christian tone; I conceive it is our duty in the present instance to sacrifice all individual feelings of friendship, and that we ought to separate from that Society, and unite ourselves with an Institution of this kind, which appears to me so eminently calculated to promote the glory of that Almighty Being whose blessing we make it a point of duty publicly, and I trust also in private, to implore on all our proceedings.

*Fourth Resolution, moved by the Rev. JOHN LOCKHART,
seconded by A. HALDANE, Esq. :—*

That this Meeting desire to record their deep conviction, that in these awful times it becomes the imperative duty of all true Christians publicly to unite in contending for the Faith once delivered to the Saints,—steadfastly to maintain inviolate the purity of the sacred text of Holy Writ,—and zealously to promote the circulation of the Inspired Volume amongst all nations; and under the impression of these views, this Meeting halls with unfeigned delight and devout thanksgiving to Almighty God, the formation of the Society which has now been constituted.

REV. JOHN LOCKHART.

Sir,

I can scarcely express the delight it gives me to appear, on the present occasion, the advocate of the principles of the Resolution which I am entrusted to submit to this Meeting, and which shall be honoured, I doubt not, with a ready and unanimous concurrence. The occasion, Sir, on which I am called to address you, I consider a glorious era in the progress of religious principle — principle drawn fresh and pure from the fountain of divine truth,—principle, precise and definite, and without alloy scriptural. I address you, Sir, at a time when the struggle that has for years been going on with an ungodly expediency, to achieve a full and final separation between every thing that is but in pretence, nominally, formally Christian, and what is actually and to the very truth of Scripture, Christian, has, under the impulse and light of

the Divine Word, honoured and owned by the Holy Ghost, to go forth as his own sacred instrument, working mightily, attained as success, and as this day boldly testifies, asserts a triumphant position, far in advance of our warmest anticipations. And, Sir, when I think of the state of religious feeling and judgment among the Christian people of this vast community, on those solemn principles which have at length been so fully vindicated, and which so many are this day rejoicing to acknowledge the only scriptural basis of religious association and religious enterprise;—when, Sir, I compare the state of the Christian mind on these sacred matters so lately as three years and a half by-gone, with the evidence which this day exhibits of extensive and growing attachment to uncontaminated and uncompromising truth, I cannot refrain from exclaiming, with devoutest admiration and gra-

itude, "**WHAT HATH GOD WROUGHT!**" For then, Sir, it was my honour—and with much humility would I mention it—to appear at the side of that illustrious servant of the Lord, who so powerfully agitated and impelled the public mind in this progress of sound scriptural judgment, when in this metropolis, with but few to encourage or approve, the banner under which we are this day rallied was first publicly displayed because of the truth. And although, Sir, on this proud day, he is not among us here, but is rejoicing yonder in the ineffable light and love of the Father; yet, Sir, in the adorable providence of our God, he was not called to his reward until it had pleased the Lord to raise up and accomplish for the task the Honourable Member of Parliament behind me, and the devoted band of Christian men around me. Up to that period, Sir,—may I not rather say, up to this very period?—on his Atlantean shoulders the burden of this great controversy mainly rested, while mainly around his brow the storm and tempest gathered of the persecution and reproach in which all found their chief recompense at the hand of man, whom the Lord summoned to the defence of his blessed Word. And I will add; for sure I am so true and so strong was his zeal in this noblest cause—that though now infinitely happier with his Lord than heart can conceive, if ever earthly joy could tempt him back for a season to this vale of tears, it were the joy which we are this day privileged to feel,—it were the gladdening sight which we are this day honoured to behold,—it were to witness such an assembly of enlightened and devoted friends of Jesus, ranged under the banner of pure scriptural truth, holding forth and exulting in the great principles for which he contended, and on the impregnable foundation of these principles establishing a Society which solemnly promises and pledges itself ever boldly to maintain in the ears of the Church and the world, an uncompromising testimony to the truth; and which, studiously and perseveringly labouring to advance its work, in the fear of the Lord, and prayerfully depending on the effectual blessing of the Holy Ghost, there is every best encouragement to hope shall be honoured with rejoicing success in promoting the glory of God and the salvation of immortal souls, by the extensive dissemination of the Lord's most blessed Word.

Sir, many impressive reasons combine to make it the solemn duty of Christians to contend earnestly for the faith once delivered to the saints, and to maintain inviolate the purity of the Word of God. It is obviously next in importance to the fact of their divine inspiration, that the Holy Scriptures of the Old and New Testaments continue in every essential respect the same as they proceeded from the hands of those holy men of God, who wrote as they were moved by the Holy Ghost. It is their divine inspiration that brings us to submit our minds to every statement and sentiment which they contain, as the sure testimony of God. But suffer them in any measure to be altered, and they necessarily become, in so far as such alteration may go, unqualified to convey a just impression of the mind of the Spirit. Now, Sir, the Bible alone contains the words of eternal life. The salvation of every sinner depends on his enjoyment and believing reception of the truth which it alone can reveal. The Bible therefore is a treasure more valuable than the mind can estimate, and the preservation of it inviolate, a charge and a trust burdened with an importance and a responsibility, which language cannot express.

But, Sir, besides this very obvious argument, there are many striking facts in the history of the Bible, which invest the duty of guarding the purity of the sacred text with the manifest stamp and impress of God himself. Why, Sir, we behold the divine originals deposited, by his command, in the Holy of Holies. Why, Sir, we behold every Hebrew monarch, by his command, making with his own hand a transcript of the inspired Scriptures, to be the rule of his faith and conduct as a man, and of his government as a prince. Why, Sir, we find the Lord committing his holy oracles to his Church as a trust the most precious and sacred, and commanding them to be with great frequency read both privately and publicly, and to be diligently studied by all. And, Sir, so extensively does he, in his adorable providence, multiply copies of the original, and versions and readers of his word, that without causing the corruption to take place in numberless instances throughout the world—the most absurd of all conceptions—to alter the sacred text in any one important particular was rendered utterly impossible. So that instead, Sir, of being reduced by the defamers of the inspired text to the dilemma

of either yielding up its purity, or asserting a continual miracle for its preservation, we may triumphantly turn round upon our adversaries, and in the strength of these facts, press them with the necessity of either admitting its purity, or asserting a miracle for its corruption. Why, Sir, he makes the very jealousies of contending parties the means of preserving the purity of his Word; and we behold the Jews and Israelites, the Jews and Samaritans, the Pharisees and Sadducees, the Jews and Christians, and the various sects of Christians, severally operating as mutual checks on each other for nearly three thousand years, and rendering it utterly impossible either to adulterate, mutilate, or destroy the sacred volume. Why, Sir, we behold him in times of peril inspiring with divine courage and consolation multitudes both of Jews and Christians to defend with their lives the purity of the holy record. Why, Sir, we behold him by most fearful judgments rescuing and protecting his blessed Word; and in the fate of Antiochus Epiphanes, the Syro-Grecian king; Dioclesian, the Roman emperor, and other illustrious enemies of the truth, giving awful assurance of his indignation against every one who shall profanely and recklessly lift up against it a hostile hand, or touch it with a corrupting finger. Do not these facts, Sir, impressively inculcate upon us the greatness of our duty—the sacredness of our trust? But, Sir, I rejoice to add another fact,—the result and consequence of all this special guardianship,—the proof of the efficiency of all these means and measures of Divine providence—the evidence of the extent to which it is the Lord's will that the purity of his word be maintained,—a fact, which demands from us the tribute of devoutest gratitude to God:—Sir, at this good hour the sacred text of the Bible is of all texts of books beyond all comparison the least corrupted by design of enemies, and the least affected by errors of transcribers, and altogether the purest that the world contains. The imposing thousands of various readings which learned research has discovered, instead of valid objection, supply most gratifying evidence of this affirmation; and the result of the most exact collation of about six hundred and thirty manuscripts has been, that in strength of title to confidence in the integrity of their sacred text, the Holy Scriptures surpass *manifold* all other compositions. The collation

of the manuscripts of Terence, which scholars esteem the most accurate of the classics, detected twenty thousand various readings, although it is scarcely larger than a third part of the New Testament; and the likelihood is, that had one hundred and twenty-five copies of it been compared, as were of the New Testament, by Dr. Mill, fifty thousand variations would have been found. And what, Sir, is the character of the variations which have been discovered? Blessed be God, they are generally mistakes of little moment, affecting chiefly orthography and accentuation; and they have not, all of them together, importance enough to destroy one doctrine, inculcate one heresy, or pervert one precept or ordinance of the Divine Word.

Let us, Sir, take our task from the example of God, and our encouragement from the blessed result of his special care; and in spite of the sinful attempts which have been made by many, to their shame, to unsettle our confidence in the integrity of the sacred canon, and oppose both our proposition and our argument, by falsely magnifying the importance of these various readings, let it be our zealous care, in our day and generation, to guard inviolate the precious treasure, and our delight to acknowledge with thanksgiving our infinite obligation to the special providence of the Lord, who hath conveyed it down to us in its original purity, hated though it was, and opposed in every age, by Satan and wicked men, who eagerly sought and set themselves to destroy it; whilst the histories of mighty empires, and numberless works of literature and science, which all admired and united to preserve, have long ago perished for ever.

But, Sir, it is clear that not only the purity of the original text, but also the strict faithfulness of translations must be solemnly guarded. It is in the form of versions of the sacred text, that almost the whole world must be supplied with the Word of God by a Bible Society. And unless, Sir, the most venerated and jealous care of sanctified scholarship preside prayerfully over them, they will undoubtedly prove unworthy representatives of the Divine original. Unless, Sir, the language of the Holy Spirit be uniformly rendered by precisely correspondent terms and phrases, the professed version will, according to the extent of freedom on this point that may have been tolerated, prove less or more the translator's

commentary, and breathe the spirit of his doctrinal system, and may utterly fail to communicate the knowledge of the truth; yes, Sir, it may even totally subvert the Gospel of Salvation, and fatally disappoint the confidence of poor ignorant sinners on whom it has been bestowed as the Word of Life. It is with melancholy feelings, Sir, that I offer these remarks; but I am constrained to do so by the evidence which presses upon my mind of their peculiar propriety on such an occasion as this. If it can be believed that the deadly heresies of Socialism, against which you have this day raised your testimony, may be taught in the very text of professed versions of the book of God, then, Sir, the duty of most inflexible fidelity to the sacred originals in all our versions cannot be too solemnly or earnestly asserted. And, Sir, you are not ignorant that, not many years ago, there was published, and actually circulated to the extent of a hundred copies before an interdict was put upon it, a translation of the New Testament, chargeable with most direct and deliberate subversion of the truth on the most vital points. In the last chapter of the Apocalypse, where John saith, that he fell down to worship before the feet of the Angel which shewed him these things, it went the appalling length of substituting the word *Lamb* for the word *Angel*, and thereby representing the Son of God our Saviour as refusing divine worship, refusing godhead, and declaring himself a mere man, John's fellow-servant, and one of his brethren the prophets! If it can be proved, Sir, that so perversely have the Scriptures been dealt with in professed translations, that heretical commentary has sometimes been given to the world instead of text, and the Holy Spirit set forth as teaching that baptism conveys regeneration; and exhorting that if any one desire to be in Christ Jesus, let him become a new creature; heresies which contradict the truth of God as to the moral condition of man, and subvert all that is most peculiar and indispensable in the work of the Holy Ghost, and must prove fatal to every soul that imbibes them;—if all this I say be true, and I am but using facts that have actually occurred, as illustrations of what possibly may happen, and what we ought scrupulously to guard against—then, Sir, I repeat it, the urgency can never be too strong, and never unreasonable, that is employed to impress on those who have this

day reared a new watch tower, who have this day taken their station on a new and commanding post of guardianship, to tolerate no liberties with the Divine word; to insist on the inflexible application of every genuine canon of criticism, and most strictly to see to it under the blessing of God, that nothing shall ever go forth, with the sanction of this Society, as the Word of the Lord, which has not first been fully ascertained to be substantially an exact counterpart to the sacred text.

There is still, Sir, another mode in which the purity of the Divine word may be violated—in which it has been, and it still is violated to a fearful extent—but against which, I rejoice that this Society has given an express and a solemn pledge in one of its fundamental regulations, besides the pledge which is distinctly included in the Resolution I have the honour to move. Combine with the Holy Scriptures the Apocryphal Books, which on points of the highest moment contradict them in history, in morality, in doctrine; do this, Sir, either by intermingling or appending them, and send forth to the world the mass thus composed of truth and falsehood under the general name of the Holy Bible—the word of God, and we at once destroy the internal evidence of their divinity, subvert the doctrines of grace which they are given to reveal, endanger immortal souls, and set at defiance the dreadful curse wherewith the Almighty has guarded the integrity of his word. Were these compositions the most sound and excellent productions of human piety and learning; I should be utterly at a loss to understand, how any intelligent Christian, who knows that even the truth revealed in the Bible is efficient only as the Lord's ordained instrument of salvation, and not simply as truth—that it is the object of divine and saving faith, only as invested with “thus saith the Lord;” and not simply as truth,—could plead for, or endure their circulation with the Holy Scriptures, even were there no such express denunciation of the displeasure of God recorded in his word. But, Sir, I acknowledge myself amazed and distressed beyond measure by the dreadful abandonment of all those principles which will, I trust, ever preserve this Society in the attitude of prayerful waiting on the Holy Spirit for the saving efficacy of the word, of which they are guilty who insist that the pernicious influence of the heresies and impurities of the

Apoerypha will be wholly overcome by the Divine Word which goes along with it, and that therefore the dangers we dread from its circulation are entirely unfounded. Why, Sir, such views go directly in the face of the Scriptural doctrine of the thorough moral corruption of human nature. They rest wholly on a supposed analogy between our physical and moral constitution which does not exist. The argument—that seeing we are so fearfully and wonderfully made, that, in virtue of a strong self-protective principle wherewith our bodily constitution is endued, it does by the natural action of its own vital organs resist, repel, and neutralize to a certain extent, the destructive power of deleterious substances deposited into the system, while it vigorously stimulates whatever is salutary; just so may we believe that our moral constitution possesses a similar principle, and that, while it will eagerly assimilate congenial truth, it will throw off with equal energy, or neutralize, perhaps, error. Ah! Sir, the real character of man's moral constitution is fearfully the very reverse of this representation of it. Alas! Sir, all his spiritual affections, if I may speak thus, are for the poisonous drug, and all his repulsion is against the truth. The proud, perverse, carnal, self-righteous heart, will find the sin-indulging heresies of the Apoerypha refreshingly congenial, and will eagerly extract and imbibe their deadliest poison; while the divinely-nourishing matter of the Gospel, the soul-healing qualities of the balm of Gilead, will be repelled and neutralized. And what is it, Sir, that we are warranted by just views of the Divine Word, and of the natural workings of the corrupt heart, to expect as the consequence of disseminating the Holy Scriptures adulterated with the Apoerypha, but, if the grace of God interpose not, to add to all the other horrors of a Christless death-bed, the bitter anguish of a deceived and disappointed confidence.

I trust, Sir, that I shall not so far forget the lateness of the day, and that other friends are to follow me, as to trespass too long on your patience, and the patience of the Meeting; but I must be permitted to add that, in my view, there cannot be a more solemn duty, even on the principles of common humanity, than that which so many sacred reasons conspire to enforce on our Christian regard. Oh, Sir, if the man, who had been entrusted by the

consent of this metropolis, to dispense from a fund which their wealth liberally supplied, the bread of the natural life to the poor, and the furnishing, were found to have basely betrayed his trust, and cruelly mixed up some poisonous ingredient with the bread which he distributed, would not the voice of universal indignation be lifted up against him, and would not the merited chastisement of his wickedness speedily overtake him? But what were this, Sir, to the guilt of poisoning the bread of life, and destroying, while professing to heal, immortal souls! Or, if the man who had been appointed keeper of the fountain, whence in pure and crystal streams water should flow through every street and alley of this vast city, should be found guilty of polluting and poisoning it, would not the voice of humanity itself be heard denouncing his atrocious cruelty, and calling for vengeance on his guilty head! But what were this to the guilt of polluting and poisoning the wells of salvation?

These Sir, are the considerations by which, relying on the Divine blessing, I would impress upon my own mind, and on every individual of this Assembly, the solemn duty of combining with our most active exertions to promulgate the Word of God, the most vigilant guardianship of its purity and integrity; that to the latest age it may go forth, with all its original power and adaptation, the sacred instrument of the Divine Spirit, and prove the power of God and the wisdom of God unto the salvation of numberless immortal souls.

And now, Sir, sympathizing with the feelings of the Meeting, I shall only add—following out the line of thought prescribed to me by this resolution—that I do hail the institution this day formed as a ground of joyful thanksgiving to Almighty God. And I do so, just because it furnishes me with all the security which can be reasonably demanded, that all those principles will be duly regarded and steadfastly acted on, which I have been hitherto attempting to set forth as all-important in the management of a Society whose business is to disseminate the Word of God. A Society founded on pure uncompromising Scriptural principle—a Society acknowledging dependence on the Holy Spirit for direction and success—a Society whose proceedings shall be uniformly committed in prayer for the care and blessing of Immanuel—a Society which shall ascribe to God in fervent praise the glory of

all be honour it to accomplish in his nation—and such, in my view, is this Society—cannot fail to commend itself to the hearts of all who will judge of its character and prospects by the Word of God, as affording the surest grounds of expectation, that the exalted Head of the Church will make it the object of his special affection and care, and honour it with distin-

A. HALDANE, Esq.

SIR,

At this late hour of the day, and when the patience of the Meeting must be nearly exhausted, I should consider myself wanting in courtesy towards the Meeting were I to trespass at any length upon their attention. But, in coming forward to second the resolution proposed by my reverend friend, I cannot but express the pleasure which I feel—a pleasure almost beyond expression—at being present at a Meeting where a Society is about to be formed, or rather, I should say, has been already founded, amidst the prayers of the people of God, for the furtherance of Scriptural truth upon a Scriptural basis. Rather more than ten years have elapsed since that great and momentous contest began, which has, at last, issued in a separation from a Society which admits into fellowship and co-operation those who serve not the same God, and who renounce the One Mediator between God and man: which associates not merely in membership, but in joint management, those who do not acknowledge the same object of worship, who are opposed to each other in the most fundamental doctrines, and who do not even honour as the divine authority of the Bible, the integrity of the canon, or the fulness of its inspiration. At the same time I fully agree with my reverend friend, Mr. Melvill, who has this day addressed you with so much eloquence and so much power, that we ought not so much to lay the blame of all the evil which has been connected with the administration of the affairs of the British and Foreign Bible Society, to the fault of the Committee, as individuals, so much as to the pernicious tendency of the attempt which had been made to unite Christ with Belial, and the believer with the infidel. Such a coalition, however plausible it might appear, was declared in Scripture to be alike criminal and impossible; and, although dreadful consequences of this well-intended, but unhallowed attempt, had long been concealed, it

guished success in sending the light of his pure life-giving word to many a habitation, and to many a soul in every nation under heaven. And I commit my Motion to the Meeting, praying that the blessing of God may abundantly rest on this Society, and make it a blessing.

could never have been difficult to predict what would ultimately be the result of a plan by which the wisdom of man was brought into impious rivalry with the wisdom of God. In the adulteration of the Holy Scriptures by the addition and indiscriminate interspersions of Apocryphal matter, the first decided symptoms of evil were discovered; and when, after a protracted struggle of nearly five years' continuance, the voice of the Christian public forbade the continuance of this sinful practice, it was believed, by multitudes, that the whole mischief was remedied. This, however, was a vain imagination, for in truth, only one branch was then cut off, while the true and fertile root of all the mischief remained in undisturbed luxuriance. In order to prove this, it is not enough to look at home, where the evil is in some degree concealed, and where Socinianism must, in general, work underground; but it is necessary to look abroad at all the Bible Societies scattered over the whole continent of Europe; and there I say, without fear of contradiction, and I do not loosely assert, but am prepared to substantiate what I say, that with few, very few exceptions, the Bible Societies on the continent have become synonymous with confederacies of Neologians, Arians, and Socinians. These associations, which were for the most part called into existence by the agents of the British and Foreign Bible Society, were composed of men who denied the inspiration of the Scriptures—who take a pleasure in circulating the Apocrypha, for the openly avowed purpose of confounding the canon of Sacred Writ, and to aid them in the support of those heresies by which the Son of God is blasphemed. In these Societies Christians were sometimes excluded, or if at all united within the ranks of these enemies of our Lord, they were kept so much in the back-ground, that better, far better had it been if they had never been there at all. This was the case at Paris, at Geneva, at Lausanne, at

Strasbourg, at Göttingen, at Copenhagen, at Stockholm, and other places. It is not wonderful then that so many fatal results have flowed from such a source—that translations have been corrupted, and that infidel prefaces and notes have been appended to Bibles entrusted to persons of this description. And great and melancholy as have been the evils of a coalition with the enemies of the Lord—dreadful as is the blow which it has inflicted

on the cause of truth, on the continent, it is, perhaps, rather a cause of wonder, that these evils have not been still greater, and that the poisoned streams of Arianism and Neology, poured forth along with the waters of life, have not been able to make still greater and more awful ravages, both at home and abroad. I shall conclude, by again expressing the pleasure I feel in seconding the Motion proposed for your adoption.

*Fifth Resolution, moved by T. P. PLATT, Esq., seconded
by the Rev. Dr. HOLLOWAY:—*

That deeply sensible of the duty of following peace with all men, and of the great evil of divisions among Christians, it is with unfeigned regret and sorrow that this Meeting conscientiously feel obliged to separate from the British and Foreign Bible Society, on the grounds of its not acknowledging God by prayer and praise at its meetings, and of its admitting to membership, management, and associations, not only at home, but still much more upon the Continent, those whom this Meeting deem unfit to become Members or take part in the management of a religious Society:—that this Meeting earnestly desire grace from God to conduct all their proceedings in the spirit of love, and it will give them the sincerest joy to merge their own efforts as a separate Society and to join themselves again to the British and Foreign Bible Society, whenever its constitution shall be so amended as to give a pledge of its being conducted on scriptural and Christian principles.

T. P. PLATT, Esq.

It is, Sir, with no ordinary feelings that I rise to propose this Resolution relating to the British and Foreign Bible Society, of which Society, but a few days ago, I myself was an officer. It is, therefore, far from my intention or desire to appear here as an accuser of the brethren, feeling, that whereinsoever I accuse others, therein I stand also accused myself—having been guilty, if guilt there be, with them. I agree with a friend who has preceded me, in the opinion, that it is with the evil of the system we ought now to contend, and not with the individual men. I believe them to be mistaken, but I believe their mistakes to arise from long-formed opinions, and, I might almost say, from deep-rooted prejudices; but as to their motives, as in the sight of God, I would not venture for a moment to impugn them.

It appears to me that the great line of distinction between us and that Society from which we separate, is pointed out in our se-

cond regulation. The second Law of this Institution states its object to be “to promote the glory of God and the salvation of men by the circulation of the Scriptures.” The second Law of the British and Foreign Bible Society states its object to be “to circulate the Scriptures.” Now I do not mean that the omission in this latter law was intentional: but I say that we have here the great principle on which we are now acting well set forth and justified. For if we meet merely to disseminate a certain number of copies of the Book, it may appear to signify little, whether we join with the infidel or not. We shall be ready to say to the Socinian, as well as to any other, Come and help us; come, and give us your money, and your practical wisdom. But when we keep our eyes steadily fixed on the object of promoting the glory of God and the salvation of men, a far different scene opens itself before us; and I do believe, that there is not one Christian friend of the

British and Foreign Bible Society who may have come into this place to-day, however firmly attached to its present principles, who could deliberately say, I will sit down to promote the glory of God and the salvation of men with the Socinian: I can call him my brother in this work, without any compromise of Christian principle, knowing, all the time, that on the nature of that salvation, and even on the nature and attributes of God, his opinions differ from those of him with whom he is joined, as far as light from darkness. Let us then keep in view this great object of promoting the glory of God and the salvation of men, and I think we shall not come to much difference of opinion as to the nature of our membership in such a Society as this.

I think that in this matter principle is to be attended to, without regarding what results have been produced. If we have the word of God on our side, as my honourable friend near me (Mr. Gordon) has shewn this day that we have, and shewn it in a manner I see not how any man can controvert—I refer especially to his arguments from the Old Testament—if we have the word of God on our side, we should rest on principle, and not rest on results. Nevertheless, had the Socinian been, though not in principle yet in point of fact, by tacit consent excluded from the Society, I should not perhaps, for myself, have felt called upon to demand an express law for this purpose. I will detain you but for a few moments; but having been an eye-witness and an agent in these matters, I should feel that I was not doing my duty if I did not state some circumstances, within my own experience, connected with the operation of the system of the Society, especially on the continent of Europe, to which this Resolution immediately refers. I would not here take up the case of any particular version or edition: these things, it may be said, have occurred but seldom, and there will be always errors in beings liable to the infirmities of human nature. But the evil lies in the system followed, and especially in the nature of the Societies on the continent of Europe, in the establishment of which, I hesitate not to say, that regard was paid, not to the religious character of the persons engaged in them, but to the situations they held in the ecclesiastical or civil polity of their respective countries. But to

mention an instance in illustration of these remarks. On one occasion, when I was travelling on the continent of Europe, I was introduced at a certain town as a person connected with the British and Foreign Bible Society, and was received in the house of the President of the Bible Society in that place. I shall not soon forget my astonishment when, after a day's residence there, he had asked me to accompany him on a visit which he said would be pleasant to me, and where I should meet with several of my countrymen—I shall not, I say, soon forget my astonishment, when I found myself introduced into the house of one of our most celebrated English actors, who was then residing there, to whom I was introduced as an agent of the British and Foreign Bible Society, and was informed that he was himself a friend of that Institution. I need hardly assure you there was a sort of instinctive withdrawing for a moment, on each side, at the introduction. Civility, however, got over the difficulty, and in a few minutes the President of the Bible Society was quietly seated at the whist-table, having left the agent of the British and Foreign Bible Society to wade through the evening as well as he could, in the circle of his gay countrymen. These were the sort of connexions formed by the British and Foreign Bible Society. These were the sort of persons addressed in the correspondence of the Bible Society as “fellow-labourers in their work of genuine piety and pure benevolence,”—of whom too much could not be said in praise of their diligence and zeal in the cause of the Bible Society. It must be known to every person at all acquainted with the continent of Europe, that there has been a considerable revival of deep religious feeling amongst the Protestants in some parts of that continent. This revival was going on at the time of which I am speaking, and this same person was often expressing to me his extreme pain and regret at the enthusiasm of these young men springing up around him, and was quoting the example of the members and agents of the British and Foreign Bible Society, whom he had seen, as having so much moderation and prudence in them, that in their conduct there was nothing to find fault with. Being then young and inexperienced, and unaccustomed to converse in a foreign language, and moreover, I will freely confess, wanting due courage, I could not muster strength to tell

him that these very persons of whom he spoke so well, were, in fact, of the same class as those whom he so condemned; that they were in England by such persons as himself called Saints and Methodists, just as these young men were called by similar names in his own country. For, be it observed, he was not speaking of men who had imbibed any novel or extravagant doctrines, but of men whose sole fault was the profession of vital and spiritual religion, of those who have been properly described by the Rev. Daniel Wilson, in a recent work of his, as men who may possibly have been guilty of some indiscretions, but certainly of nothing worse than that. Such persons, however, Sir, as the individual to whom I have alluded, have been in many cases not only the accusers, but the direct persecutors of the Church, and the British and Foreign Bible Society, with all its mighty influence, as originating in the leading Protestant nation in the world, and as being supposed to consist of the very élite of the Protestantism of Europe: this Society, by countenancing and supporting such men as its friends and fellow-labourers, has lent all its influence, indirectly, to the persecution of the true followers of Jesus. At the same time, I would not withhold the expression of my conviction, that at this moment the eyes of some who take a lead in the British and Foreign Bible Society, are, in a measure, open to the evil of these proceedings; and I could quote sentences from them, saying they would not again engage such persons as have heretofore been employed, and are, unhappily, still retained in the Society's service. But it is the uniform doctrine of Scripture that he who would expect mercy must confess, as well as forsake his sin. Although I believe, in my heart, that many in the British and Foreign Bible Society think these things to be evil, and regret them, yet, if they maintain these connexions, if they refuse to confess they have been wrong, and will not now give any pledge of adopting a better system, what sort of security can we feel in their hands? What is it to this Meeting that I come forward and say, I believe they feel so and so, if they refuse to say so? Under such impressions as these, however, it is with feelings of increased pain I find myself compelled to separate from them; yet do I feel compelled to do so, and I do heartily rejoice at being able to address a

meeting of a Society in which I am persuaded that such pure and Christian principles prevail, as in this.

I was about, however, to mention one thing further to that Continental Bible Society, of whose President I have already spoken. It was not surprising, under the circumstances to which I have referred, that one of the last Reports of that Society, drawn up by its President, should be headed by a quotation from Rousseau about "the ravishing beauty" of the Gospel. And the contents of that Report, the constitution of that very Society, form another instance of the evil of the system of which I speak. It was formed not in faith on the continued blessing of God, not on that wide principle of Christian benevolence which we here profess; but there was a capital subscribed, and from the interest of that capital there was a supply of Bibles advanced every year to each parish that had contributed to the fund, for circulation, so that it became a sort of permanent joint-stock fund, rather than a Society formed on Christian principles of faith and love. This is one instance of the evil of the system that was followed on the continent—a system of seeking for men of dignity and station, instead of looking for men of piety to carry on the work of God.

In this country the delusion which has been already alluded to as now existing, as to the unimportance of the difference between the believer and the unbeliever, has been but too much fostered by the proceedings of the Society. I have myself witnessed the Socinian minister introduced, indiscriminately, as the Rev. Mr. —, to a large meeting, without any distinction between him and the ministers of the Gospel of Christ. I confess I could no longer be a party to these things; and it may tend to show that the results of this system have not been so very slight as have been represented, nor the instances of evil so very unfrequent, when I state, that on my declaring before the Committee of the British and Foreign Bible Society, that I could not be a party to such proceedings, and if I found a Socinian minister so introduced, I should feel it my duty to declare to the Meeting my dissent from such a course; or if I knew beforehand that it was intended he should speak, I should decline taking part in the proceedings, or reserve the right of making such a protest afterwards:—It was immediately said I could no longer be

employed as an advocate of the British and Foreign Bible Society, and from that day I have never been invited to appear as such.

I would not detain this Meeting longer. I have already given you my reasons for troubling you with these few remarks; and I conclude with stating my coincidence with the friendly and peaceful views which this Resolution brings before the Meeting. I have directed your attention to some of the evils that have resulted from the system of the British and Foreign Bible Society; and I do hope that some members and directors of that Society feel regret that such things exist or have occurred. Would to God they had had the faith and courage to face every difficulty, and free themselves from them at once. That not being the case, I feel it my duty to separate from them; but I trust we shall bear

them on our memories at a throne of grace, and moreover, that we shall all ever bear undiminished attachment to the great cause of the circulation of the Bible. Let us, finally, bear in our minds the contents of that sacred book. Let us recollect how on the Spirit of God all wisdom and strength depend. And they who have made the testimonies of God their study, may be encouraged to remember, that by them they may be made to be "wiser than the ancients," and "to understand more than all their teachers." Proceeding upon our present principles, I trust we shall find we are receiving wisdom from above; and that though those who differ from us may be mightier and wiser in the estimation of the world than ourselves, that we shall go on and prosper, God helping us.

REV. DR. HOLLOWAY.

If religion be any thing it is every thing; and religion to be every thing must be established on sound principles. The Word of God is the only standard of truth, and a Bible Society has, or ought to have, for its object not merely the distribution of the book, but the dissemination of the principles, and the propagation of the truths, contained in that word. Such is the character of the Trinitarian Bible Society, it sets before us the principle on which it goes forth. The principle on which the Word of God, the Bible starts, is the Divinity of our Lord and Saviour Jesus Christ. If Jesus Christ be not God, then the Bible is not the Word of God, and in distributing the Bible I am propagating a lie. But if the Bible be the Word of God, then the grand truth which the Bible testifies, viz. that Jesus Christ is very God and very man, is God's truth, and a truth to be maintained as unequivocally as God has revealed it to us. Do men honestly and sincerely desire to propagate the religion of that Bible, who deny the Divinity of our Lord and Saviour Jesus Christ, which is the basis of that religion? Is the Divinity of our Lord a minor truth, is it not the sum and substance of the whole testimony of the Word of God? It is the object of its prophecies—it is the theme of Apostles who bear witness of Christ that those prophecies were fulfilled in Him; and the whole testimony goes to prove that this Christ is the Son of God, and

that he came from heaven and assumed our nature, in order to unfold the character of God revealed in himself to us. Under these circumstances, if I am to propagate the truth, the main truth of this Gospel, the Divinity of the Son of God, the man that joins with me must unite with me in the acknowledgment of that truth, or what becomes of my consistency? And if he cannot acknowledge and join with me in the truth which is there so broadly stated, it is manifest we cannot unite in our hearts and spirits to propagate the truth that is therein revealed. I cannot see, therefore, how, as a Christian and a Christian Minister, I can publicly identify myself with a Socinian in the dissemination of *religious principles*, the object of a Bible Society, nor how he can have fellowship with me. How can two walk together except they be agreed? To be separate, therefore, I feel is a duty I owe to God. For if God has testified to us by the Holy Ghost sent down from heaven that Christ is God, it is a duty I owe to God to enforce, and to stand and fall by that truth, and not to flinch for one moment, or yield one jot or one tittle of that truth to any man.

Then again it occurs to me, it is a duty I owe to those persons who do not agree with me in this truth. It is a duty which I owe to the Socinian to exclude him from a Bible Society. The duty I conceive turns on this point. You prove to those who are Socinians

your utter abhorrence of Socinian principles, and that as you are as much concerned for the truths of the book, as the circulation of the book itself, you cannot admit such men as coadjutors who deny those truths. Again, how many belong to that denomination who are nevertheless perfectly ignorant of the principles of their creed? By separating the Socinian from your Bible Society, you put a mark and a stigma on *that* creed, which blasphemes the Son of God; you affix, I say, a mark and a stigma on the *creed*, not on the *person*.—No! let us ever make distinction between the sin and the sinner; let us shew them, while we deprecate their errors, we love their souls; let us at all times cultivate that feeling; let us bear in mind the compassion of our Divine Master, and shew them by our love for their souls, that we are desirous of rescuing them from errors which are pregnant with inevitable and eternal destruction. By separating yourselves from them, you may lead them to think, you may lead them to inquire, especially the rising generation, those who never have inquired into the creed they profess, and who may be altogether ignorant of scripture truth. Do they express their displeasure, or surprise? By doing thus, you say to them, kindly and courteously, I cannot admit you, because it is my duty to point out by the exclusion, that there is between you and the salvation of your precious and immortal souls an immeasurable gulph—a gulph that places you at such a distance from God, that nothing but the arm of Jehovah Jesus can reach you or bring you back, and He only is able, because he is God. So that if you deny that Jesus Christ is God, you can have no medium of communication between the Eternal Father and yourself: you are left without God and without hope; and if you die in that state you will perish for ever. Come then with us, believe in the Lord Jesus Christ, and you have an eternal and all sufficient salvation.

There is one other feeling that presses my mind. I stand before humble minister of the gospel of Christ in the habit from Sabbath to Sabbath, pouring, as far as I am enabled, the name of Immanuel, God with us, as the work of a sinner's hope, or believer's. Now, if I appear in the public assembly of a religious Society, pleading for the of the Bible, in union with those who blaspheme the name of Christ, the Son of the God of the Bible—what language speak by belonging to a Society of that name? And how different must that be from the language I use in the presence of what effect will it have on the minds of my hearers? They must naturally reflect, shut up to this conclusion, Our minister thinks the Divinity of Christ a matter of great consequence, because he emphatically and publicly acknowledges those men as his brethren who blaspheme that name. I do not see an unadvised coalition as this between Unitarians and Socinians, Socinians, so long as they consent to distribute the Bible, are invited to go and propagate their own errors in the name of the Bible Society. In the presence of God the Father and the Son, that I bless his Name for what I have seen and seen this day, that he has raised up men—men of such talent and more than that, men of such zeal and men who have evinced not only that their hearts are right with God, but that they have been brought very near to God this day, the foundation of a new temple dedicated to the triune Jehovah. The spirit of this meeting gladdened all. Has it not been the spirit of love, concord? Oh, yes, and may this truth long bind us together on earth, and continue to unite us together through all ages and all eternity.

A person in the lower part of the Hall here addressed the Chairman, and was unable to express his regret at finding that from the mode in which the Resolutions had been presented to the Chair, no fair opportunity of discussion was afforded.

The CHAIRMAN said, If I rightly understand the gentleman who has just spoken, he complains that no opportunity is afforded of expressing dissent from our Resolutions. I would like to know whether he had heard the gentleman correctly.

The gentleman replied, that such was the opinion of the course of their proceedings. The CHAIRMAN said, he was anxious to remove all misunderstandings upon the subject.

with that view he would read to the Meeting the Resolution of the Provisional Committee, which had been already read by him at the commencement of the day's proceedings. He then read the Resolution, which was received with marked applause. (See p. 2.)

Sixth Resolution, moved by the Rev. Dr. [illegible]

ERRATA.

Page 3, last line but one, for *their warmly-attached members and friends*, read *the warmly-attached members and friends of the British and Foreign Bible Society.*

— 4, line 27, for *evince our*, read *evince their*.

— line 28, for *by our*, read *by their*.

minister of the Lord Jesus Christ, whom I hope I am, and whom I wish to serve, I reckoned it my duty to disregard all personal feelings, merely of flesh and blood, and also to disregard feelings of a more allowable description, arising from the circumstances of my family, threatened, perhaps, with the visitation of a pestilential disorder now existing in their neighbourhood, and to appear in this place to give my support to a cause which I have be-

rive, when it shall no longer be for every man to teach his neighbour, saying, Know the Lord; for all shall know him from the least even to the greatest, and the earth shall be filled with the knowledge of the Lord, as the waters cover the seas. But at the present period, God is pleased to work by means. He is pleased to honour us by making us workers together with himself. The silver and the

your utter abhorrence of Socinian principles, and that as you are as much concerned for the truths of the book, as the circulation of the book itself, you cannot admit such men as coadjutors who deny those truths. Again, how many belong to that denomination who are nevertheless perfectly ignorant of the principles of their creed? By separating the Socinian from your Bible Society, you put a mark and a stigma on *that* creed, which blasphemes the Son of God; you affix, I say, a mark and a stigma on the *creed*, not on the *person*.—No! let us ever make distinction between the sin and the sinner; let us shew them, ~~while~~ we deprecate their errors, we love their souls; let us at all times cultivate that feeling; ~~let~~ us bear in mind the compassion of our Divine Master, and shew them by our love for their souls, that we are desirous of rescuing them from errors which are pregnant with inevitable and eternal destruction. By separating yourselves from them, you may lead them to think, you may lead them to inquire, especially the rising generation, those who never have inquired into the creed they profess, and who may be altogether ignorant of scripture truth. Do they express their displeasure, or surprise? By doing thus, you say to them, kindly and courteously, I cannot admit you, because it is my duty to point out by the exclusion, that there is between you and the salvation of your precious and immortal souls an immeasurable gulph—a gulph that places you at such a distance from God, that nothing but the arm of Jehovah Jesus can reach you or bring you back, and He only is able, because he is God. So that if you deny that Jesus Christ is God, you can have no medium of communication between the Eternal Father and yourself: you are left without God and without hope; and if you die in that state you will perish for ever. Come then with us, believe in the Lord Jesus Christ, and you have an eternal and all sufficient salvation.

There is one other feeling that deeply impresses my mind. I stand before you as an humble minister of the gospel of Christ. I am in the habit from Sabbath to Sabbath of endeavouring, as far as I am enabled, to exalt the name of Immanuel, God with us, as the groundwork of a sinner's hope, or believer's confidence. Now, if I appear in the public assemblies of a religious Society, pleading for the circulation of the Bible, in union with those who blaspheme the name of Christ, the Son of God, the God of the Bible—what language do I speak by belonging to a Society of this description? And how different must that language be from the language I use in the pulpit? And what effect will it have on the minds of my hearers? They must naturally retire, and be shut up to this conclusion, Our minister cannot think the Divinity of Christ a matter of very great consequence, because he embraces and publicly acknowledges those men as dear brethren who blaspheme that name. By such an unadvised coalition as this between Christians and Socinians, Socinians, so long as they consent to distribute the Bible, are empowered to go and propagate their own errors under the sanction of the Bible Society. I say it in the presence of God the Father and His Christ, that I bless his Name for what I have heard and seen this day, that he has raised up such men—men of such talent and ability, but more than that, men of such zeal and piety—men who have evinced not only that their hearts are right with God, but that their hearts have been brought very near to God, to lay, this day, the foundation of a new temple to be dedicated to the triune Jehovah. Has not the spirit of this meeting gladdened all our hearts? Has it not been the spirit of love, unity, and concord? Oh, yes, and may this threefold cord long bind us together on earth, which will continue to unite us together through an endless eternity.

A person in the lower part of the Hall here addressed the Chairman, and was understood to express his regret at finding that from the mode in which the Resolutions had been put from the Chair, no fair opportunity of discussion was afforded.

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with that view he would read to the Meeting the Resolution of the Provisional Committee, which had been already read by him at the commencement of the day's proceedings. He then read the Resolution, which was received with marked applause. (See p. 2.)

*Sixth Resolution, moved by the Rev. C. THOMSON, seconded
by the Rev. W. HOWELS:—*

That this Meeting, acknowledging that the silver and the gold are the Lord's, that both riches and honour come of Him, and that it is only of his own that we give Him, desire now to consecrate of their substance to His service, by such contributions as will enable the Society to carry on its operations.

REV. C. THOMSON.

MR. CHAIRMAN,

It would certainly be exceedingly improper, at this late hour in the evening, to detain the meeting by any lengthened observations; but I trust you will bear with me for a few moments while I move the last Resolution to be proposed for your adoption, more especially when you are informed of the circumstances under which I, with my friend Mr. Lockhart, appear to-day before this assemblage. At half-past five on the evening of the last Sabbath, I received an invitation to attend and take part in the proceedings of this Meeting. I was then just about to step into the pulpit, for the purpose of conducting evening worship. From that time till the moment in which I appeared before you, with the exception of two or three hours' sleep, and a little relaxation during the early part of this day, I have been occupied in travelling 300 miles to visit London, for the first time in my life, to give my testimony to the principles of this Bible Society. Had I consulted my own ease, or my own comfort, or my own feelings, I certainly should not have left home at this crisis, North Shields, the place of my residence, not being far from Sunderland. But, Sir, being a man under authority, being a Minister of the Church of Scotland, and therefore, I trust, a Minister of the Lord Jesus Christ, whose I hope I am, and whom I wish to serve, I reckoned it my duty to disregard all personal feelings, merely of flesh and blood, and also to disregard feelings of a more allowable description, arising from the circumstances of my family, threatened, perhaps, with the visitation of a pestilential disorder now existing in their neighbourhood, and to appear in this place to give my support to a cause which I have be-

lieved for years to be closely connected with the salvation of men. When God raised up Jesus Christ, he raised him high above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. He put all things under his feet, and as the reward of his mediatorial sufferings he hath given all things into his hands, and appointed him to be head over all things to the Church, which is his body, the fulness of him who filleth all in all. All things therefore belong to Jesus Christ. Jesus Christ, our once crucified but now exalted Redeemer is Lord of all; He is the Sovereign, the King of Kings, and the Lord of Lords; not in virtue merely of his being the Creator, but in virtue of his being the Mediator, is he possessor of every thing that is. It is plain, therefore, Mr. Chairman, that the silver and the gold belong unto the Lord. And it is equally plain that all riches and all dignity descend from Jesus Christ. It is therefore clearly the duty of those who acknowledge him as head, to consecrate of their substance according as he in his Providence may have prospered them for the support of his cause by which they have been so richly benefited, and for the promulgation of his name throughout the various families of man, till that time come, which shall assuredly arrive, when it shall no longer be for every man to teach his neighbour, saying, Know the Lord; for all shall know him from the least even to the greatest, and the earth shall be filled with the knowledge of the Lord, as the waters cover the seas. But at the present period, God is pleased to work by means. He is pleased to honour us by making us workers together with himself. The silver and the

gold are appointed instruments for carrying on part of his gracious purpose ; and the motion which I hold in my hand, calls upon this Meeting cheerfully, nay, thankfully, to yield up unto God, for the promotion of his glory, a portion of that substance which we have received at his hands.

Sir, the grand object of this Society is to circulate the Bible, but to do so in a way that is acknowledged, yea, commanded by the Bible. Consequently, Sir, its operations will be many and multifarious. If another Bible Society has corrupted the word of God, it will be the duty of this Society to maintain it in all its integrity and purity. If another Society has given forth false versions, it will be the duty of this to make known to the nations the truth as God made it known to this world. If another Society has employed heretical men, and blasphemers, and those who refuse to acknowledge the Deity of Christ, who spurn at the doctrine of his lordship, and refuse to acknowledge the personality of his Holy Spirit,—if that Society, by employing these, has given them importance in the estimation of the world, as if their errors were not so wicked as had previously by multitudes been imagined ; this Society, then, must employ scriptural means in carrying on its operations—must conduct these means by men under the influence of the principles of the Bible ; and thus must

they make a separation, in as far as human agency can make it, between those who deny and those who confess the only Lord that bought them.

Further, Sir, (and I have done,) in consecrating our substance as God may have prospered us to the cause of our risen Lord and Master, we ought to give with love to the Redeemer, with faith in his power, with prayer for the blessing of his Spirit. But, Sir, our contributions ought not to be all that we consecrate. Let me remind the Meeting that we ought to consecrate ourselves. We should bear in mind that we are bought with a price, and ought therefore to glorify the Redeemer in our bodies and in our spirits, which are his. While we live, we should live not unto ourselves, but to Him that died for us, and that rose again. Sir, it ought to be our prayer,—I trust, Sir, it will be the prayer of every Christian now present, that God may shed abroad, by his Spirit, the love of himself, and of his truth, in our hearts. And if the love of God dwell in our hearts by faith, our hands will be filled with consecrated gifts to support and advance the cause of his Son ; and if we thus consecrate ourselves, we, while we live, shall be the Lord's, and when we die we shall also be the Lord's,—living or dying, we shall be the Lord's.

REV. W. HOWELS.

I beg leave to second that motion. I am too ill to address the Meeting, and for that

reason it would be very injudicious to attempt it.

S. PERCEVAL, Esq. M. P.

Perhaps the meeting will bear with me for a few minutes, while I speak upon one or two points, which have occurred to me during what has passed. I rejoice exceedingly at almost all I have heard this day ; and I rejoice that I have been brought to this Meeting, and that this Meeting has taken place. I believe that this is the first step in a work that we shall be all called upon to perform, and to go much further in than any of us now see. It is the work of setting our faces against all evil, hating evil, opposing evil, contending against evil, at all times and in all places where it shows its face. This Meeting is a Meeting in

the face of the great tide of the day ; and I would remind you that the work we have been doing to-day, though as it respects the world around us, it is a work of opposition and resistance ; yet as it respects this Meeting that we have been engaged in, it has been a work of ease and facility, and mutual support. We have not experienced in this Meeting, though this is the first step, any part of the difficulty, and the struggle, and the contest that we must be engaged in in this world, if we would be faithful to Him in whose name we have met to-day. I beseech you to bear in mind that difference. It is very easy to stand here and

speak, with consenting hundreds around us; but you will find it a very difficult task to speak and to move with scorning and resisting millions in your face. The work we have this day set forward to do, if we are true of heart, is the work for which we were promised in our baptism, to resist the devil and all his works. And know you well and remember, that this is a task to which you all are utterly incompetent, before which all the strength, and talent, and spirit, which you may deem you have in you as men, must fall into nothing, except you be backed every step of your way by Him who is Lord of all, and whose name shall be exalted above all, and who did come to destroy the works of the devil. I pray you then to remember, that to this work you are quite incompetent in yourselves, and that in no combination of men must you trust, that you must each go forth as single men, and just lean your back, as it were, against the strength of your risen Lord that is behind you; and in that strength, and in that strength alone contend; for in that strength, and in that strength alone can you conquer.

One other thought I will state on this subject, which I speak only as respects my own experience. Be slow, be not hasty, go not before the Lord, nor before his clear guidance. That portion of truth that you stand convinced of in your hearts, stand firm in that strength; but if angels around you tell you a thing is truth, and all the saints of God that you believe to be his saints, tell you a thing is truth, and you believe it not in your hearts to be truth, say it not for the world. When you are convinced, say it, and hold not your peace for the world, and for your own soul's sake.

I rejoice very much that those who have preceded me have tried to open the minds of this Meeting to the true character of what is called liberality. I felt that some individuals rejected that notion of it, at least, so I thought. I therefore beg of them affectionately to bear what they have heard in mind, and to examine it by themselves with prayer. I can only say I am firmly convinced, that that spirit of liberalism is a subtle snare of Satan. I may speak with some confidence, for I have been in the snare myself; I have known what it is to be on the right and to be on the left hand side of that question; therefore I speak with confidence. I speak affectionately to those who

do not see this plainly. He can look like an angel of light; this is one of his works; but depend upon it, if they search the question diligently, they will find it to be as I speak.

I will trouble the Meeting no more but just to make one request to them. It has pleased God in his infinite mercy to me, to make me willing to propose to the Commons' House of Parliament, that they shall address the King, to call upon the whole of the nation to humble themselves before God, in these trying and most disastrous and most threatening times. I just request the Meeting that they will make that subject in the interval the matter of earnest and fervent prayer to Almighty God, that if it be possible, his most righteous and most justly-deserved wrath and indignation may yet again pass over from us. I have some encouragement; I have encouragement; but, oh! it is a question of the most fearful kind. I must put to the House of Commons this question,—turn to God or reject him. One thing must come of the question, which is, a clearer insight to the Church generally, of the state in which the nation is. One way or other we must gain some light on the subject. I will mention to the Meeting one circumstance among many others which suggested themselves to my mind, that has been a great encouragement to me in following out this subject. The kingdoms of Christendom, as shewn in the Apocalypse, are ten; the cities of the plain destroyed with Sodom were ten. When God in his mercy took Lot out of Sodom, in the infirmity and weakness of his nature, Lot prayed that one city of the ten (is it not a little one?) might be spared to his infirmity. His gracious and merciful Father said to him, "I have heard thee also in this thing." As is his majesty, so is his mercy. I pray you then, once again, to be earnest from this day to the day when that motion may come on, to pray to God, if it be possible, consistent with his honour and glory, (for let that be our only object) if it be possible, that his glory be shewn forth now in this infidel day, by saving gloriously the nation that shall humble itself low before him.

The business of the day having been commenced with prayer, I beg to invite this Meeting to close its proceedings by ascribing praise to Him to whom alone praise is due.

The Meeting then rose, and the following Hymn was solemnly sung :—

I.

ALL hail the pow'r of JESU's name!
 Let Angels prostrate fall:
 Bring forth the royal diadem,
 And crown HIM ' LORD OF ALL.'

II.

Let every kindred, every tribe
 Around this earthly ball,
 To HIM all Majesty ascribe,
 And crown HIM ' LORD OF ALL.'

III.

O that, with yonder sacred throng,
 We at HIS feet may fall;
 We'll join the EVERLASTING SONG,
 We'll crown HIM ' LORD OF ALL.'

IV.

To FATHER, SON, and HOLY GHOST,
 The GOD whom we adore,
 Be glory as it was, is now,
 And shall be evermore.

The Rev. Mr. HOWELS concluded by invoking a blessing, and the Meeting then separated.

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THIRD SERIES.
 VOL. VII.
 ALTON, 1832.
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No. 79.] JANUARY, 1832. [Vol. VII

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Our List of Lectures would have been extended had we been more amply furnished, which we hope shortly to be.

LIST OF LECTURES.

LONDON, JANUARY, 1832.

1. *Lord's Day Evening*.—Stepney, Rev. —. Drake; Union-street, Borough, Sermon to the Young, Rev. J. Arundel; Lower-street, Islington, Rev. J. Yockney.
2. *Monday Evening*.—(Missionary Prayer Meeting,) City, Salters' Hall, *Address*, Dr. Bennett; *East*, Mr. Reed's, *Address*, Rev. J. Robertson; *West*, New-court, *Address*, Rev. —. Rees.
3. *Tuesday Evening*.—Second Anniversary Sermon of Shepherd's Market, Rev. Caleb Morris to preach.
5. *Thursday Morning*.—Monthly Meeting, Mr. Knight's, Collyer's Rents, Southwark, Rev. — Evans. *Family Religion*.
6. *Friday Evening*.—Eldon-street Chapel, Finsbury, Rev. John Robinson.
8. *Lord's Day Evening*.—Stepney, Dr. Fletcher to Young People; Union-street, Borough, Rev. I. Mann; Lower-street, Islington, Rev. — Halley.
13. *Friday Evening*.—Eldon street Chapel, Finsbury, Rev. James Elvey.
15. *Lord's Day Evening*.—Stepney, Rev. —. Dean; Union-street, Borough, Rev. Steane; Lower-street, Islington, Rev. —.
20. *Friday Evening*.—Eldon-street Chapel, Finsbury, Rev. James Upton, jun.
23. *Lord's Day Evening*.—Stepney, Rev. J. Arundel; Union-street, Borough, Ellis; Lower-street, Islington, Rev. Gilbert.
27. *Friday Evening*.—Eldon-street Chapel, Finsbury, Rev. Thomas Thomas.
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We are obliged to "an Observer in Suffolk," for his corrections of the List of Baptist Ministers in our Supplementary Number: but, we trust, our correspondents will see the propriety of annexing their names and address to all communications relating to facts, that we may know to whom we are indebted for the information, and on whose responsibility we are making the required corrections.

In reply to our worthy correspondent "Ignotus," we fear that there was some reason for his complaint, at the same time were we to insert his letter we think it might produce painful recrimination. Upon the whole, in such cases we would recommend 1 Peter iv. 8.

Having had an early opportunity of furnishing our readers with some particulars of the life and death of our esteemed brother, the late Mr. Mann, we trust they will excuse the postponement of our promised memoir of Mr. Hall to the succeeding number.

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APRIL, 1832.

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Also from E—y.—A. P.—and Silvanus.

Our Foreign Intelligence this month has rather encroached on the space usually allotted to articles of domestic interest, some of which, though in type, are unavoidably postponed to our next number.

We are obliged to Mr. Hughes for his friendly letter, and have placed it in the hands of the person to whom it refers, who will no doubt, avail himself of its contents.

Our correspondent at Clipping-Norton, will perceive, by turning to our Magazine, that we had no *List of New Publications* in our last number,—and in the present, which is the first since the publication of his Sermon, it is included.

LIST OF LECTURES.

LONDON, APRIL, 1832.

1. *Lord's Day Evening*.—Lower-street, Islington, Rev. J. Yockney; Stepney, Rev. W. Chapman
3. *Tuesday Evening*.—Surrey Chapel, Blackfriars-road (Lectures on the Evidences and Doctrines of Christianity), Rev. G. Clayton
6. *Friday Evening*.—Eldon-street Chapel, Finsbury, Rev. Philip Dickerson
8. *Lord's Day Evening*.—Lower-street, Islington, Rev. Mr. Burnet; Stepney, Rev. H. F. Burder, D.D.
10. *Tuesday Evening*.—Surrey Chapel, Blackfriars-road, Rev. J. Young, M.A.
13. *Friday Evening*.—Eldon-street Chapel, Finsbury, Rev. W. H. Murch
15. *Lord's Day Evening*.—Lower-street, Islington, Rev. — Kent of Barnstaple; Stepney, Rev. J. Burnett.
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Also from H. —W. M.—B. H. D.—and J. F.

“A Member of the Church” is informed that we do not regard *anonymous* communications which relate to *matters of fact* as entitled to notice.

LIST OF LECTURES.

LONDON, MAY, 1832.

4. *Friday Evening*.—Eldon-street Chapel, Finsbury, Rev. J. Rothery
6. *Lord's Day Evening*.—Lower-street, Islington, Rev. J. Yockney; Stepney, Rev. J. P. Smith, D.D.
11. *Friday Evening*.—Eldon-street Chapel, Finsbury, Rev. Geo. Pritchard
13. *Lord's Day Evening*.—Lower-street, Islington, Rev. — Dobson; Stepney, Rev. J. Fletcher, D.D.
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No. 85.]

JULY, 1832.

[VOL. VII.]

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G. B. Smith is informed that the paper he refers to, is at our publisher's, and may be had whenever called for.

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- *Lord's Day Evening*.—Lower-street, Islington, Rev. ———; 8 p.m., Rev. J. Bennett, D.D.; Orphan Working School, City-road, Rev. G. Gibbs.
20. *Friday Evening*.—Eldon-street Chapel, Finsbury, Rev. J. Pearson.
23. *Lord's Day Morning*.—Early Lecture, Church-street, Blackfriars-road, Rev. J. Davis.
- *Lord's Day Evening*.—Lower-street, Islington, Rev. J. Fletcher, D.D.; 8 p.m., Rev. ———; Orphan Working School, City-road, Rev. W. Young.
27. *Friday Evening*.—Eldon-street Chapel, Finsbury, Rev. C. B. Woodman; Monthly Meeting, Shouddham Street, Rev. C. Woolacott.
29. *Lord's Day Morning*.—Early Lecture, Church-street, Blackfriars-road, Rev. J. Dean.
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No. 86.]

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The Memoir of Mrs. Greenwood, of Haworth, in our next.

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THE BAPTIST MAGAZINE.

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1897

No. 87.]

SEPTEMBER, 1832.

[Vol. VII.]

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Ordinations and opening of Chapels in our next.

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We shall be glad to hear from our correspondent J. M. on any other subject.

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2. *Lord's Day Morning*.—Early Lecture, Church-street, Blackfriars-road, Rev. J. Ivimey.
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NOVEMBER, 1832.

[Vol. VII.]

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Also from J. S. and A Baptist Minister.

We are obliged by the communication from *Alpha*, but are apprehensive that the class of persons implicated in its censure are not readers of our pages, and are, therefore, not likely to be benefitted by its insertion.

If C. B. will refer to some of our preceding numbers, he will perceive that the main object of his remarks has been repeatedly anticipated.

K. is informed that we cannot find space for the insertion of ordinary baptisms. If he will supply the particulars of the ordination they will appear in due course.

We beg to state that mooted in our pages the subject of a paper addressed to us from New Rom-ey, we fear would be attended with something more than inconvenience.

Several accounts of "CHAPELS OPENED," &c. are unavoidably postponed.

LIST OF LECTURES.

LONDON, NOVEMBER, 1832.

2. *Friday Evening*.—Eldon-street Chapel, Finsbury, Rev. C. B. Woodman.
4. *Lord's Day Evening*.—Lower-street, Islington, Rev. J. Yockney; Stepney, Rev. W. H. Murch.
9. *Friday Evening*.—Eldon-street Chapel, Finsbury, Rev. Thos. Hunt.
11. *Lord's Day Evening*.—Lower-street, Islington, Rev. — Spencer; Stepney, Rev. J. Fletcher, D.D.
15. *Friday Evening*.—Eldon-street Chapel, Finsbury, Rev. W. Williams.
18. *Lord's Day Evening*.—Lower-street, Islington, Rev. — Mather; Stepney, Rev. T. Lewis.
23. *Friday Evening*.—Eldon-street Chapel, Finsbury, Rev. J. Rothery.
26. *Lord's Day Evening*.—Lower-street, Islington, Rev. W. H. Murch; Stepney, Rev. J. Fletcher, D.D.
30. *Friday Evening*.—Eldon-street Chapel, Finsbury, Rev. ———; Monthly Meeting, Somers Town, Rev. — Williams.

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